

## **The P.O.S.H. Leadership Curriculum**

By: Posh Life Plan Leadership Training Institute

[www.poshlifeplan.com](http://www.poshlifeplan.com)

*A Comprehensive Development Programme for the 24 Soft Skills Every Leader Needs*

Integrating Psychology, Business, Philosophy, African Wisdom, and Sacred Tradition

### **How to Use This Curriculum**

This document provides a complete, ready-to-use curriculum for developing the 24 soft skills that underpin the P.O.S.H. Leadership Framework. It is designed for facilitators, trainers, and educators who work with entrepreneurs, emerging leaders, and managers. The curriculum can be delivered as:

- A 12-week programme (two modules per week)
- An 8-week intensive (three modules per week)
- A self-paced online course
- A series of standalone workshops

Each module follows a consistent structure:

- Learning Objectives – what participants will be able to do.
- Story – a short, realistic narrative that grounds the skill in lived experience.
- Insights from Psychology – the psychological mechanisms underlying the skill.
- Insights from Business – how the skill affects organisational performance.
- Insights from Philosophy – the ethical and existential dimensions.

- Insights from African Wisdom – relevant proverbs, concepts, or traditions.
- Insights from Sacred Tradition – brief references to biblical, Qur’anic, or other sacred teachings.
- Practical Exercise – a guided activity to practice the skill.
- Application – one specific action to take immediately.
- References and Further Reading – key sources for deeper study.

The curriculum is divided into three parts, mirroring the three tiers of the Posh Life Plan website:

- Part I: Posh Leadership Curriculum – Foundation Skills (Modules 1-8) – for new managers and entrepreneurs.
- Part II: Executive Presence & Advisory Skills (Modules 9-16) – for mid-career leaders and those influencing at higher levels.
- Part III: Corporate Leadership Development Skills (Modules 17-24) – for senior leaders shaping organisations and legacies.

## **Part I: Posh Leadership Curriculum – Foundation Skills**

For new managers, team leads, and entrepreneurs building their first teams.

### **Module 1: Self-awareness and Emotional Regulation**

#### **Learning Objectives**

By the end of this module, participants will be able to:

- Describe their own emotional patterns and triggers.
- Recognise when they are emotionally reactive and take a pause.

- Name their emotions accurately and communicate them to others.

### **Story**

Kwame was a brilliant engineer who got promoted to team lead. Six months later, his team was disengaged. He couldn't understand why. Then a mentor asked him: "What happens to you when you're under pressure?" Kwame realised he would go quiet, his face would harden, and people thought he was angry. He wasn't angry, he was just concentrating. But he never told them that. By naming his own patterns, he started regulating his reactions and explaining them to others. His team relaxed. His leadership changed.

### **Insights from Psychology**

Self-awareness is the foundation of emotional intelligence (Goleman, 1995). It involves knowing one's internal states, preferences, resources, and intuitions. Mayer and Salovey (1997) identify emotional self-awareness as the first step in their ability model. Without it, leaders cannot manage their emotions or respond appropriately to others. Neuroscience shows that the practice of naming emotions; what researchers call affective labelling, reduces activity in the amygdala and increases regulation (Lieberman et al., 2007). The pause between stimulus and response is where growth happens; self-awareness lengthens that pause.

### **Insights from Business**

Leaders who lack self-awareness are more likely to derail. Studies of executive failure consistently cite self-blindness as a contributing factor (Kaplan, 2003). Conversely, leaders who accurately self-assess are better at building relationships and making decisions (Ashford & Tsui, 1991). Self-awareness also enables humility, which is associated with higher organisational performance (Owens &

Hekman, 2012). In 360-degree feedback, the biggest gaps between self-perception and others' perception predict the poorest performance.

### **Insights from Philosophy**

The ancient Greeks counselled “Know thyself.” Socrates considered self-knowledge essential for the good life. The Stoics practiced self-examination daily, asking: “What did I do today? What could I have done better?” This tradition reminds us that self-awareness is not narcissism but a moral discipline. Without it, we act on impulse rather than intention, becoming reactive rather than responsive.

### **Insights from African Wisdom**

The Akan proverb “Eye wo asem” (“It is your own affair”) suggests that understanding oneself is a prerequisite for engaging with others. In many African traditions, leaders are expected to know their lineage, their strengths, and their weaknesses. The Sankofa bird looks backward while moving forward, teaching that self-knowledge comes from reflecting on one's past. The elder's wisdom is not just about experience but about having reflected on that experience.

### **Insights from Sacred Tradition**

The Hebrew scriptures urge: “Search me, O God, and know my heart” (Psalm 139). In the Christian tradition, the examination of conscience is a spiritual practice. The Qur'an speaks of the soul that inspires evil, the soul that blames, and the soul at peace; inviting believers to know themselves. Across traditions, self-knowledge is a prerequisite for wisdom.

### **Practical Exercise**

- For one week, keep a simple log: each day, write down one moment you felt a strong emotion. What triggered it? How did you respond? What were you thinking?
- At the end of the week, review your entries. Look for patterns. Which situations recur? What do your responses say about your triggers?
- Share one insight with a partner.

### **Application**

In your next one-on-one meeting, say something about your own style that others might not know. For example: “I want you to know that when I’m quiet, it usually means I’m thinking, not that I’m upset.”

### **References**

- Goleman, D. (1995). Emotional intelligence. Bantam.
- Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. J. Sluyter (Eds.), Emotional development and emotional intelligence. Basic Books.
- Lieberman, M. D., et al. (2007). Putting feelings into words. *Psychological Science*, 18(5), 421–428.
- Kaplan, R. E. (2003). Know your strengths and weaknesses. *Harvard Business Review*.

## **Module 2: Non-violent and Direct Communication**

### **Learning Objectives**

- Distinguish observation from evaluation.

- Express needs clearly without blame.
- Frame requests as invitations, not demands.

## **Story**

Ama had to tell her colleague that his presentation was unclear. She dreaded the conversation. Instead of saying “You’re confusing everyone,” she started with: “I want us to make this presentation as strong as possible. Here’s what I noticed in the last section – I wasn’t sure how the numbers connected to the recommendation. Can we talk through that together?” Her colleague was grateful, not defensive. He reworked the slides, and the presentation landed well.

## **Insights from Psychology**

Non-violent communication (NVC), developed by Marshall Rosenberg (2003), is based on the idea that conflict arises when people use language that blames or judges. NVC breaks communication into four components: observation, feeling, need, request. Research in social psychology shows that accusatory language triggers defensiveness, while observations and requests facilitate cooperation. When we say “You always...” we invite counter-attack; when we say “I noticed...” we invite dialogue.

## **Insights from Business**

Workplace conflict costs organisations billions in lost productivity. Studies show that teams with high psychological safety have lower turnover and higher innovation (Edmondson, 1999). Direct, non-violent communication is a prerequisite for psychological safety. In organisations where people fear being blamed, they withhold information; where they feel safe, they share and solve problems together.

### **Insights from Philosophy**

The philosopher J. L. Austin (1962) distinguished between constative utterances (statements of fact) and performative utterances (words that do things). NVC treats language as performative: words can wound or heal, separate or connect. The way we frame a message changes the reality it creates.

### **Insights from African Wisdom**

The Akan proverb “Ɔbaakofo ntumi nye kurow” (“One person does not build a town”) reminds us that relationships are the fabric of community. In many African traditions, directness is valued, but it must be balanced with respect. The palaver tradition uses dialogue, not accusation, to resolve differences. Words are understood as having power; they can bind or break.

### **Insights from Sacred Tradition**

“Let no corrupting talk come out of your mouths, but only such as is good for building up” (Ephesians 4:29). The Qur’an instructs believers to speak kindly, even to those who are ignorant (25:63). Across traditions, speech is understood as a moral act, carrying the weight of responsibility.

### **Practical Exercise**

- Write a message you have been avoiding using the NVC structure:  
When I see/notice [observation], I feel [emotion]. I need [need]. Would you be willing to [request]?
- Practice saying it aloud until it feels natural.
- In pairs, practice delivering the message while the partner observes.

## **Application**

Deliver your message using this structure within the next three days. Afterwards, reflect: what changed in the conversation? How did the other person respond?

## **References**

- Rosenberg, M. (2003). *Nonviolent Communication: A Language of Life*. PuddleDancer Press.
- Austin, J. L. (1962). *How to Do Things with Words*. Oxford University Press.

## **Module 3: Active and Reflective Listening**

### **Learning Objectives**

- Paraphrase what another person has said to confirm understanding.
- Use open-ended questions to explore another's perspective.
- Resist the urge to offer advice prematurely.

### **Story**

Kofi's team member, Esi, came to him frustrated about a client. Kofi's instinct was to offer solutions. Instead, he took a breath and said: "Tell me more." Esi talked. He asked: "What's been hardest about this?" She talked some more. After ten minutes of listening, she said: "Actually, I know what to do. I just needed to think it through. Thanks." Kofi had solved nothing, yet everything was better.

### **Insights from Psychology**

Active listening is a well-researched skill in counselling psychology. Rogers (1951) identified empathy, unconditional positive regard, and genuineness as core

conditions for therapeutic change. More recent research shows that when people feel heard, their stress levels decrease and their capacity for problem-solving increases (Itzchakov & Kluger, 2017). Listening is not passive; it is an active process of co-creating meaning.

### **Insights from Business**

In organisations, listening is correlated with trust, engagement, and innovation (Mineo, 2018). Leaders who listen effectively gather better information and build stronger relationships. A study of 3,000 employees found that those who felt heard were more likely to report feeling motivated and engaged (Salesforce, 2018). Poor listening, conversely, is a common complaint in employee surveys.

### **Insights from Philosophy**

The philosopher Hans-Georg Gadamer (1975) argued that understanding is not a matter of imposing one's framework but of entering into a dialogue. Listening is the beginning of genuine understanding. We do not listen to confirm what we already know; we listen to be changed.

### **Insights from African Wisdom**

The palaver tradition of West Africa is built on patient dialogue. Participants sit together, talk, and listen until a consensus emerges. The practice honours the belief that every voice carries wisdom. Listening is not a pause before speaking; it is a form of respect.

### **Insights from Sacred Tradition**

“Be quick to listen, slow to speak, slow to anger” (James 1:19). The Qur’an advises: “If you are given a greeting, respond with a better one” (4:86), implying that listening is an active, generous act. Listening is the posture of the wise.

### **Practical Exercise**

- In pairs: one person speaks for two minutes about something that matters to them. The other listens silently, then paraphrases: “What I heard you say was...” Switch.
- Debrief: What did it feel like to be heard? What was hard about listening without interrupting?

### **Application**

In your next three conversations, after the other person finishes, say: “Let me make sure I heard you...” and paraphrase. Notice how the conversation shifts.

### **References**

- Rogers, C. R. (1951). *Client-Centered Therapy*. Houghton Mifflin.
- Itzchakov, G., & Kluger, A. N. (2017). The listening circle. *Current Opinion in Psychology*, 18, 44–48.

## **Module 4: Constructive Feedback Delivery**

### **Learning Objectives**

- Describe specific behaviour without judgment.
- State the impact of behaviour on work or relationships.
- Invite the other person’s perspective.

## **Story**

Nana had to tell a team member that their work was below standard. He remembered how his own manager used to make him feel small with public criticism. So he scheduled a private meeting and started with: “I value the effort you put in. I want to help you succeed.” He described the gap between what was delivered and what was needed, then asked: “What do you think?” They worked together on a plan. The team member improved, and their relationship grew.

## **Insights from Psychology**

The SBI model (Situation-Behaviour-Impact) is widely used in organisations to separate observation from evaluation (Center for Creative Leadership, 2013). Feedback is most effective when it is specific, timely, and focused on behaviour rather than personality (Kluger & DeNisi, 1996). Asking for the recipient’s perspective reduces defensiveness and increases the likelihood of change. The brain perceives social rejection similarly to physical pain; feedback delivered poorly can trigger this response.

## **Insights from Business**

High-performance cultures are built on candid feedback. Netflix’s culture deck famously states: “We believe in radical candor.” Research shows that employees who receive regular, constructive feedback are more engaged and productive (Gallup, 2017). Conversely, organisations that avoid honest feedback suffer from mediocrity and unresolved conflict.

## **Insights from Philosophy**

Aristotle’s concept of phronesis (practical wisdom) includes the ability to say the right thing at the right time to the right person. Feedback is an exercise in

phronesis. It requires discernment: not all feedback needs to be given, and timing and context matter profoundly.

### **Insights from African Wisdom**

The Akan say “Sε wo ye wo ho ade a, wɔbɛhunu” (“If you are valuable, people will know”). Giving feedback is a way of recognising another’s value by helping them grow. In many African communities, criticism is delivered privately, with the aim of preserving dignity. Public criticism is seen as shaming, not helping.

### **Insights from Sacred Tradition**

“If your brother sins against you, go and tell him his fault, between you and him alone” (Matthew 18:15). This instruction emphasises privacy and directness. The goal is restoration, not humiliation. The prophet Nathan confronted David with a story, not an accusation.

### **Practical Exercise**

- Write a piece of feedback you need to give using SBI: Situation (when), Behaviour (what), Impact (effect).
- End with an open question: “What’s your perspective?”
- Practice with a partner, who will play the recipient.

### **Application**

Deliver that feedback this week. Keep it short and focused on one specific incident. Afterwards, reflect: how did the recipient respond?

### **References**

- Kluger, A. N., & DeNisi, A. (1996). The effects of feedback interventions on performance. *Psychological Bulletin*, 119(2), 254–284.
- Center for Creative Leadership. (2013). *Feedback That Works*.

## **Module 5: Basic Influence and Persuasion**

### **Learning Objectives**

- Frame requests in terms of the other person's interests.
- Build coalitions before needing them.
- Practice reciprocity as a tool for influence.

### **Story**

Adwoa wanted her team to adopt a new project management tool. Instead of announcing it, she first asked two respected colleagues: “What do you think would make our work easier?” They mentioned the tool themselves. She then asked them to help test it. By the time she brought it to the full team, they had champions who spoke for it. The tool was adopted without resistance.

### **Insights from Psychology**

Robert Cialdini's (2001) work on persuasion identifies six principles: reciprocity, scarcity, authority, consistency, liking, and social proof. The story illustrates social proof (colleagues advocating for the tool) and reciprocity (she had helped them in the past). Studies show that people are more likely to support initiatives they helped create, a phenomenon known as the IKEA effect (Norton et al., 2012).

### **Insights from Business**

Influence without authority is a core competency for matrixed organisations. Research on organisational behaviour highlights the importance of building alliances and understanding stakeholder interests (Pfeffer, 1992). Leaders who master influence are more effective at implementing change. Influence is not about having power over others; it's about creating alignment.

### **Insights from Philosophy**

Aristotle's Rhetoric distinguished three modes of persuasion: ethos (character), pathos (emotion), and logos (logic). Ethical influence relies on building trust (ethos) and appealing to values (pathos) as much as facts (logos). Persuasion that ignores ethics is manipulation.

### **Insights from African Wisdom**

The concept of consensus in many African societies is not about majority rule but about ensuring that all voices are heard. Influence is built through patient dialogue, not coercion. The talking drum metaphor reminds us that messages travel through networks; building trust with key influencers amplifies one's voice.

### **Insights from Sacred Tradition**

“Do to others as you would have them do to you” (Luke 6:31). The Golden Rule underpins ethical influence: we persuade best when we consider others' needs. The Qur'an advises “consult them in the matter” (3:159), emphasising the importance of dialogue.

### **Practical Exercise**

- Identify a decision you want to influence. Map three people whose support would help. For each, ask: what do they care about? How can you align your proposal with their interests?
- Practice framing a request from one person's perspective.

### **Application**

Before your next proposal, talk to at least one potential supporter first. Ask for their input before you finalise. Afterwards, note how their input shaped your approach.

### **References**

- Cialdini, R. B. (2001). *Influence: Science and Practice*. Allyn & Bacon.
- Pfeffer, J. (1992). *Managing with Power*. Harvard Business School Press.

## **Module 6: Foundational Delegation**

### **Learning Objectives**

- Identify tasks that can be delegated.
- Define outcomes clearly.
- Give authority along with responsibility.

### **Story**

Yaw was exhausted. He was doing everything himself because “it’s faster.” Then his mentor told him: “You’re not a leader; you’re a bottleneck.” He picked one small task and gave it to a junior team member, along with clear outcomes and authority to make decisions. The team member struggled at first, but Yaw resisted

stepping in. A week later, the team member delivered something better than Yaw would have done. Yaw started delegating more. His team grew, and so did his sanity.

### **Insights from Psychology**

Delegation is difficult for many leaders because it triggers fears of losing control, being seen as inadequate, or having work done poorly. Self-determination theory suggests that autonomy is a basic human need; when leaders delegate effectively, they satisfy their team members' need for competence and autonomy, increasing motivation (Deci & Ryan, 2000). The act of trusting others builds their self-efficacy.

### **Insights from Business**

Delegation is essential for scaling organisations. Research shows that managers who delegate develop their teams' capabilities and free themselves for higher-value work (Schraeder et al., 2007). Failure to delegate is a common cause of burnout and bottleneck. In high-growth organisations, leaders who don't delegate become the limiting factor.

### **Insights from Philosophy**

The Stoic philosopher Epictetus taught that we should focus on what we can control and release what we cannot. Delegation is an exercise in releasing control; trusting others to do their part. It requires the humility to recognise that others may do things differently, and that is okay.

### **Insights from African Wisdom**

The Akan proverb “Wo so nyame na obɛma wo so” (“You have God, and God will lift you”) suggests that growth comes when we trust in something beyond ourselves. In community life, delegation is natural: tasks are shared, and everyone contributes. The leader who hoards work leaves nothing for others to grow.

### **Insights from Sacred Tradition**

When Moses’ father-in-law Jethro saw him judging every dispute alone, he advised: “What you are doing is not good. You will wear yourself out... Select capable men... and let them serve as judges” (Exodus 18). This is a foundational text for delegation. It recognises that no leader can do everything alone.

### **Practical Exercise**

- List everything you do this week. Circle one task you could fully delegate.
- Write down: what outcome do you need? Who could take it? What authority will you give them?
- Practice the handover conversation with a partner.

### **Application**

Delegate that task this week. Provide resources, then step back. Do not check in until the agreed deadline. After, reflect: what did you learn about yourself?

### **References**

- Schraeder, M., et al. (2007). The importance of delegation in the management of organizations. *Journal of Business & Leadership*, 3(1), 88–96.
- Deci, E. L., & Ryan, R. M. (2000). Self-determination theory. *American Psychologist*, 55(1), 68–78.

## **Module 7: Running Effective Meetings**

### **Learning Objectives**

- Define a clear purpose for every meeting.
- Create and share an agenda in advance.
- End with clear action items.

### **Story**

Efua inherited a team that dreaded their weekly meeting. She changed one thing: she sent an agenda with clear outcomes 24 hours before. At the start, she said: “By the end of this hour, we will have decided X.” They stuck to the agenda, ended on time, and people started showing up eager. The meeting became the place decisions were made, not just where updates were given.

### **Insights from Psychology**

Research on meeting effectiveness shows that unclear purpose is the primary reason meetings fail (Rogelberg et al., 2006). When participants don't know why they are meeting, they disengage. Structure; agendas, time limits, and clear roles, improves focus and satisfaction. Meetings that run over time signal disrespect for people's other commitments.

### **Insights from Business**

The cost of poorly run meetings is staggering. A study estimated that organisations waste billions annually on ineffective meetings. Companies that adopt meeting discipline report higher productivity and employee satisfaction (Mankins, 2017). In many organisations, the meeting culture is the culture.

### **Insights from Philosophy**

The philosopher Jürgen Habermas (1981) argued that communicative action; dialogue aimed at mutual understanding, requires certain conditions: participants must be free to speak, roles must be open, and decisions must be based on argument, not power. A well-run meeting approximates this ideal. It becomes a space for genuine deliberation.

### **Insights from African Wisdom**

The palaver tradition treats meetings as sacred spaces. They begin with greetings, allow time for everyone to speak, and do not rush to conclusion. The goal is not speed but understanding. However, they also value clarity; the talking drum communicates urgency when needed.

### **Insights from Sacred Tradition**

“Where there is no guidance, a people falls, but in an abundance of counselors there is safety” (Proverbs 11:14). Good meetings are a form of counsel. They embody the principle that many voices lead to wiser decisions.

### **Practical Exercise**

- For your next meeting, write: “By the end of this meeting, we will have [outcome].”
- Create an agenda with time limits.
- Share it 24 hours in advance.

### **Application**

Cancel your next meeting if you can't articulate the outcome. If you can, run it with ruthless focus. End by summarising who does what by when.

## **References**

- Rogelberg, S. G., et al. (2006). Not another meeting! *Organizational Dynamics*, 35(1), 33–45.
- Mankins, M. (2017). *Time, Talent, Energy*. Harvard Business Review Press.

## **Module 8: Peer-level Conflict Mediation**

### **Learning Objectives**

- Separate people from the problem.
- Listen for interests behind positions.
- Facilitate a conversation that restores understanding.

### **Story**

Two of Kwaku's team members were locked in a silent war, affecting the whole group. Kwaku brought them together and said: "We're not leaving until we understand each other." He asked each to speak without interruption, then paraphrased back. After two hours, they discovered their conflict was about a misunderstanding, not a real disagreement. They left shaking hands.

### **Insights from Psychology**

Conflict is often driven by perceptions of threat. The amygdala activates the fight-or-flight response, making rational dialogue difficult. Mediators help by creating safety, slowing down the conversation, and reframing issues in terms of

interests (Fisher & Ury, 1981). Research shows that successful mediation reduces stress and restores collaboration.

### **Insights from Business**

Unresolved conflict costs organisations in lost productivity, turnover, and innovation. A study by CPP Global found that employees spend nearly three hours per week dealing with conflict. Effective mediation skills are therefore a high-value competency. Leaders who can mediate reduce the hidden costs of conflict.

### **Insights from Philosophy**

The philosopher Martin Buber (1923) distinguished between I-It relationships (where people treat others as objects) and I-Thou relationships (where they encounter each other as whole beings). Mediation aims to transform conflict from an I-It to an I-Thou encounter. It restores the humanity of each party.

### **Insights from African Wisdom**

The palaver tradition is a form of restorative justice. The goal is not to assign blame but to restore relationships. Elders often serve as mediators, using silence, storytelling, and patient listening. The wisdom of the palaver is that the process itself heals.

### **Insights from Sacred Tradition**

“If your brother sins against you, go and tell him his fault, between you and him alone” (Matthew 18:15). This verse emphasises the importance of addressing conflict privately and directly. The goal is reconciliation, not victory.

### **Practical Exercise**

- In a role-play, take the role of a mediator between two people who disagree. Practice asking each to speak without interruption, paraphrasing back, and asking “What’s important to you about this?”
- Debrief: What was the hardest part? What helped the conversation move forward?

### **Application**

If you witness conflict this week, offer to sit with the parties and ask them to speak one at a time while you listen. No solving; just understanding.

### **References**

- Fisher, R., & Ury, W. (1981). *Getting to Yes*. Houghton Mifflin.
- Buber, M. (1923). *I and Thou*. (Various translations.)

## **Part II: Executive Presence & Advisory Skills**

*For mid-career leaders, managers moving to senior roles, and those who need to influence at higher levels.*

### **Module 9: Gravitas and Composure**

#### **Learning Objectives**

- Maintain calm under pressure.
- Use silence intentionally.
- Communicate steadiness.

## **Story**

When the company faced a crisis, the CEO called a town hall. People were panicking. She stood calmly, took a breath, and said: “Here’s what we know. Here’s what we’re doing. Here’s when you’ll hear more.” Her calm didn’t mean she wasn’t worried; it meant she was steady for her people. The team felt safe.

## **Insights from Psychology**

Emotional contagion is a well-documented phenomenon: people “catch” emotions from leaders (Barsade, 2002). A leader’s calm can stabilise a team. Research on resilience shows that the ability to regulate one’s own emotional state is a key predictor of effective leadership under stress.

## **Insights from Business**

Leaders with gravitas are seen as more credible and trustworthy. They inspire confidence. In times of crisis, stakeholders look to leaders who are composed; volatility increases anxiety. Companies with composed leaders weather crises better.

## **Insights from Philosophy**

The Stoics taught that we cannot control external events, only our responses. Gravitas is the outward expression of that inner freedom. It is not about suppressing emotion but about choosing one’s response.

## **Insights from African Wisdom**

In Ghana, the *ohene* (chief) is expected to embody steadiness. He does not show panic, even in crisis, because his role is to be the anchor for the community. This is not a denial of emotion but a discipline of presence.

### **Insights from Sacred Tradition**

“Do not be anxious about anything” (Philippians 4:6). Sacred texts across traditions counsel against anxiety. Jesus sleeping in the storm (Mark 4) is a model of composure in chaos.

### **Practical Exercise**

- When you feel stress, take one slow breath before speaking.
- Use silence intentionally. Pause after important statements.
- In a role-play, practice delivering bad news with calm.

### **Application**

In your next high-pressure moment, slow down. Speak more slowly than feels natural. Notice how people respond.

### **Reference**

- Barsade, S. G. (2002). The ripple effect: Emotional contagion and its influence on group behavior. *Administrative Science Quarterly*, 47(4), 644–675.

## **Module 10: Strategic Narrative and Persuasion**

### **Learning Objectives**

- Frame a compelling story.

- Connect facts to emotion.
- Move people to action.

## **Story**

A young manager needed to secure funding for a new project. Instead of a dry spreadsheet, she opened with: “Imagine a single mother in the North who has to walk three hours to reach a clinic. This project will cut that time to 30 minutes.” She painted a picture of what would change. The board approved the funding.

## **Insights from Psychology**

Neuroscience shows that stories activate multiple brain regions, including those associated with emotion and memory (Zak, 2014). A well-told story is more memorable and persuasive than a list of facts. Oxytocin, a neurochemical associated with trust, is released when we hear compelling narratives.

## **Insights from Business**

Strategic narratives align organisations. They provide a shared mental model of the future. Companies with a strong narrative outperform those that rely on dry strategy documents. Investors, employees, and customers are moved by stories, not spreadsheets.

## **Insights from Philosophy**

Aristotle’s Rhetoric identified *mythos* (plot) as a key element of persuasion. Narrative is the way humans have always made sense of experience. Philosophy itself is often taught through parables and stories.

## **Insights from African Wisdom**

Oral tradition is central to African cultures. History, ethics, and leadership are transmitted through stories. The griot is a living repository of narrative wisdom. A leader who cannot tell a story cannot lead.

### **Insights from Sacred Tradition**

Jesus taught in parables. The Qur'an is rich with narrative. Stories are the language of the sacred. They bypass the rational mind and speak to the heart.

### **Practical Exercise**

- Write your next pitch as a three-part story:  
    “Once upon a time... then one day... because of that... finally...”
- Tell it to a partner, then ask: “What stayed with you?”

### **Application**

Tell your story to someone who doesn't know the details. Ask: “What stayed with you?” Use their feedback to refine.

### **Reference**

- Zak, P. J. (2014). Why your brain loves good storytelling. Harvard Business Review.

## **Module 11: Executive-Level Communication**

### **Learning Objectives**

- Communicate concisely.
- Lead with conclusions.

- Provide context only as needed.

### **Story**

Fatima had five minutes with the CEO. She prepared a one-page summary with her recommendation in the first sentence. When the CEO asked for details, she had them ready. He said: “This is how I want every update.”

### **Insights from Psychology**

Cognitive load theory suggests that people have limited working memory. Leaders are often cognitively overloaded; concise communication respects their capacity and increases the chance of being heard.

### **Insights from Business**

Executive time is the scarcest resource. Leaders who communicate concisely are valued. The “bottom line up front” (BLUF) approach is standard in military and business settings.

### **Insights from Philosophy**

Pascal famously wrote: “I would have written a shorter letter, but I did not have the time.” Brevity requires discipline. It forces clarity about what truly matters.

### **Insights from African Wisdom**

Proverbs are the ultimate in concise communication. They pack meaning into a few words. A leader who can summarise complex issues in a proverb demonstrates wisdom.

### **Insights from Sacred Tradition**

The Sermon on the Mount, the Ten Commandments. Sacred texts are often concise. They convey essential truths without elaboration.

### **Practical Exercise**

- For your next executive update, write a one-page summary with the recommendation first.
- Practice saying it in 90 seconds.

### **Application**

Use this format for your next communication with a senior leader. Observe how they respond.

### **Reference**

- Kahneman, D. (2011). Thinking, Fast and Slow. Farrar, Straus and Giroux.

## **Module 12: Advanced Stakeholder Management**

### **Learning Objectives**

- Map stakeholder networks.
- Identify interests and influence.
- Build proactive relationships.

### **Story**

Ekow was managing a complex project with stakeholders across departments. He created a simple map: who had authority, who had influence, who needed

information, who might resist. He checked in with each proactively. When resistance came, he wasn't surprised because he had already built relationships.

### **Insights from Psychology**

Social network theory shows that influence flows through relationships, not just hierarchy. People who occupy bridging positions; connecting disparate groups, have disproportionate power. Understanding these networks is essential for navigating organisations.

### **Insights from Business**

Stakeholder management is critical for project success. Research shows that projects with poor stakeholder engagement are more likely to fail. Regular communication and early involvement reduce resistance.

### **Insights from Philosophy**

Machiavelli's *The Prince* is often cited as a manual for stakeholder management, though it emphasises power over ethics. A more ethical approach is found in the pragmatist tradition: understand others' interests to find mutual benefit.

### **Insights from African Wisdom**

The talking drum metaphor: the drum does not send a message in a straight line; it creates a web of meaning. Leaders must know how messages travel and who the key drummers are.

### **Insights from Sacred Tradition**

“Without counsel, plans fail” (Proverbs 15:22). Stakeholder management is the modern form of seeking counsel. It honours the wisdom of many.

## **Practical Exercise**

- Draw your stakeholder map: name, role, interest, influence level.
- Plan a listening conversation with each.

## **Application**

This week, have a conversation with one stakeholder you've been neglecting. Ask: "What's important to you about this project?"

## **References**

- Freeman, R. E. (1984). Strategic Management: A Stakeholder Approach. Pitman.

## **Module 13: Negotiation and Diplomacy**

### **Learning Objectives**

- Distinguish positions from interests.
- Invent options for mutual gain.
- Preserve relationships.

### **Story**

Two departments were fighting over a limited budget. Nana Addo met with each leader separately and asked: "What's your must-have?" Both named things that were actually compatible. He brought them together, showed the alignment, and they co-created a proposal that served both.

### **Insights from Psychology**

Negotiation research shows that focusing on interests (underlying needs) rather than positions (stated demands) leads to better outcomes. Fisher and Ury's "principled negotiation" is grounded in this insight.

### **Insights from Business**

Effective negotiation creates value, not just claims it. Diplomacy is the art of maintaining relationships while pursuing interests. In business, a deal that leaves relationships damaged is a poor deal.

### **Insights from Philosophy**

Kant's categorical imperative – treat people as ends, not means – applies to negotiation. Manipulation may win a short-term victory but destroys trust. Negotiation as a moral practice seeks mutual respect.

### **Insights from African Wisdom**

The palaver tradition is a form of negotiation that prioritises relationship over victory. It assumes that the community must live together after the dispute is resolved.

### **Insights from Sacred Tradition**

Abraham's negotiation with God over Sodom (Genesis 18) is a model of respectful, persistent dialogue. He does not demand but petitions.

### **Practical Exercise**

- Before your next negotiation, write down: what does the other side truly need? What's my must-have? What's flexible?
- Role-play the negotiation with a partner.

## **Application**

In your next negotiation, ask: “What’s most important to you here?” before stating your own position.

## **Reference**

- Fisher, R., & Ury, W. (1981). Getting to Yes. Houghton Mifflin.

## **Module 14: Coaching and Mentorship**

### **Learning Objectives**

- Ask powerful questions.
- Listen for aspirations.
- Develop others.

### **Story**

Adjei had a talented junior who was stuck. Instead of giving advice, he asked: “What do you want to be doing in five years? What’s stopping you?” The junior realised she was waiting for permission. Adjei said: “You have it. Go.”

### **Insights from Psychology**

Coaching is grounded in self-determination theory: people are more motivated when they find their own answers. Asking questions supports autonomy and competence.

### **Insights from Business**

Coaching cultures outperform command-and-control cultures. Companies with strong coaching produce more leaders from within. Mentorship improves retention and succession pipelines.

### **Insights from Philosophy**

Socrates taught through questioning. The Socratic method is the original coaching. It assumes that wisdom lies within; the coach's role is to draw it out.

### **Insights from African Wisdom**

Elders often teach through stories and questions, not lectures. They trust that the young will find their way with guidance. The good ancestor invests in the next generation.

### **Insights from Sacred Tradition**

“What you have heard from me... entrust to faithful people who will be able to teach others also” (2 Timothy 2:2). Mentorship is a sacred duty.

### **Practical Exercise**

- In your next one-on-one, ask only questions: “What’s your goal? What have you tried? What support do you need?”
- Practice with a partner.

### **Application**

This week, have one coaching conversation where you give no advice. Just listen and ask.

### **Reference**

- Whitmore, J. (2009). Coaching for Performance. Nicholas Brealey.

## **Module 15: Critical Thinking and Velocity**

### **Learning Objectives**

- Make timely decisions with imperfect information.
- Recognise cognitive biases.
- Act decisively.

### **Story**

A crisis hit. The team wanted to analyse for three more days. The leader said: “We don’t have three days. We’ll make the best decision with what we know now.” They made a call, adapted as they went, and saved the project. The perfect plan would have come too late.

### **Insights from Psychology**

Kahneman’s work on biases shows that we often over-analyse or delay. Speed of decision-making is correlated with leadership effectiveness. The key is to distinguish reversible from irreversible decisions.

### **Insights from Business**

Amazon’s “disagree and commit” culture values speed over consensus. In dynamic markets, speed of execution is a competitive advantage. Analysis paralysis is a common failure mode.

### **Insights from Philosophy**

Pragmatists argue that truth is what works. A decision made and executed can be refined; no decision is paralysis.

### **Insights from African Wisdom**

Proverbs like “A tree does not move unless there is wind” counsel timely action. Waiting for perfect information is often a form of fear.

### **Insights from Sacred Tradition**

“I must work the works of him who sent me while it is day; night is coming” (John 9:4). There is a time for action.

### **Practical Exercise**

- For a decision you’ve been delaying, set a timer for 30 minutes. Gather three key facts, then decide.
- Identify whether the decision is reversible or not.

### **Application**

Make one decision this week that you’ve been procrastinating. Act on it.

### **Reference**

- Kahneman, D. (2011). Thinking, Fast and Slow. Farrar, Straus and Giroux.

## **Module 16: Crisis Communication**

### **Learning Objectives**

- Acknowledge situations clearly.

- State actions being taken.
- Provide next update.

### **Story**

When a product failed, the company's instinct was to hide. Instead, the leader sent a note: "We messed up. Here's what happened. Here's what we're doing to fix it. We'll update you by Friday." Customers stayed loyal because they trusted the honesty.

### **Insights from Psychology**

People tolerate bad news better than silence. Uncertainty increases anxiety. A clear, honest update reduces stress and builds trust.

### **Insights from Business**

Crisis communication research shows that the first response shapes public perception. Speed, transparency, and empathy are key. Companies that communicate poorly in crises often suffer lasting damage.

### **Insights from Philosophy**

Stoicism teaches that we should face reality, not hide from it. Honesty in crisis is a form of courage.

### **Insights from African Wisdom**

The palaver tradition includes addressing community crises openly. Hiding problems is seen as a betrayal of community trust.

### **Insights from Sacred Tradition**

“Speak the truth to one another” (Zechariah 8:16). Truth-telling is a sacred obligation, especially in difficult times.

### **Practical Exercise**

- Write a crisis communication template: acknowledgment, action, next update.
- Practice delivering it with a partner.

### **Application**

If a problem arises, communicate early, even before you have all the answers.

### **References**

- Ulmer, R. R., Sellnow, T. L., & Seeger, M. W. (2019). *Effective Crisis Communication*. Sage.

Part III: Corporate Leadership Development Skills

*For senior leaders shaping organisations and cultures.*

## **Module 17: Cross-cultural Team Facilitation**

### **Learning Objectives**

- Recognise cultural differences.
- Adapt communication.
- Create inclusive spaces.

### **Story**

Sandra led a team spread across Ghana, Nigeria, and Kenya. Early on, she noticed that some members rarely spoke in meetings. She realised they came from cultures where speaking first was seen as disrespectful. She started sharing the agenda in advance and asking for written input before calls. Everyone contributed.

### **Insights from Psychology**

Cultural intelligence (CQ) is the ability to function effectively across cultures. It includes cognitive (knowledge), motivational (interest), and behavioural (adaptation) dimensions (Earley & Ang, 2003). Implicit cultural assumptions often cause friction.

### **Insights from Business**

Global teams are the norm in many organisations. Leaders who lack cultural intelligence lose talent and innovation. Inclusive teams outperform homogeneous ones.

### **Insights from Philosophy**

Gadamer's "fusion of horizons" suggests that understanding across cultures requires openness to being changed by the encounter. It is not about imposing one's own framework.

### **Insights from African Wisdom**

Africa's diversity is immense; leaders must navigate multiple cultural frameworks. The value of "hospitality" ( ahoboa ) extends to welcoming different ways of being.

### **Insights from Sacred Tradition**

Pentecost (Acts 2) is a story of diverse cultures understanding one another. It is a model of cross-cultural communication.

### **Practical Exercise**

- Ask a team member: “How do you prefer to share ideas? What helps you do your best work?”
- In a role-play, practice adapting your style to a different cultural assumption.

### **Application**

In your next meeting, create space for input in different ways: written, spoken, one-on-one, small group.

### **References**

- Earley, P. C., & Ang, S. (2003). Cultural Intelligence. Stanford University Press.

## **Module 18: Psychological Safety Cultivation**

### **Learning Objectives**

- Respond to failure with curiosity.
- Thank people for speaking up.
- Model vulnerability.

### **Story**

Ama’s team had a culture of blame. She changed it by starting each meeting with: “What did we try that didn’t work this week?” She went first, sharing her own mistake. Soon, people started sharing theirs. Blame turned into learning.

### **Insights from Psychology**

Edmondson's research shows that psychological safety is the belief that one can speak up without fear of humiliation. It is the foundation of learning and innovation. Leaders set the tone by how they respond to failure.

### **Insights from Business**

Teams with high psychological safety outperform others. They report more errors, which allows learning, and they are more innovative. Google's Project Aristotle found psychological safety to be the top predictor of team effectiveness.

### **Insights from Philosophy**

The ethic of care (Nel Noddings) emphasises that learning environments must be safe for vulnerability. Without safety, there is no genuine dialogue.

### **Insights from African Wisdom**

Ubuntu teaches that our humanity is intertwined. When one person fails, the community fails; therefore, we respond with support, not blame.

### **Insights from Sacred Tradition**

Jesus' response to the woman caught in adultery (John 8) is a model: he protects her from condemnation while inviting her to change. Grace precedes growth.

### **Practical Exercise**

- In your next team meeting, share a mistake you made and what you learned.
- Ask: "What can we learn from this?"

## **Application**

This week, when someone raises a problem, say: “Thank you for bringing that up.”  
Notice how the tone shifts.

## **Reference**

· Edmondson, A. (1999). Psychological safety and learning behavior in work teams. *Administrative Science Quarterly*, 44(2), 350–383.

## **Module 19: Change Leadership and Navigation**

### **Learning Objectives**

- Involve people in change.
- Communicate the “why.”
- Acknowledge losses.

### **Story**

When the organisation announced a restructuring, most leaders sent emails. One leader called each of her team members individually. She said: “I don’t have all the answers, but I want to hear what’s on your mind.” People felt seen. The change went more smoothly.

### **Insights from Psychology**

Change is emotional. The Kübler-Ross grief cycle applies to organisational change. People need to process loss before they can embrace new ways. Involvement reduces resistance.

### **Insights from Business**

Change initiatives fail most often due to employee resistance, not technical flaws. Leaders who communicate early and often, and who involve people in designing the change, have higher success rates.

### **Insights from Philosophy**

Heraclitus said change is the only constant. The wise leader does not resist change but guides it. Change requires both courage and compassion.

### **Insights from African Wisdom**

African societies have long navigated transitions; harvest, rites of passage, succession. The elder who guides a community through change does so by listening and including.

### **Insights from Sacred Tradition**

“I am about to do a new thing; now it springs forth, do you not perceive it?” (Isaiah 43:19). Change is divine. The leader’s role is to help people perceive it.

### **Practical Exercise**

- Identify a change coming in your organisation. Map three stakeholders whose input could improve the plan.
- Practice having a listening conversation with each.

### **Application**

Before announcing a change, talk to those three people first. Ask: “What would make this work for you?”

## **Reference**

- Kotter, J. P. (1996). Leading Change. Harvard Business School Press.

## **Module 20: Talent Development Systems**

### **Learning Objectives**

- Identify potential.
- Create career pathways.
- Develop successors.

### **Story**

The company was losing its best young leaders. The HR director realised they had no clear path for growth. She introduced a simple framework: each leader had to identify and develop one successor within 18 months. Within two years, they had a pipeline.

### **Insights from Psychology**

Self-determination theory shows that people are motivated by growth. When organisations invest in development, they satisfy the need for competence and autonomy. Development opportunities are a key retention factor.

### **Insights from Business**

Talent development is a strategic imperative. Organisations with strong succession pipelines outperform. Failure to develop talent leads to skills gaps and high turnover.

### **Insights from Philosophy**

The concept of virtue includes the idea of cultivating potential. A good leader is one who develops others, not just one who performs.

### **Insights from African Wisdom**

The good ancestor is one whose legacy is the leaders they raised. Development is not an HR programme; it is a moral duty.

### **Insights from Sacred Tradition**

Paul's instruction to Timothy to "entrust to faithful people who will be able to teach others also" (2 Timothy 2:2) is a model of talent development.

### **Practical Exercise**

- Identify one high-potential person in your organisation. Have a conversation about their career aspirations.
- Draft a simple development plan: goal, actions, timeline, support.

### **Application**

Create a development plan for that person with specific steps. Follow up in 30 days.

### **Reference**

- Buckingham, M., & Coffman, C. (1999). *First, Break All the Rules*. Simon & Schuster.

## **Module 21: Strategic Influence on Organisations**

### **Learning Objectives**

- Map decision networks.
- Find champions.
- Align proposals with organisational goals.

### **Story**

A senior leader wanted to shift the company's culture toward innovation. Instead of a top-down mandate, she seeded small experiments in different departments. She celebrated the wins publicly. Within a year, the “innovation” language was everywhere, not because she commanded it, but because people saw it working.

### **Insights from Psychology**

Social proof and the diffusion of innovations (Rogers, 2003) explain how ideas spread. Champions are critical. People are more influenced by peers than by authority.

### **Insights from Business**

Strategic change requires political skill. The ability to map influence networks and build coalitions is essential for senior leaders. Formal authority alone is insufficient.

### **Insights from Philosophy**

Machiavelli's advice to “go among the people” reflects the need to understand the ground truth. Influence is not about forcing but about aligning.

### **Insights from African Wisdom**

The talking drum metaphor: the drum's message travels through networks. A leader must know who the drummers are and how to reach them.

### **Insights from Sacred Tradition**

“Let the wise also hear and gain in learning” (Proverbs 1:5). Influence is about inviting, not compelling.

### **Practical Exercise**

- For an idea you care about, map the decision network. Identify three potential champions.
- What's in it for them?

### **Application**

This week, share your idea with one potential champion. Ask for their input, not their support.

### **Reference**

- Rogers, E. M. (2003). Diffusion of Innovations. Free Press.

## **Module 22: Coaching Culture and Advocacy**

### **Learning Objectives**

- Replace telling with asking.
- Celebrate those who develop others.
- Embed coaching in daily work.

## **Story**

At a staff meeting, the CEO replaced “you should” with “what if?” People started offering ideas they’d been holding back. A culture of coaching began not with a programme, but with one leader changing one word.

## **Insights from Psychology**

A coaching culture satisfies autonomy and competence needs. It shifts the organisation from a command-and-control model to a learning model.

## **Insights from Business**

Companies with a coaching culture have higher engagement and retention. They develop leaders faster and adapt more quickly.

## **Insights from Philosophy**

Socratic dialogue is the original coaching culture. It assumes that wisdom emerges from dialogue, not directive.

## **Insights from African Wisdom**

In traditional communities, learning happens through story and question. Elders do not lecture; they ask.

## **Insights from Sacred Tradition**

“Come, let us reason together” (Isaiah 1:18). Dialogue is the mode of sacred community.

## **Practical Exercise**

- For one week, replace every “you should” with “what if?” or “what do you think?”
- Notice how people respond.

### **Application**

In your next team meeting, model curiosity. Ask more than you tell.

### **Reference**

- Clutterbuck, D. (2016). Coaching Culture. Routledge.

## **Module 23: Performance Ecosystem Management**

### **Learning Objectives**

- Look for systemic causes.
- Design feedback loops.
- Remove friction.

### **Story**

A department was underperforming. Instead of blaming individuals, the leader looked at the system: unclear goals, poor tools, conflicting priorities. She fixed the system, not the people. Performance improved.

### **Insights from Psychology**

Systemic thinking recognises that behaviour is shaped by context. The fundamental attribution error is the tendency to blame individuals for systemic problems.

Leaders who understand systems avoid this error.

### **Insights from Business**

Deming's work on quality showed that 85% of performance problems are due to systems, not people. Improving the system yields sustainable improvement.

### **Insights from Philosophy**

Systems thinking has philosophical roots in pragmatism and process philosophy. Reality is interconnected; you cannot change one part without affecting others.

### **Insights from African Wisdom**

Nsempi (interconnectedness) is a core concept. Nothing exists in isolation. A leader who sees only individuals misses the whole.

### **Insights from Sacred Tradition**

The body metaphor (1 Corinthians 12) teaches that parts are interconnected. When one part suffers, the whole suffers.

### **Practical Exercise**

- When you see a performance issue, ask: "What's making it hard to do good work?" Look for structural causes.
- Map the system: inputs, processes, outputs, feedback.

### **Application**

This week, identify one process that's creating unnecessary friction. Change it.

### **Reference**

- Deming, W. E. (1986). Out of the Crisis. MIT Press.

## **Module 24: Legacy and Succession Stewardship**

### **Learning Objectives**

- Develop successors.
- Share credit.
- Build institutions that outlast you.

### **Story**

The founder of a successful company was retiring. He had spent ten years grooming a successor, giving her high-visibility projects, sharing credit, and letting her lead in his presence. When he left, no one noticed a gap. His greatest legacy was not the company; it was the leader he had raised.

### **Insights from Psychology**

People fear mortality. Leaders often struggle with succession because it confronts their own finitude. Developing successors is an act of generativity (Erikson), a stage of healthy adult development.

### **Insights from Business**

Succession planning is a critical board responsibility. Companies without a pipeline risk collapse when key leaders leave. Smooth succession signals institutional maturity.

### **Insights from Philosophy**

The concept of legacy is about meaning. What outlasts you? The philosopher Hans Jonas called for an ethics of responsibility for the future.

### **Insights from African Wisdom**

The good ancestor is the highest ideal. A leader's legacy is measured by the leaders they leave behind. The community's future depends on the quality of those who come after.

### **Insights from Sacred Tradition**

Elijah passing his mantle to Elisha (2 Kings 2) is the archetype of succession. He does not cling to power; he transfers it.

### **Practical Exercise**

- Identify one person you could mentor to take on part of your role.
- Write a plan for transferring responsibility over the next year.

### **Application**

Give them a stretch assignment this quarter. Let them own it. Cheer them on.

### **References**

- Conger, J. A., & Fulmer, R. M. (2003). Developing your leadership pipeline. *Harvard Business Review*, 81(12), 76–84.

### **Pedagogical Approach and Assessment**

This curriculum is designed for adult learners who value practicality and relevance. Each module is structured to be delivered in a 90-minute session, though it can be adapted for shorter or longer formats.

### **Facilitation Tips**

- Create safety from the start: use check-in circles, share your own stories, and model vulnerability.
- Use real stories from participants; the learning happens when they speak, not when you lecture.
- Keep the pace active: vary activities, use breakout rooms for pairs, and return to the “one thing” actions in subsequent sessions.
- Connect modules to each other; the 24 skills are interdependent.

### **Assessment**

- Self-assessment: Participants rate themselves on each skill before and after the programme.
- Peer feedback: Structured peer observations and feedback sessions.
- Application logs: Participants track their “one thing” actions and reflect on outcomes.
- Case analysis: Participants analyse a leadership situation using the P.O.S.H. framework.
- Final project: A personal leadership development plan integrating all 24 skills.

### **Adaptations**

- For online delivery, use breakout rooms for pair exercises, and use collaborative documents for mapping exercises.
- For in-person workshops, use flip charts and physical mapping.

- For self-paced learning, each module can be a 20-minute video with a downloadable reflection guide.

## **Conclusion**

This curriculum is an attempt to build a leadership development resource that is both academically rigorous and deeply practical. It honours the African context while engaging with global research. It draws on psychology to explain mechanisms, business to demonstrate impact, philosophy to provide meaning, African wisdom to root it in place, and sacred tradition to offer timeless perspective.

The 24 skills it develops are not merely a checklist; they are a system. When leaders cultivate self-awareness, they can better navigate complexity; when they master communication, they can more effectively delegate and develop others; when they build psychological safety, they create the conditions for innovation and growth. The pillars of P.O.S.H : Purpose, Organizational Intelligence, Social Mastery, Human-Centric Leadership, are not separate competencies but a unified way of being.

This curriculum is offered freely because leadership skills should not be a luxury. It is designed for the street, the shop floor, the village council, and the corporate boardroom. It is for anyone who influences others and wants to do so with integrity.

We invite you to use it, adapt it, and make it your own. And we invite you to join the community of leaders who are practicing these principles; leaders who understand that the greatest legacy is not a building with your name on it, but a generation of leaders you helped raise.

Leadership is not about being in charge. It's about taking care of those in your charge.

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