

The unpredictability of ministry makes it partly improvisational.

The capacity to improvise is an essential component of effective leadership.

Improvisation is inherently emergent and collaborative.

The process of improvisation is more important than the product.

One has to risk sounding or looking stupid in order to improvise and discover something new.

One's willingness to risk fosters improvisation and creativity.

To nurture improvisation, groups and organisations must foster the aesthetics of imperfection.

IMPROVISATION IS
A COLLABORATIVE
PROCESS
OF SOCIAL
CONSTRUCTION.

IMPROVISATION IN
ORGANISATIONS
IS OFTEN
INSTRUMENTAL RATHER
THAN AESTHETIC
IN PURPOSE.

**Improvisation
occurs in the
intersection of
structure and
uncertainty.**

Improvisation in organisations is built on strong institutional memory and repertoires of action which operate in the context of organisational instability.

Collaborative improvisation requires a base of shared experience and a mutual understanding of the rules.

Ministers and other religious leaders do not necessarily have wide zones in which to manoeuvre when they improvise.

Organizations that support improvisation and other forms of innovation are ones that nurture reflective practitioners, tolerate mistakes and welcome creativity, communicate effectively, and support collaborative teams.

Reflective practice is often experimental. The cycle of framing, experimentation, learning, and reframing is a continuous one for reflective practitioners.

Effective improvisation requires the capacity to listen and incorporate the insights and work of others.

Improvisation is less an individual gift than it is a collaborative exercise.

Quotes by Deborah J. Kapp
from
"Improvisation and the Practice of Ministry".
Journal of Religious Leadership 9
No. 1, 2010.