

**AFRICAN CHRISTIAN LEADERSHIP:
CULTURES AND THEOLOGIES IN DIALOGUE**

by
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SUMMARY

Title: AFRICAN CHRISTIAN LEADERSHIP:
CULTURES AND THEOLOGIES IN DIALOGUE

By: Hans-Martin Wilhelm

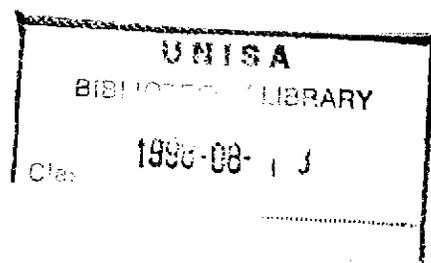
Degree: Master of Theology

Subject: Missiology

Supervisor: Prof. J.N.J. Kritzinger

Summary: Spiritual leadership for the church in Africa is facing a crisis. While much of traditional African leadership shares the same basic values found in the Scriptures; modern manifestations of African leadership have been corrupted by various influences. This has resulted in traditional African leadership being grossly misunderstood and culturally unappreciated. Through the use of dialogue between cultures and theologies, and utilizing leadership theory as analytical tools and a frame of reference, this study looks at biblical leadership models, and aims toward a rediscovery, an appreciation, and a mature reappropriation of traditional African leadership values and practices for the African Church.

Key terms: Africa; accountability; Christian leadership; contextualization; dependency; leadership theory; moratorium; PACLA II; responsibility; ubuntu.



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CHAPTER 1 PURPOSE AND METHODOLOGY

1.1 Introduction

This dissertation addresses the problem of Christian leadership in Africa. Interest and personal awareness of this problem finds its roots in two domains: personal ministry experience, and the event of the second *Pan African Christian Leadership Assembly* held at Nairobi in 1994 (PACLA II).

My ministry experience in Africa started nine years ago. What began as a church growth teaching ministry coupled with an emphasis on church multiplication, led me to an interest in the leadership dynamics and needs of the African church. This interest took on further definition given a top priority among evangelicals on *saturation church planting*. With thousands of new churches being planted, I felt there was a corresponding need (of crisis proportion) for thousands of new Christian leaders or pastors.

This dissertation is also an African project with its roots in PACLA II. The following excerpt from the preamble encapsulates the organic dimension of the leadership crisis and the needed paradigmatic change:

Considering the issues facing Africa today—spiritual emptiness, political and economic drawbacks, tribal conflicts, religious upheavals and opposition that lead to violence, self destruction and inhumanity, economic crises, etc.—it is clear that there is a crisis on the African continent...Of primary concern however to PACLA has been the leadership crisis which has plagued Africa and deepened the continent's political and socio-economic crisis. PACLA II has gathered Christian leaders and potential leaders from all over Africa with the aim of making commitments towards developing godly leaders for Africa (Hutchful 1995:14).

PACLA II succeeded in bringing together Christian leaders from amongst the evangelical, ecumenical, charismatic, pentecostal, African independent, orthodox, and other traditions. This was a significant breakthrough marking the beginning of new partnerships and greater efforts at creating united Christian leadership at national levels.

This study, from an evangelical perspective, will hopefully be a means of *rediscovery, appreciation, and mature reappropriation* (Maluleke 1996:19) of inherent traditional African leadership values and practices for the African church. This study is an identification with the African community. It is my contention that traditional African leadership firstly shares some basic values and worldview found in the Scriptures; secondly, that modern African leadership has been corrupted by various influences; and thirdly, that traditional African leadership is often misunderstood and culturally unappreciated by outsiders or most Western perspectives. In order to rediscover, appreciate, and reappropriate traditional African leadership concepts for African Christian leaders, a different approach to theologizing is needed to reach for practical

leadership theology in Africa. To do this I will engage cultures and theologies in dialogue, combine ministry experience with theoretical and theological reflection, and then offer a focus on roles, processes, and approaches that need to be considered for leadership development in Africa.

I believe that contextual leadership reflection is a noticeably present gap in leadership study today. While there is an abundance of material on leadership in general—and contextualization is an issue in missiology that is continually evolving and maturing—there has been little reflection missiologically and theologically combining the two areas. Concerning the material that is available in this regard, I have not found a positive affirmation or interaction between traditional African leadership values and biblical leadership values.

Many leadership crises troubling both the established and younger churches arise from inappropriate educational programs. Several basic curricular questions focus our attention on both leadership development needs and the design of leadership development curricula. Leadership theory, theology, anthropology, communication theory, curriculum theory, and development theory combine to help build perspectives for cross-cultural leadership development (Elliston 1988:203).

1.2 Church Growth in Africa

In most of the non-western world the Church is growing. Of the world's Christians, 85% are now in the Two-Thirds World. The center of Christianity's gravity has shifted to the south (Osei-Mensah 1989:1). The church in Africa is among the fastest growing in the world. In 1900, African Christians were eight million (2.5 million Protestants) and 10% of the population. By 1990 this had risen to 275 million (57%) and is likely to reach 396 million (61%) by AD 2000. The growth of evangelicals from 1.9% of Africans to 13.2% in 1990 represents a seven-fold increase in percentage but a thirty-fold increase in numbers (Johnstone 1993:37).

This might sound paradoxical because my study began with the assertion that Africa faces a leadership crisis in the church. Additionally, there are the intellectual criticisms of those who question whether Christianity is suited or relevant to African life. Yet by all accounts, as John Mbiti (in Bediako 1995:3) has asserted, "the Christian way of life is in Africa to stay..." In his book *Translating the Message*, Lamin Sanneh (1989) attributes the tremendous growth of African Christianity during this century to the logic of translatability of the Christian message or the gospel into the African vernacular languages. Adrian Hastings (1979:43), reflecting historically, wrote "Certainly if one looked around Africa in 1950, the achievement of the missionary enterprise could not but appear considerable." Even though in some missionary circles, there was some measure of surprise at this rich African harvest. John Mbiti was one of the first to voice the lack of positive engagement of Western mission with African religious

values. But at the same time he affirmed the missionary endeavor for what it was without making the missionary central, for the whole operation “began with God and was carried through by God.” His point is well taken. The growth of the universal church and its resultant shift of gravity, is in fact, something that God has done. ‘Gravity shift’ must be seen from the perspective of *missio Dei*, “as a movement in which missionaries certainly played a part, but one also in which vernacular factors, including indigenous agents participated fully” (Sanneh 1989:203).

1.3 Research Problem of this Study: Leadership Crisis in Africa

In addition to this growth that caused a ‘gravity shift’, research also suggests that if the present average annual growth rate of new church plantings is sustained, the number of congregations in Africa should double by AD 2000. “The practical implications of these statistics for new leadership to shepherd these new churches are immense” says Dr. Christo de Wet (1996:1). Just to keep up with the doubling of churches, we have to more than double the leaders, because there is an existing deficiency in numbers already. Personal ministry experience leads this writer to agree with Osei-Mensah (1990:8), “There is an acute shortage of leaders at all levels in the church in Africa today which is only compounded by this phenomenal growth rate of the Christian community on the continent.” The South African situation shows a great weakness in this area, clearly indicating a leadership crisis among most churches as indicated below:

PASTORS/LEADERS PER CONGREGATION IN SOUTH AFRICA			
Groups	Ministers per Church	Groups	Ministers per Church
Pentecostals	0.91	African Independents	0.67
Catholics	1.45	Methodists	0.35
Anglicans	1.00	Baptists	1.46
Reformed	0.84	Presbyterians	0.71
Lutherans	0.32	Greek Orthodox	0.78
Mission Churches	0.32	Others	0.63

Source: (Cambrinck 1990:306)

Figure 1.1

The data in this chart shows only the Catholics and Baptists having an average of more than one pastor (leader) per congregation. However, the relatively small number of Catholic churches serving their large constituency means each congregation averages about 3,000

members. In spite of this, they are growing. The reason for this growth is the higher ratio of active clergy per congregation. Research indicates a discernable link in growing churches between high pastor to church ratios and low pastor to people ratios (Combrinck 1990:305).

My field research for TARGET 2000¹ in Zimbabwe during 1989 in the Masvingo and Midlands provinces showed even lower ratios than the above example in South Africa. Both provinces averaged 0.20 pastors per church, while the size of congregation per pastor averaged 175 and 169 respectively. Further ministry experience bears out these trends too. In much of southern Africa, I have personally found that there is often one pastor responsible for multiple congregations spread over considerable geographical areas. One such pastor in northern Mozambique that I met was responsible for over 46 congregations. After two years of constant itineration, he still had not personally visited each one. Spiritual formation among those with whom he had contact was meager, let alone among those whom he had not even seen. Apparently, this situation is quite common as Falk (1979:442) articulates: "The growth and development of many congregations and Christian groups have been retarded because of a lack of qualified leaders. In some villages the Christians had no leader, while in other villages a catechist gave leadership."

Quantitatively, the crisis takes on further proportion when considering the explosive growth of the African church. It is quite possible that God is pouring out the *latter day rains* described in the book of Joel, "*Then after I have poured out my rains again, I will pour out my Spirit upon all people...I will cause wonders in the heavens and on earth...And anyone who calls on the name of the Lord will be saved*" (Joel 2:28-32 NLB). This reflects a time of tremendous spiritual ingathering or harvest. The apostle Peter quoted this passage on Pentecost when there was explosive church growth. Today we are witnessing tremendous church growth in Africa accompanied by signs and wonders. Another aspect to consider is the current emphasis on saturation church planting by many evangelicals. It is my view that church planting efforts must never be divorced from an equal emphasis on leadership development for those churches. For me as an evangelical, I am not only interested in more churches (a church for every people), but also what kind of churches (spiritually healthy churches).

The leadership crisis in Africa is therefore precipitated by this tremendous growth. This should not be seen in contradictory terms. We cannot correlate the growth of the Kingdom of

¹ This research was part of what is now known as TARGET 2000 in Zimbabwe. TARGET 2000 is an example of an African National Initiative—a church mobilization strategy rooted in the Lausanne and GCOWE (Global Consultation on World Evangelization) movement. The underlying assumptions in an African National Initiative are: (1) The Lord Jesus Christ has his people in every nation of Africa and is building His Church; (2) That with the exception of a few countries in North Africa and the Sahel, every African country has the primary ministry gifts, manpower and material resources needed to complete the task; (3) That through the mobilization and focused deployment of existing indigenous resources—in partnership with the global church—the vision of a church for every people and the gospel for every person can be realized in Africa and the world. Research becomes vitally important to a National Initiative because mobilization centers around *common goals and common information*.

God with purely human effort or conditions. The Spirit of God works in ways that defy human understanding and contradict linear logic. “*I planted, Apollos watered, but God gave the increase*” (1Corinthians 3:6). The word *increase* in Greek is αὐξάνω—which means literally, *to cause to grow*. It is my view based on Scripture and often times ministry observation, that the growth of Christianity in Africa is not merely a result of favorable conditions or the formulas employed. Rather, it is primarily a result of God’s action (at times using human agents) in accordance to His will and cosmic plan.

As previously stated, I believe there is a linear relationship between African church growth and the resulting shortage of leadership. Omulokoli (1992:13) seems to agree, “There is a crisis of leadership in the church in Africa today. At the root of this crisis is the vacuum which exists because the church needs larger numbers of leaders of high caliber than are presently available within its fold.” Some might want to argue that African Christian leadership might be one of the factors accounting for the phenomenal growth of Christianity in many African countries. But it seems that contemporary leadership in Africa has shown otherwise (Snook 1993:51). Maimela (1991:6) makes an interesting comment here:

And some of us who happen to have African leadership in the churches know from experience that African church leaders could be worse oppressors than the European missionaries. In both secular and ecclesiastical realms we have a situation where Africans have merely substituted the colonial or missionary oppressor for African oppressors, the difference in the latter case being only the ecclesiastical garbs. Hence again the mistake of those who fought against missionary domination and oppression lay in the fact that they did not destroy the thrones themselves from which secular or religious oppressors exercise their power.

While political leadership is not the focus of this paper, the church does to some extent mirror what is happening in that arena. A parallel comment from the political and business leadership angle comes from Guy Charleton (1994:7), a South African leadership consultant,

In essence, the myriad of problems confronting our country result from ineffectual leadership. Conversely, much of the future challenge lies in accelerating the development of leadership at *every* level of national life...(italics mine).

Many others agree with the assessment that Africa is facing a serious leadership crisis, from missiological educators to political researchers and futurists (Combrinck 1990:306; Elliston 1988:203; Kofele-Kale 1978:433; Okpaku 1994:1003). Missiological researchers such as Patrick Johnstone and Marjory Froise indicate that leadership development is among the top needs of many sub-saharan African countries (Johnstone 1993:38, 92, 127, 397, 402, 495, 517, 599; Froise 1989: 40, 58, 80, 121). “One of the major crises facing African Christianity today is in the area of leadership” says Tite Tiénou (in Osei-Mensah 1990:vi). While Lucas (1990:91) primarily sees it *quantitatively* as a vacuum, others more specifically attribute the

crisis *qualitatively*, to unqualified and inexperienced leadership (Omulokoli 1992:15; Gatu in Hogarth 1983:1), or even failed leadership (Achebe 1983:1). In his book, *The South African Context For Mission*, J.J. Kritzinger (1988:139) details the immense logistical problems connected to mission which has led to nominality. He attributes this in part to a quality of biblical teaching that is suspect, particularly among the AICs. Although this perspective is from a Dutch Reformed theologian, certainly, there is a case for qualitative need because of the lack of leadership development in Africa today. My own experience in Africa leads me to believe that both the quantitative and qualitative aspects contribute to the leadership crisis. But there is an organic aspect as well that must be considered.

Organic considerations of the leadership crisis manifests themselves in a variety of stresses and tensions that have been shaping the African continent and its people historically and culturally. The African identity is in a state of flux, as the past entanglements of colonialism, the dynamics of the global village today, and the tremendous challenges that must be overcome—are stressing the very fabric of African culture and leadership.

“One prominent manifestation is the current assumption and style of leadership development that reflects a slow growth mentality or vision which is incompatible with the spiritual realities in Africa today” says Pobee (1989:5). According to Sundkler (1961:147), some of these incompatible assumptions might include a leadership mentality that is absorbed with maintaining dominance. This was one of the main challenges experienced in previous personal ministry in Swaziland. Preoccupation with power precluded the legitimate development of younger future leaders. A notion that was aptly expressed by a black church leader in his constitution: “...we desire to carry out this church’s work unmolested by any would-be aspirants for the office of General Overseer” (Sundkler 1961:150). Is this not a by-product from the West? It seems that this was even a problem plaguing the missionary enterprise as well. In 1912 at the height of the colonial mission era, Roland Allen (1959:135) challenged the dominance mentality, “Paul was not content with ordaining one elder for each church. In each place he ordained several. This ensured that all authority should not be concentrated in the hands of one man...in our day, on the contrary, there has been a tendency to concentrate all functions (of leadership) in the fewest possible hands.” What is needed, is to open up this dominance of leadership. This dominance can be understood as the antithesis of Pobee’s notion of a growth mentality that is compatible with the realities in Africa today.

1.4 A Paradigmatic Shift in Leadership

Since the advent of post-colonial Africa, there have been numerous symposiums, conferences, consultations, and assemblies that have met to dialogue on the many different facets of crisis facing Africa. While the *All Africa Conference of Churches* (AACC) has taken a leading role in tackling issues and suggestions for new forms of African theology and

Christianity (Maluleke 1997:5) and others have established pro-active agendas for self-reliance, moratorium, social change, economics, political order, and injustice (Carr 1974:34; SEDOS Bulletin 1993:271)— all of which have contributed to a greater understanding of the leadership crisis—I believe that it was most significantly PACLA II that began a radical change in terms of a focus on the leadership challenge.

PACLA II brought together the All Africa Conference of Churches, Association of Evangelicals in Africa, African Enterprise, Organization of African Instituted Churches, and several other para-church organizations to pray and think through issues facing Africa. The theme of the assembly was ‘Developing Godly Leaders for Africa’. The primary focus of PACLA II was *leadership*. Inherent in this conference was the understanding that Africa does indeed face a leadership crisis. Scapegoats were not hunted for, although there was critical reflection. The program focused on the calling and task of developing Godly leaders capable of dealing with the African crisis in every sphere of life (Hutchful 1995:4).

This fresh wind of change evident at PACLA II was instilled 20 years earlier in the opening address by Gottfried Osei-Mensah, at the first Pan African Christian Leadership Assembly held in Nairobi in 1976. He opened the Assembly by paying generous tribute to the great and sacrificial work of missionaries which had laid the basis in Africa for the flowering of the African church. Osei-Mensah (Cassidy & Osei-Mensah 1978:39-42) went on to say,

I do not mean to imply that everything has been faultless in the missionary and Christian enterprise in Africa. Indeed during this assembly we will have occasion to make critical assessment of the development of Christianity in Africa. Our aim will not be to condemn, but rather to discover where Christianity stands in Africa today, and what specific contributions our Lord is calling us to make in our own generation...

What kind of leaders does Africa need? What kind of leaders should be trained and equipped to meet the future needs of the African church? Left to itself with these kinds of questions, the church all too readily begins to copy secular or political models of leadership. Seeing the styles of leadership and the ways in which leaders are chosen there, church members begin to copy these patterns within the church. “The world enters and begins to press the church into its own mold” says Osei-Mensah (1990:8). African political models often attract church leaders. “It is not rare to find in the churches the same structures as one finds in political life, even with the same titles” says Zokoué (1990:5).

The task of leadership development and networking in Africa constituted the main heartbeat of PACLA II. With the new generation of leadership emerging all over Africa, issues relating to leadership emergence, selection, development and succession took center stage in PACLA II. Discussions led to a call for renewed intentional efforts at all levels starting from Christian homes to develop leaders who follow the leadership model of Christ and seek to be servants, stewards and shepherds in all spheres of life in the modern and traditional African

settings. It was recognized that the critical Christian tasks of parenting at home, discipleship at church, mentoring in community, educating at school and training in organizations—if properly executed—would enhance the development of Godly leaders for Africa in the next century as individuals experience the impact of godly lives as they pass through Christian homes, churches, schools, organizations and communities.

1.5 Relevance

As shown from PACLA II, the theme of this study is truly an African concern. The relevance of this study and of the leadership problem addressed is not original to my work, but originated from the issues raised by PACLA II, which sought to address present day realities in the African context regarding Christian leadership.

Citing the vast untapped resources of Africa—both materially and spiritually—Tokunboh Adeyemo, a Nigerian and the general secretary of *Association of Evangelicals in Africa* says, “Africa may yet prove to be the continent of the 21st century.” However, leadership development poses “a challenge for the growing but perpetually understaffed African church” (in Guthrie 1996:2).

It has been said that the church in Africa is “*a mile wide, but only an inch deep*” (Combrinck 1990:307). That is to say, the width (adherents or resources) of Christianity is very broad, but the depth (spiritual formation/maturity level) is shallow. While there are some sterling exceptions, I believe that in the main this is true. This is not to be seen as a negative generalization, but a consequence of too few Christian leaders for a burgeoning church. “The church in Africa has always had a need for more trained leaders than it has had” (Lucas 1990:91). It would be erroneous to understand and equate quantity (width) with quality (depth) as Mugambi (1995:33) has done:

How can we explain the apparent contradiction, that contemporary Africa continues to be, perhaps, the most religious continent in the world, and yet its peoples remain the most abused of all in history. How could it be that peoples who continue to call on God most reverently are the ones whom God seems to neglect most vehemently? Could it be that irreligion is the key to success, and that religion is the key to backwardness?

My main critique here is that I see Mugambi’s preoccupation as more humanistic than it is theological. It has humanity as the starting point rather than God and His purposes. From that viewpoint, maybe religion is the key to backwardness. For religion in this perspective has to do with God on human terms. From an evangelical perspective, the term religion cannot be directly equated with Christianity or the Church. Neither can the term *religious* be equally equated with spiritual maturity and/or obedience that produces blessing (Deuteronomy 28). Indeed in Jesus’ day, society was full of religious people *and* leaders. Yet Jesus was very quick to point out that religion often had little to do with pleasing God, doing the will of God, or the coming of the

Kingdom of God (Matthew 3:7-10; 6:1-13; 7:21-23; 15:1-9; 23; Luke 6:46-47; 8:18-21; John 5:37-47; 8:12-47; 12:37-43).

“If traditional African leadership is to be compatible with church leadership, or to influence it in any way, then complete obedience to the ‘Chief’ of the Church, Jesus Christ, must be paramount” (Payne 1968:74). Which direction will the church in Africa take? Religion or irreligion? The church in Africa needs spiritual leaders who can answer that question by leading them to the Father in an African way.

After nine years of ‘doing mission’ in southern Africa, I agree that leadership development is one of the most crucial needs facing the African church today. As early as 1893, the missionary societies were concerned with producing teacher-evangelists who would communicate the gospel effectively to their people. Quite frequently, however, instead of developing programs of church-leadership training adapted to their particular culture, programs of leadership training that were not relevant for the local situation were introduced from Europe or America (Falk 1979:444).

This is the gap that needs to be bridged in leadership studies. In this study, it is proposed that Christian leadership in Africa needs intense reflection. While many have emphasized the need for more and better prepared leaders in African churches, few have reflected on the nature of Christian African leadership itself (Osei-Mensah 1990:vi). Reflecting on the nature of Christian African leadership, needs to be done on a local level by Africans.

However, the time for the participation stage has come. Church and mission, expatriates and Africans, Black and White have all come to share a common faith and participate in each other’s lives. Mission has become the joint responsibility and challenge to all alike (J.N.J. Kritzinger 1988:44). Thus this study is a positive contribution towards reflection on Christian African leadership. While this study does not deal directly with the church/mission tension, there are underlying currents that have a missiological bearing on leadership development and are worth clarifying.

1.5.1 The Church/Mission Tension and its Side Effects

Without joining the debate on the church and mission tension, we need to recognize that the tension between church and mission is one of the oldest. Virgil Gerber (in Costas 1974:153-154) explains it this way: “Church and mission have always been in tension. The missionary mandate which spawned the church also spawned agencies for assisting the church in her mandate. In the course of history, churches produced missions; missions produced churches. Their successes produced tensions.” Such issues as *indigeneity* and *ecumenicity* are not only the by-products of a world that wants to be itself and yet is conscious of the danger of provincialism and nationalism. These issues are also an expression of the internal dynamics of a church that must be at once indigenous and universal.

The problem imbedded in the church-mission tension is also a question of leadership: the developing indigenous leadership vs. North Atlantic leadership. Political independence seems hollow in the African nations that are still financially dependent on donors. This circumstance creates deep resentments. "Parallels are not hard to find in the African mainline churches" says Snook (1993:53).

In the area of finances, younger churches are no longer under the control of the older churches, but they continue to be financially dependent and thus in tension. This dependency is not only the result of borrowed ecclesiastical structures but also one of addiction through the opiate of *anthropological poverty*.² Bediako (1992; 1995) terms this as a crisis of identity. Maluleke (1994b:96-97) has described it as follows, "the resulting caricature looks somewhat like local leadership preferring 'Saul's heavy coat of armor' to David's light and efficient sling." So the problem is not just a "donor mentality" from the older churches but also a "receiver mentality" in the younger churches, described as the *Peter Pan syndrome*, Peter Pan being the boy who never wanted to grow up (Bosch 1978:289). In the same way there are churches who never grow up but remain dependent. This dependency problem is perpetuated by both sides.

1.5.2 Moratorium and Anthropological Poverty

The dependency syndrome sparked the *moratorium call*, the appeal that *no more missionaries and no more money be sent from outside to the African church for a certain number of years, which* was powerfully voiced by John Gatu of Kenya in 1971 (Maluleke 1994b:93). This call is a reflection of the entrenchment of anthropological poverty as well as the tension caused by the significant financial dependence central to north-south partnerships (Maluleke 1994b:96). The spirit of Gatu's call does not strike me as bitterness towards North Atlantic missions, but rather as a desperate measure to end an unhealthy, impoverishing, and destructive dependence.

More significantly, the transition from mission to church affected the pastor/leader more than anybody else (Sundkler 1960:45). In the initial years of the establishment of Christianity in Africa, the African pastors/leaders were amongst the most highly respected people in their communities. Their spiritual role, personal integrity and pronounced academic attainment, gave them an elevated status which made them opinion makers in the larger society (Omulokoli 1992:13). It is now clear that although the churches in Africa started on a strong and promising foundation in the sphere of leadership, there has been a deterioration over time. Kofele-Kale

² This phrase has been introduced to describe the plight of Africa under foreign spiritual and economic domination. Anthropological poverty means the general impoverishment of people. Colonialism brought about a loss of identity and a diminishment of creativity. It indiscriminately disrupted African communal tribal life and organization and destroyed indigenous values, religious beliefs, and traditional culture (Frostin 1988:15).

(1978:432) asserts the resulting deterioration strongly, “With very few exceptions it is sad to have to admit that Africa is ill-served by many of the current conglomeration of what passes for leaders.” Some of these reasons will be examined in this study.

Bosch (1991:7) refers to a crisis as “the point in which danger and opportunity meet.” Africa faces the danger of underdevelopment in many aspects, but unfortunately this crisis has not spawned a leadership which is capable of capitalizing on the opportunity for change. Bosch maintains that new vision is required to break out of this stalemate. New vision, Bosch says is what is needed...a new paradigm. Is the solution here to recognize that a new paradigm approach functions best when it is a centered-set approach? A centered-set approach is created by defining a center, and the relationship of things to that center. Some things may be far from the center but are moving inward; they are part of a centered set. On the other hand, some objects may be near the center, but are moving away from it, so they are not part of the centered-set (Hiebert 1979:223-227). Mission still needs a theology that encompasses all of life. Is particularization or bounded-sets one of the reasons why we still do not have it? Is this why we have a crisis? I will later argue in chapter 4 that vision is indispensable in Christian leadership.

1.6 Terminology

Warren Bennis, a business professor at the University of Southern California, has identified over 800 definitions of leadership in literature (in Finegan 1997:46). Hence, many believe that leadership is an indescribable art....something that is conceptually hard to get your arms around and ultimately difficult to define. On the other hand, leadership has been defined in a word simply as *influence*. Anyone who *influences* someone else to do something has *led* that person (Finzel 1994:16). While leadership is influence, it is also more than that. To avoid these extremes of ambiguity and reductionism, I want to proffer four terms that need defining for this study—*leader*, *leadership*, *Christian leadership* and *leadership development*:

- **Leader**—*A leader is one who persists in leadership acts.* When a given person influences a *group* or *perception*—so that the group acts and/or thinks differently than before the instance of influence—there is a leadership act. Simply put, a leader is a *person who influences people to accomplish a purpose* (Kofele-Kale 1978:437).
- **Leadership**—*Leadership is the dynamic process of influence over a period of time, in various situations.* It is to be understood as the interactive processes between a leader, followers, and purpose. The process is a complex one in which leaders and followers interact in a context or a series of contexts over time. Within this context the leader influences the followers towards a mutually desired goal. The effectiveness of the leadership process is contingent on a wide variety of contextual variables, some of which are influenced by the leader and followers and some over which they have no influence. According to this definition, it is possible to have a position of leadership without functioning as a leader, and on the other hand, to function as a leader without having an “official” capacity or position. Implications of this will be further discussed.

- **Christian Leadership**—I understand and primarily define a Christian leader from a biblical perspective as: *a person with a God-given capacity and responsibility to influence a specific group of God's people toward God's purposes for the group* (Clinton 1988:202). According to this understanding then, the central ethic of biblical leadership is influence towards God's purposes. Thus the prime basal function of leadership is influencing followers to accomplish God's purposes for the group—the accomplishment of God's will. Leadership models for church and mission must be drawn from the scriptures and evaluated in terms of accountability to Christ. The models move away from the focus of personal and corporate power which typically aim at personal advantage; and focus more on spiritual power and authority as the primary influence means of achieving God's will (Elliston 1992:22).
- **Leadership development**—*Leadership development is seen as a wholistic process which addresses both the broad equipping of the leader and their status/role relations within the leadership context.* It requires more than just training or education. Training is understood to focus on the teaching of a person to function in a specific role. Education is a bit broader and less specific than training. Education, like training, acknowledges the followers and the situation but does not, however, directly address either the situation or followers as part of the leadership developmental processes (Elliston 1992:2)

This study is about leadership development in southern Africa. It will look at current leadership as well as the next generation of leaders. It will also suggest a practical way to recognize the complexities of leadership while at the same time addressing practical leadership issues in local African contexts. Leadership development as understood in this study includes training, but is also concerned with the context, followers of the emerging leader and the longer-term ongoing emergence of the person as a maturing Christian. The development of other leaders is not the only thing a leader must do, but it may be the most important leadership function (Elliston 1992:7).

1.7 Sources

A description of the sources used in this study is necessary for the reader to gauge the purpose, relevance and accuracy of the information and analysis presented. The sources utilized for this study include:

- 1) *Various bodies of literature covering relevant disciplines of missiology.* I worked my way through books, periodicals, magazines, publications, dissertations and theses. I felt it essential to digest a wide range of topics for an informed understanding on issues and influences that directly or indirectly affect leadership reflection in the African context. African theologies, identity and dependency, translation, indigenization and contextualization, as well as some of the historical and missionary entanglements, were some of the things studied. Writers (theologians and missiologists) such as: Bediako, Bosch, De Gruchy, Fleming, Maluleke, Ross, and Sanneh, are among those who contributed much to my understanding of the context. Other cultural and anthropological insights gleaned (such as *ubuntu*) were also of formative importance as they provided a solid basis for contextual reflection. It was certain "personal discoveries" in some of this material that began to shape my thinking and process of reflection. Finally, leadership theory was studied for a analytical framework. Authors

whose works were consulted here include: Bass, Clinton, Elliston, Greenleaf, Ford, Hersey & Blanchard and others. Further material came from bibliographies, notes and syllabi from my previous leadership studies at *Fuller Theological Seminary*, as well as teaching materials that I have developed over the last nine years of ministry in Africa.

- 2) *Personal observations, ministry experiences, field research and personal interviews with African pastors.* The initial impetus for this study arose out of these personal involvements. Among these personal involvements were observations concerning the leadership crisis, manifested both quantitatively as well as qualitatively. These personal 'primary source' experiences confirm and add credibility to the 'secondary sources' I have studied and learned from.
- 3) *Original exegesis of selected Biblical texts.* Biblical reflection is essential for developing a proposal to deal with the leadership problem in a theological way. From my perspective, it is imperative to examine leadership and its context from the normative light of the Scriptures. While I am well aware that to a certain extent this exegesis is conditioned through the lens of personal and cultural interpretation, it is nevertheless an honest attempt at understanding and applying a biblical solution.

1.8 Missiological Departure Points

Several departure points need to be explained to clarify my approach to theologizing as well as the leadership values focused on for reflection.

1.8.1 Evangelical Theological Approach

Unlike other evangelical gatherings, which have drawn considerable criticism in the past for their lack of holism, the recommendations put forth by PACLA II regarded mission in a holistic sense. That is, the essence of mission always remains the same under all circumstances. Mission is the Good News of God's love incarnated through Jesus Christ in the witness of a community, for the sake of the salvation of the world. The ultimate goal of mission is the kingdom of God which transcends the church in its earthly pilgrimage. The Kingdom manifested in Jesus Christ is the foundation of the church's mission, and the consummation of the kingdom at his *parousia* is its goal. Perhaps the greatest distinguishing mark of evangelical thought lies in its views of the *nature and purpose of the church* (Stransky 1991:393). As an evangelical, I agree with the *Ad Gentes* formulation, that the church is missionary by its very nature, and further maintain the centrality of evangelism in missionary activity, as expressed in the Lausanne Covenant. Matthew 24 is but one of several passages that portray the ingathering of God's people from among the Gentile nations as preparatory to the end of the age. In the economy of God, the discipling of all peoples (*panta ta ethne*) is an essential initial step in the advent of God's perfect rule.

A useful concept here is that of *penultimacy*, first employed in theology by Dietrich Bonhoeffer. His argument sees ultimate need and *penultimate* need in a relation of mutual inclusiveness (Ross 1995:64). Liberation, humanization, and social engagement are all

legitimate felt needs experienced by people, but these are penultimate needs. Salvation in Jesus Christ, the reconciliation with God is the ultimate need of humanity. An evangelical theology of mission is one that addresses both of these needs in mutual inclusiveness, because in Christ both are held together:

To give bread to the hungry man is not the same as to proclaim the grace of God and justification to Him, and to have received bread is not the same as to have faith. Yet for him who does these things for the sake of the ultimate, and in the knowledge of the ultimate, this penultimate does bear a relation to the ultimate (Bonhoeffer 1955:84).

Similarly, in the South African situation, John De Gruchy (1991:280) echoes the same thought with this analysis, "Present liberatory events, significant as they are, are not and cannot be the whole of salvation." Christian hope finds its ultimate resting place only in the life which is to come. Yet there is also a penultimate focus of this same faith. For John Calvin, the penultimate and the ultimate were integrally related: justice in this world and justification in the world to come. Eternal life was not contingent upon human effort. It was a gift of grace, but one that called forth human response in this life, for this was precisely how life was appropriated (in Ross 1995:65). Both are vitally important as true Christianity unfolds in a synergy of the two. Ultimate and penultimate needs encompass the totality of what mission needs to address. The Lausanne Covenant puts it unambiguously (in Scherer & Bevans 1992:255):

Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior (1 Cor. :23; 2 Cor. 4:5) and Lord, with a view to persuading people to come to him personally and so be reconciled to God (2 Cor. 5:11, 20).

It is in this regard that Sundermeier's (1990:269) model is particularly helpful. He maintains that the two concepts are neither interchangeable nor intrinsically separable, but belong together. Sundermeier encapsulates felt needs and real need (social engagement and witness) in the same circle which is imbedded in the larger circle of understanding so that they regain their original place in the life of the church. As an evangelical, my primary concern or calling is for the eternal aspect of personal need without denying or minimizing any of the legitimate felt needs for liberation.

1.8.2 Biblical Leadership Values

It is my conviction that God bestows insight and vision on those whom He calls into Christian leadership. Elijah Maswanganyi (1992:interview) agrees that the fundamental need facing African church leadership today is for what he calls *creative visionary leadership*. When asked to explain, he replied:

Things have changed so much with individuals, homes, churches, schools and

society...that a dynamic kind of leadership is needed. It must include creativity, vision, and must be Christ-like. You must be creative because any form of leadership that is not creative, cannot be relevant in the present or the future. Creative leadership has a way of coping with unexpected changes and developments in human life. It gives birth to new ideas that meet the new demands. Visionary leadership is also needed. There is a difference between vision and mission. Vision is the ability for leaders to see what followers do not see. So it is important for the leader to lead and not be led by the followers. Often they don't have the maturity, or wisdom needed and they are impressed by strong men, even dictators. So sometimes followers can mislead leaders. In Christ-likeness is selflessness, the spirit of a servant who thinks more of others and a little less of himself. Now that is a rare type of leadership...most leaders get into leadership because of power, money, recognition, influence, and fame. Christ-like means having the spirit of a servant, to serve people and expect nothing in return.

This reflects the model of leadership that the Scriptures consistently commend to the people of God. That is *servant leadership* in contrast to much that is happening in Africa today. Servant leadership was the first item on the list of recommendations coming out of PACLA II (Hutchful 1995:15). In the words of Jesus, "I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master" (John 13:15,16). This is the biblical challenge facing Christian leadership in Africa today.

1.9 Overview & Methodology of this Study

The development of an indigenous leadership theology means we must grapple with the aspect of *contextualization*. Contextualization may well be one of the most important aspects of missiology in general today. But the term "contextualization", is not universally understood in the same way. Ever since 1972, when the *Theological Education Fund* introduced "contextualization", scores of books, articles and seminars have discussed and grappled with the term. A brief consideration on the subject of contextualization will point out this writer's understanding.

1.9.1 Approach to Contextualization

Contextualization recognizes that all cultures in the world undergo continuing social change. This can largely be attributed to the *dynamic of the global village*. Thirty years ago, Marshall McLuhan propounded theories of our shrinking world that introduced us to this concept of the *global village*, a term that has been used and understood in various ways.

The global village of today is permeated by the phenomenon of radical change. The new context is not that of static culture, but the search of for the new. Forces such as war, famine, oppression, secularization, urbanization, and nationalism are uprooting forces. In these new contexts, people are looking for answers to their current needs. When people turn to Christianity, they expect it to help them cope with the challenges of these contexts. If there is

little or no help, chances are it will be discarded.

J.K. Agbeti (in Fleming 1980:2) suggests, "it is not religion or Christianity *per se* that people tend to oppose in Africa, but the foreignness of the Christian approach to evangelism and vital national issues." Maluleke (1996:37) voices the same conclusion more forcefully,

I wish to question the validity of all conversion-motivated interest in African culture by Christian theology—unless conversion is radically redefined as being, at least a two way process. An informed comprehensive and liberational view of African culture requires Christian theologians to revisit the concept of conversion especially as a motive for both theologising and Christian mission.

Maluleke's conclusion is that a singular biblical Christianity ultimately denies the validity of African cultures. The problem, is not so much a matter of seeing or not seeing the relevance of Christianity in a particular context, but rather that the context is able to really see Christianity. Christ instructed his followers to *make disciples* (conversion plus nurture) of all peoples, teaching them to observe all that Christ commanded (Matthew 28:18-20). Much of the problem I believe, derives from a lack of teaching and relevant application. I agree with De Gruchy (1994:12) when he differentiates between *studying* theology and *doing* theology. Anyone, he says,

can examine what Christians believe and why, and may well be able to do this better than many Christians themselves. But if we locate the study of theology *within* the framework of 'doing theology'...then we must assume that the theologian is part of the Christian community. From this perspective, 'doing theology' can never be a neutral exercise, nor can it be a substitute for faith and commitment. It assumes faith, and it requires commitment.

From my perspective, this implies conversion. In his book *The Cost of Discipleship*, Dietrich Bonhoeffer (1959:54) weaves together the need for faith and the obedience in knowing God, "only he who believes is obedient; and only he who is obedient believes." Doing theology is foundational to any discussion on contextualization, otherwise it becomes largely academic and questionably relevant.

Historically the quest for contextualization could have had its beginning when Henry Venn propagated the *Three-Selves* approach before the turn of this century. This approach encouraged local churches to stand on their own by being self-supporting, self-governing, and self-propagating (Bosch 1991:307). But, success in these churches was limited in varying degrees because the theology of these churches was largely an imported theology—foreign in structure and application. John Mbiti once described the church in Africa as, "a church without a theology, without theologians, and without a theological concern" (1972:51). In real terms, a 'fourth self' was also needed—self-theologizing, an aspect which mission in the nineteenth century never considered (cf. Hiebert 1985:16). Today things are beginning to change. Some self-theologizing and reformulating has been done; something that Kosuke Koyama (1974:78-

88) describes as ‘salt and pepper theology’. But in the main, imported Christianity was the only Christianity many people groups ever knew in their relatively static cultures, even though they sensed the need for something deeper.

That “something deeper” according to Fleming (1980:3) is being sought on two levels. The first is evangelism. What is relative to the unsaved modern heart? The second concerns how to live as a Christian. Various practical areas that need to become ethnicized have been discerned in these two areas.

1.9.2 Contextualization and Issues in the African Context

Regardless of our cultural background, those of us who engage in theologizing add cultural values to the Bible’s commands. Contextualization is the process of stripping away these added values so that the Gospel can speak directly to a given culture. The goal of contextualization is a Christianity that can form its own expression of biblical truth, or its own theology (Eitel 1987:131). It is not something that we pursue motivated by an agenda of pragmatic efficiency (Whiteman 1997:2). Rather, it must be followed because of our faithfulness to God, who sent God’s Son as a servant to die so that we all may live. Peter Schineller (1990:3) says, “We have the obligation to search continually for ways in which the good news can be more deeply lived, celebrated and shared.”

As mentioned above, one of the deeper aspects of theology is ethics—how does one live as a Christian that pleases God and relates to their society? And progressively, How does a Christian discern which elements of their culture are good and constructive, and which ones should be condemned or refined? John Mbiti (1977:36) expresses this challenge as follows, “Culture does not cleanse itself of its own impurities; it does not rescue itself from decay and deformities. Culture has its own demons, which only the gospel is equipped to exorcise and disarm...I do not advocate a rejection of our culture by the gospel of Jesus Christ.”

The Bible, for evangelicals is normative, propositional and true. Cultures on the other hand, can be a mixture of good and bad, and in need of transformation. I agree with Kraft (1979:103), “We advance the theory that God’s basic attitude towards culture is that which the apostle Paul articulates in 1 Corinthians 9:19-22. That is, he views human culture primarily as a vehicle to be used by him and his people for Christian purposes, rather than as an enemy to be combatted or shunned.” Culture is the milieu in which all encounters with or between human beings take place and in terms of which all human understanding and maturation occur (1979:113). Therefore, I hold to the ‘God-above-but-through-culture’ position—viewing God as transcendent and absolute, completely beyond and outside of culture, yet totally concerned with human beings in their respective cultures (1979:108-113).

Contextualized theology for leadership, then, consciously seeks to assess the spiritual needs of a given people before God. Through culture there is a conscious selection of the

teachings about God and humanity that are most urgently needed to guide the lives of the people into a healthy walk with God. When these doctrines have been selected and defined, they are explained or taught in a way that is most understandable and most likely to be adopted by the people concerned.

Earlier, the phenomenon of radical change was introduced as the harbinger of the global village. Change can be seen in a matrix of factors such as the advancements in technology, telecommunications, economics, anthropological and cultural insights, and political changes. This global village era demands a global theologizing. John Pobee (1992:21-31) alludes to this in his article *Equipping People of God for God's Mission Today*, "A holistic definition of mission is the proclamation of good news, disciple-making, and engagement in the social, economic, and political liberation to shore up humanity in the image and likeness of God to meet today's challenges of a global village, tremendous political change, economic self-interest, science and technology, and the spiritual crisis."

In Africa, this question begs us to consider the anthropological, cultural, theological, and leadership trends that impact mission. Bosch (1991:3-4; 518-519) maintains that these things are causes that put mission in a state of crisis. Crisis is not only danger, but it is also the beginning of opportunity (Koyama 1980:4). Bosch, quoting from Kraemer (1947:26) writes, "the church has always needed apparent failure and suffering (crisis) in order to become fully alive to its real nature and mission. Referring to the Malawian political climate in 1992, Ross (1997:386) also speaks positively of crisis, which "provoked fresh assertion of the identity of the church." Addressing African theologians, John Mbiti (1977:36) hinted at this process, "We cannot artificially create an 'African theology' or even plan it; it must evolve spontaneously as the Church teaches and lives her Faith and in response to the extremely complex situation in Africa."

In chapter two I will develop the hypothesis that the global village has had a corrupting influence on African identity and traditional leadership values. The juxtaposition of the world of modern industrialism with the world of traditional disposition and orientation often leads to a new dualism that "causes a kind of mental and ethical schizophrenia in some spheres of conduct" (Sogolo 1994). When Black Africans embraced Western Christianity, not only were crises of identity often experienced (Oosthuizen 1997:9), but also a leadership disorientation. This however can be the beginning point of opportunity for effective leadership development in Africa.

The anthropological and cultural trends that impact mission must be taken seriously in the days to come. The following words sum up the anthropological and cultural challenge for Africa today (Cassidy & Osei-Mensah 1978:41), "The current interest in Christianity in Africa will suffer a serious set-back in ten years time, unless this generation of Christian leaders takes steps now to relate the Gospel and its ethics to all areas of African life." This will only take

place as the Holy Spirit interprets God's Word and illumines the minds of God's people in a particular culture to perceive its truth freshly through their own eyes. Truth so perceived will find expression in the cultural context of the people. We must find ways and means of allowing the Christian message to yield its full power and impact on the cultures of African peoples.

The starting point is questions that Africans themselves are asking...“How do we recover our identity ...as blacks?...as Africans and Christians? Is my dream achievable? Is there any hope for Africa? Can Africa be liberated from the blight of unrelenting poverty, and preoccupation with survival? What does it take to climb out of the basement of underdevelopment” (Okpaku 1994: 101)? There is a level at which, even today, to be truly Christian means not to be truly African (Maluleke 1994a:53). Are we *African Christians* or *Christian Africans*? Maluleke's (1995:98) analysis of Chief Muhlaba's *morula tree between two fields* and Calvin Maphophe's *fly in the milkbowl*, offer two excellent perspectives on conversion and local appropriation of Christianity. In the conclusion (:236) of his doctoral thesis, he reproduces the Tsonga poem *Hina ke Yehova?* by Magaisa which epitomizes the anguish of the asking and seeking African heart.

The other starting point is by what some are saying concerning identity...

“We got so caught up in the conflict of culture, of trying to graft the so-called sophistication of the European society to our own African society. The result so far has been an abysmal failure. We are betwixt and between.”—*Lieut. Gen. Olusegun Obasanjo* (in Lamb 1983:3).

“We can't go on blaming the colonists eternally for all our problems. Yes, they set up the system, but it is us who have been unable to change it.”—*Joseph Maita*, University of Nairobi economics professor (in Lamb 1983:25).

“There is no turning back. The old people in the villages just have to accept that things are changing and the traditions they grew up with are dying.”—*Oliver Litondo*, a Kenyan television commentator (in Lamb 1983:25).

A major concern of African intellectuals is the problem of defining African *identity* or *specificity*. Kwame Bediako (1995:256) asserts that “the issue of identity lies at the heart of the processes by which the Christian theological enterprise is carried forward.” Understanding the issue of African identity is a complex matter. Bediako (1992:250) believes that African theologians must begin the quest for identity “in the historical movement which has produced them” or in the history of the expansion of Christianity in Africa. Part of that historical reality deals with the issue of dependency addressed earlier. Idowu (in Bediako 1992:268) makes this point rather clearly,

...the (African) church is still a dependent one looking to missionaries from the outside for manpower and material resources, dependent in its theology, its liturgy and its church discipline, in fact in its whole expression of the Christian life.

Interestingly, Mbiti considers that “historically, Christianity is very much an African religion”, that its roots run deep “in the history of our continent “ (in Bediako 1992:304). Therefore his concern regarding African identity centers around a theological agenda, arguing that the communication of the gospel should manifest a cultural appropriation of identity in African terms. What this implies, is that since theological self-consciousness is an essential mark of the church in any cultural context, a church which is “trying to exist without a theology” is an anomaly, and indicates its uncertainty regarding its own self-understanding and its own identity (Bediako 1992:307). Accordingly, Mbiti’s approach “tends to reject ethnicity as a theological category.” Instead he removes the history of African religious tradition from the realm of the exotic (anthropological) and integrates it firmly into the Christian theological category of a universal salvation-history (1992:337).

The issue of identity relates to leadership theology. There is a tremendous need for African theologians and African Christian leaders to address this issue. In some ways, answers to the African identity issue has been greatly influenced by Western scholarship in the discipline of cultural anthropology. The problem, Tiénou (1985:294) says, “is that the findings of this discipline are usually more useful to foreigners who attempt to understand these ‘strange’ cultures. Consequently, the indiscriminate use of this anthropological data by African theologians cannot produce a Christian theology arising from African contexts.” So not only is an African indigenous leadership theology needed, but also an effective *methodology* for its development. Tiénou (1985:295) goes on to suggest that an effective methodology should incorporate three main elements:

- the wider community in its cultural and religious dimensions
- the church that is being addressed
- the interpretation of biblical revelation

This methodology focuses on a limited area. It does not attempt to produce a leadership theology with a general African flavor or color. Rather, it emphasizes the need for Scripture to continually correct the life and thought of Christians in specific contexts. Byang Kato (in Bediako 1992:398) puts it this way, “theology as such must be left in its essence. The Bible must remain the basic source of Christian theology. Evangelical Christians know of only one theology—Biblical theology—though it may be expressed in the context of each cultural milieu.” In this way African Christian theologies would be truly African and truly Christian.

As an evangelical, it is my view that without denying a commitment to the centrality of the Bible for theology, there must also be other ways in which a positive engagement of the gospel can encounter African tradition. Because, as Andrew Walls (in Bediako 1995:256) put it, “Christian theology is being taken into new areas of life, where Western theology has no answers, because it has no questions.”

Is a fully developed contextualization the opportunity to hear Scripture speak again with

clarity and conviction, or is it the abdication of a commitment to biblical authority? While we evangelicals are becoming increasingly involved in contextual theology, admittedly it is not without debate. The differences regarding contextualization is well summarized by David Wells (in Johnston 1985:6), “In one understanding of contextualization, the revelatory trajectory moves only from authoritative Word into contemporary culture; in the other, the trajectory moves both from the text to context and from context back to text.” This is described as a hermeneutical circulation—where theologians reformulate Christian truth in terms of new conceptual frameworks and these new conceptual frameworks themselves must be reformulated in terms of the Scripture. This is the approach to theological reflection that I feel comfortable with. Along with the above evangelical framework of contextualization, a brief discussion on hermeneutics is necessary to explain my approach to missiological reflection.

1.9.3 Hermeneutical Basis of this Study

I understand the purpose of hermeneutics as twofold: First, it endeavors to determine *valid modes of understanding* the biblical text in its original setting. Second, it also tries to determine a *valid mode of expression* of the meaning in the contemporary situation. For leadership in the African situation this means an attempt to translate biblical meaning into the cultural mode of the African worldview.

In contrast, West (1997:99) advocates the opposite, “What if we make Africa the subject and the Bible the object?” In this way West seems to suggest that culture needs to determine biblical meaning. Elsewhere, referring to the need for contextual Bible study, he downplays constructing a biblical theology because “various trajectories have been proposed...and there has been little consensus among theologians” (West 1994:15). The problem here may be an assumption that contextualization is only understood in one way. West in this sense represents the position of a *technical contextualizer*. I agree with Fasholé-Luke (s.a.:2) who maintains that while African theologians must not neglect the social and political milieu in which they live, they must also “resist the temptation to develop forms of doctrine simply because they seem to be readily assimilable in Africa.” No people groups, ancient or modern, have found the whole of Christian thought congenial, or have absorbed it painlessly into their own culture.

The hermeneutical basis of this study might be understood in a holistic sense. That is, the normative perspective of the Scriptures is there to balance or at least embrace the situational and the existential in a creative way (Conn 1984:338). The Scriptures are normative, because they represent God’s revelation of Himself—his words and His actions—to humanity. The Bible is an inspired book and as such it has its own authority. The task then of biblical interpretation is to try to understand more fully the intended meaning of the original author who wrote under inspiration by the Spirit of God (2 Timothy 3:16; 2 Peter 1:20-21).

Concerning revelation and inspiration, Ramm (1971:55) raises an important caution,

“...our theories of inspiration and revelation are severely culturally conditioned by our culture and not, as we hope and think, by the Scriptures themselves. It may well turn out that when modern theory of communication is developed, we will find that the Holy Scriptures is far more in harmony with that than it is with the kinds of concepts of language and communication we have worked with in the past centuries in developing an evangelical view of revelation and inspiration.”

I agree with Kraft’s (1979:169) view of revelation which “understands God not as one who speaks or reveals ‘out of thin air’, but as one who comes all the way to human beings where they are.” Kraft describes this as receptor-oriented revelation. Humanity is immersed in culture, God is free of culture, but uses it as the milieu within which he interacts with human beings (1979:170).

My theological background and training utilized the perspective and practices of the *grammatical-historical* method of interpretation. This method suggests that the meaning of a text is the author’s intended meaning and that the author’s intention can be derived most accurately by observing the fact of history and the rules of grammar as they apply to the text being studied (Virkler 1981:73). In this way, the normative aspect of the Scriptures is preserved through *exegesis*—reading the author’s meaning from the text. A valid mode of understanding is crucial to a valid mode of expression. Exegesis is very important as we cease lip service to contextualization and utilize its practice in mission. The danger here is that we slide into *eisegesis*—imparting the reader’s meaning into the text. The interpreter must unfold the message of the Bible to the situation of the hearer rather than try to transpose the hearer to the situation of the Bible.

Because it is however acknowledged that my exegesis is culturally conditioned, revelation is therefore, not seen as static but dynamic. The conveying of God’s message through different vehicles (peoples, languages, cultures, etc.) involves both the necessity of Spirit-guided interpretation and Spirit-guided presentation of the message (Kraft 1979:178). The role of the Holy Spirit is crucial in revelation and interpretation.

The ‘*Bible-as-a-yardstick*’ is a popular method most evangelicals use to test applications of Scriptural truth. A further picture of the relationship of the Bible to the allowable range of variation is described by Kraft as the ‘*Bible-as-a-tether*’ approach—the Bible is the ‘in-culture’ point of reference that provides the set radius within which contemporary revelational encounters may occur and in terms of which all claims of divine revelation are evaluated (Kraft 1979:191). This understanding helps to promote a dynamic view of revelation and interpretation.

Lately, I have begun to favor a more *christological hermeneutic*, which seeks to supplement the *grammatical-historical* method with theological exegesis in which the

innermost intentions of the author are related to the center and culmination of sacred history mirrored in the Bible—the advent of Jesus Christ. In this way the insights of the Old and New Testament writers are fulfilled in God’s dramatic incursion and atoning sacrifice of Jesus Christ, in His life, burial, and resurrection (Bloesch 1985:81). This approach, which is in accord with the insights of Calvin and Luther (Christ as the ground and center of Scripture) and is also associated with Karl Barth; implies a commitment of faith which keeps any overt presuppositions in abeyance, so that we can hear God’s Word anew speaking to us in and through the written text. The Holy Spirit’s role is seen not only in what the Spirit revealed to the original author, but also in what He reveals to us in the here and now. “That is to say that the text can have more than one meaning in the sense that it can be used by the Holy Spirit in different ways” (Bloesch 1985:83). It can then be stated or communicated in the form of a principle.

In this way, a *principle-centered approach* is a good method for leadership reflection because it enables the narrative of the Scriptures to become relevant for contemporary believers without making the text say something the original author did not intend it to say (Virkler 1981:212). “Africans have naturally reflected on the message of the Bible in the context of their life experience...” writes Zablon Nthamburi (1997:198). A principle-centered approach then is an approach that seems to be very compatible to an emerging African hermeneutic. Inter-religious dialogue is a hermeneutic of praxis that will throw ever greater light on theoretical questions regarding leadership. In other words, a greater understanding will flow from interaction (Kritzinger 1995:383). Dialogue according to Bosch (1991:487) also has a close correspondence to mission—both have shifted from *ignorance* through *arrogance* to *tolerance*. Dialogue as well as mission, witnesses to our deepest convictions while listening to those of our neighbors. This is a bold humility—to paraphrase Bosch—acknowledging that we don’t have all the answers, but are prepared to do something as servants of God. This study will engage several perspectives in dialogue, using the formulae of John Frame (in Conn 1984:338):

- 1) The nature of the leadership problem needs the framework of the *situational perspective*. Relevant contextual factors in Africa need to be effectively understood. This is especially true for westerners involved in the missionary enterprise. The problematic context in this sense might be used as a heuristic tool to connect need with solution. These factors include: the historical dimensions such as the various forms of colonial entanglements; the political dimensions of liberation and empowerment; the cultural dimensions of worldview and black ethos; as well as traditional African leadership patterns.
- 2) Dynamic reflection on leadership in Africa also needs the *normative perspective* of the Bible. It is important to grasp God’s image of leadership, especially since He is the One who sets up and deposes leaders according to His will (Daniel 2:20,21; Prov. 21:1). This is the key formative factor in this study. The Bible is the basic source of African theology for leadership (Frostin 1985:17) and should be read and exegeted through “African eyes” considering the situational

and existential perspectives.

- 3) A critical look at modern (western) leadership theory will provide terminology and categories for the *existential perspective* of our humanity in leadership: the leader; the followers; the influence means of power, authority, and organization; and leadership value bases. On the human existential level a dialectic between praxis and theory will help ensure relevance as we reflect theologically on the African context. Dialectic is to be understood as a continuing attention to first one factor, and then another, leading to an ever-expanding awareness of the role and interaction of each of these factors (Schreiter 1985:20).

1.9.4 Structure of this Study

The imagery that emerges from the idea of growing timber is much the same as leadership development. Both take time. Both take nurturing. A tree needs water, nutrients from the soil, and sunshine to grow. But in the end, it is the tree that does the growing. In a similar way, African leadership development needs reflection and empowerment. In the end, it is African leaders themselves who must develop. In many ways, leadership development can be facilitated, but it cannot be mandated. Because of the active identification approach in this study, reflection is geared more towards principles than it is towards models.

There seems to be too little distinction made between: ‘models’—concepts based on a particular positive experience, program, church, or method that is often imitated; and ‘principles’—concepts that apply in a much broader scope because of its abstraction and individualization. Some models are paraded as universally valid principles, while at the same time, some principles with universal application are sometimes mistaken for “the one model among many” (Schwarz 1996:16). Some use the term ‘model’ in a broad way. Schreiter (1985:6) uses the word to suggest, “not only a procedure for engaging in theological reflection, but also some specific interests or principles that help to guide the use of the procedure.” This is fine, but generally ‘model’ is understood as something to be imitated. Being sensitive to the overuse and misuse of the term, I will describe the structure of this study as an ‘approach’ to leadership reflection on African Christian leadership. Figure 1.2 below maps out the structure of the five chapters:

An Approach to African Christian Leadership Reflection

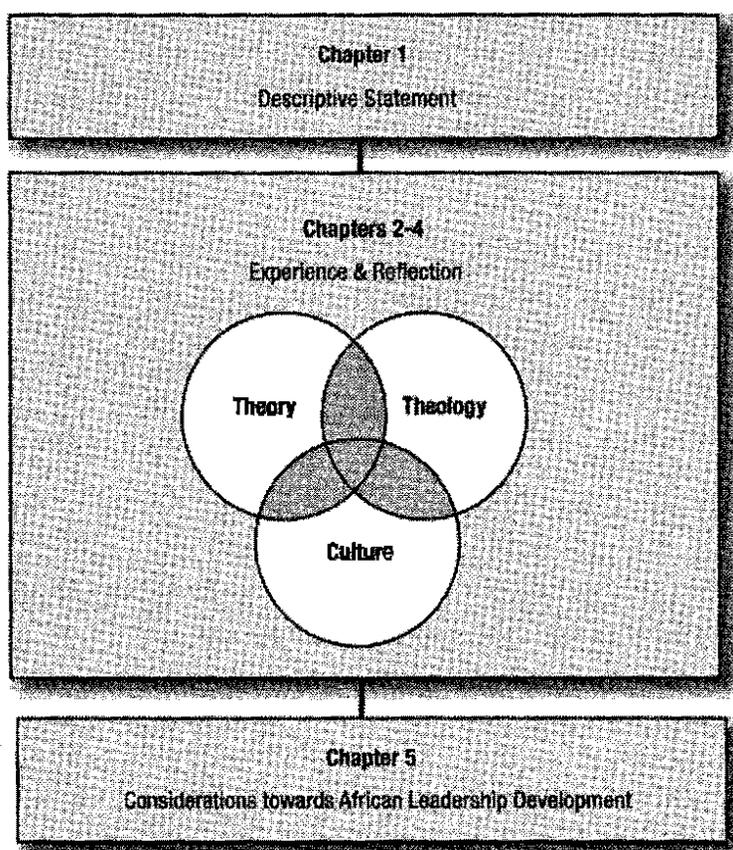


Figure 1.2

Chapter 1—Is the *descriptive statement* behind this study as well as the resulting *affective expression*. In this chapter, I began with the relevant facts concerning leadership in Africa. They are not emotional, but rather descriptive statements of what is taking place. Also in chapter one is the overall purpose and intent of this study. My personal departure points in this chapter lead to the basic argument and dialogue process.

Chapters 2/3—are *cultural and contextual analysis*. The flow of the argument in these chapters goes from context to biblical text. They will move towards clarity with an informed understanding of the missiological event or issue. Chapter 2 begins with a missiological analysis in dialogue with the contextual factors affecting leadership in Africa. Traditional African leadership patterns are examined, the role of worldview and cultural dimensions are considered along with the relevant historical and political dimensions that have shaped Africa. Chapter 3 will then be a missiological dialogue with modern (Western) leadership theory. The basal leadership elements will be considered, as well as the various means of leadership influence and value bases. Reflection in chapters 2 & 3 is what Schreier would term as an

adaptation approach. This approach takes local culture more seriously. It could be described as a solidarity approach (J.N.J. Kritzinger 1988:9) in that expatriates cooperate with local leaders to develop a clear picture of the culture's worldview. This basically entails using western categories and descriptive terminology to give expression to the factors shaping leadership development in the African culture. I must admit that a potential weakness of this approach could be the tendency to force cultural data into foreign categories (Schreiter 1985:10). These emic and etic perspectives require a fine balancing act between necessary involvement in the culture, being in the situation, and also maintaining an outside, critical perspective that is important (Whiteman 1997:3).

Chapter 4—is a *theological reflection* from both the Old and New Testaments on leadership. Here the logic of the argument moves from biblical text to context. In the Old Testament, the focus will be on the man Nehemiah as recorded in the book bearing his name, as well as an exegesis on Psalm 78:70-72 for a consideration of biblical leadership principles. Similarly in the New Testament, the focus will be two case studies on the way Jesus and the apostle Paul exercised and taught leadership concepts. This reflection might be seen more as a translation approach, which attempts to free the Christian message from any ethnocentric baggage, so that biblical revelation can stand unfettered to be translated into a new situation. This maintains a high view of Scripture as well as a positive view of culture. If we begin with the authority of Scripture, we are led to appreciate the integrity of culture. God chose to commit his Word through cultural means, which suggests something of a high regard He has for culture as such (Inch 1986:53). Reflection according to this model can be done by persons foreign to the local setting, thereby allowing for some initial missionary adaptation to the local culture (1986:7). There are some potential major weaknesses. One is the assumption that patterns in a culture are quickly decoded and understood by outsiders. Consequently analysis by outsiders is not done on the culture but on patterns in previously contextualized Christianity. Another weakness is the assumption that Biblical revelation can be immediately translated to any given culture. A shallow encounter with culture will only lead to a limited reflection (Schreiter 1985:9).

Chapter 5—is a summation and a discussion on methodology dimensions that need to be addressed in African leadership development. Insights from the dialogue between cultures and theologies will support some of the methodology proposals. More extensive work in this area are issues for further research.

1.9.5 Role and Perspective in this Study

It is my conviction that African leadership development is more than simply employing a model of contextualization of theology and theory *as an end*; but rather *as a means* for the rediscovery, appreciation, and mature reappropriation of inherent traditional African leadership

values and practices thus developing Godly leadership in Africa. The emphasis here is on *indigenous assimilation* rather than on *missionary translation*. Thus I assume a role of *active identification* with Africans towards this end.

But is there a role and legitimacy for a western missionary's reflection on leadership development in Africa? Does the outsider have any contribution to make towards local theologies? The challenge before us is an African problem whose solution should engage the minds and resources of Christians in Africa. The church in Africa does not need to work out the required solution in isolation. Given the importance of African churches in world Christianity, First-World studies and perspectives on African theology of leadership constitute a field of research that is not only legitimate but also an urgent task, in spite of the daunting methodological problems (Frostin 1988:23-26). An intercultural approach in the context analysis is important because an effective leadership theology for Africa cannot be done in a vacuum, just as the development of history and culture in Africa did not take place in a vacuum. "These must be sought for in the context of collaboration, partnership, and co-operation in other parts of the world" (Omulokoli 1992:22). Despite the obvious and real problems of paternalism and colonialism—which have often been a mark of an expatriate's presence in a culture—"the expatriate's role in the development of local theologies has often been quite significant" (Schreiter 1985:19). According to Schreiter, there are several ways in which local theologies can benefit from an outside perspective (1985:19-20):

- 1) *Outsiders have been instrumental as initiators.* They have often acted as change agents that could break a deadlock of the hegemonic status quo. Consequently the pace of change has been enhanced with the help of outsiders.
- 2) *Outsiders are the bearers of lived experience of other communities that can challenge and enrich a local community.* Without the presence of outside experience, a local community runs the risk of turning introspective, becoming self-satisfied with its own achievements—thus a possible non-growth situation.
- 3) *Outsiders can sometimes perceive a situation not seen by a local member of the community.* At times objectivity can be obscured by proximity to the local context. Similarly, being a life-long member of a local community does not guarantee insight. In fact, one of the greatest disappointments in many local communities has been that of having locally born leadership that does not lead effectively. Local leadership with outside experience often disdains its own roots and becomes more oppressive than outsiders. I have personally seen this with local African leadership having been educated in the North Atlantic cultures. The other consequence often seen in this regard, has been described in personal discussions with Peter Wagner as *redemption and lift*. That is, the local leader is redeemed out of an often impoverished economic and educational situation and unintentionally lifted into a higher "standard" of living, making a return to the home culture and land either undesirable and/or ineffective.

On the other hand, the African church can and ought to make a contribution to the theology of the entire Church. "But," Fasholé-Luke (s.a.:14) says, "we cannot do this if we

simply concentrate on mainly African questions. Indeed, just as the church which lives by itself; dies by itself, so a theology produced in isolation and without the genuine insights of other cultures, will lead to a sterile and bankrupt theology which will be useless both to the community for which it is created and to the communities which make up the universal Church.”

So the exchange in the African situation should be both back and forth. Africa cannot only continue to benefit from outside perspectives, but can also contribute its own perspective to the world situation. For better or worse, Africa has been influenced by western civilization and western thought (a reality in the global village), and just as Africans cannot escape their African heritage, so too, they cannot escape from their western heritage.

Then lastly, in many parts of the world it is not change that predominates, but the past that endures (Oosthuizen 1997:9). I agree with Maluleke (1994a:52), when he raises the question—“Can Africa have a present without a past?”—and answers in the negative. It is my view that there is indeed a critical need in African leadership development to understand and appreciate the value of the African past. Only in this way can we capture the distinct uniqueness of an African leadership for Africa today. After living, ministering and worshipping in Africa for the last eight years, I am led to a deeper realization that my own worldview, theological constructs, and predilections are often barriers which prevent the “yeast of the Gospel” from acting effectively on our overfull yet often empty western lives (Snook 1993:59). In the words of Daneel (1988:396), “Liberation for us lies in the dancing bare feet of Africa. These often speak more loudly about the movement of God’s Spirit than our written theories or supposedly unbiased observations.”

The next chapter will focus on contextual factors that will serve to: connect us with the African past; lead to an appreciation of the uniqueness of African culture (pertaining to leadership); and discuss the contemporary dimensions affecting church leadership in Africa today.

CHAPTER 2

TRADITIONAL LEADERSHIP IN AFRICA

Africa is a unique and complex continent. It cannot be totally understood in western categories nor by means of a western world view. Contextual factors need careful consideration when examining leadership issues in Africa.

Worldview perhaps takes center stage when it comes to factors that influence the concept of African leadership. Traditional African leadership is compatible with the concept of spiritual leadership. It is ontocratic—having an understanding of reality in terms of a total order of harmony between the eternal and the temporal, the divine and the human (Bennett 1966:1). The divine order is identified with both nature and society, especially with the state conceived of as the embodiment of cosmic totality.

There is much to grapple with to come to an understanding. A framework of the *historical dimension* is needed to reveal key issues that have shaped the continent and its people in our context for mission and leadership development. Building on this, we also need the *anthropological* and *cultural dimension* to understand the African way of life, as well as study *socio-political dimensions* to fully appreciate the complexities involved in coming to grips with leadership development in Africa. *Traditional leadership patterns* will also be examined. Close analysis of all these dimensions will help to demystify much of the (mis)conceptions and complexities of the African way as it pertains to mission and leadership.

2.1 An Overview of the Historical Dimensions

It is necessary to begin with a historical overview of some of the issues that have shaped the continent, its people and mission. This overview is not meant to be an in depth discussion or exhaustive treatment on the subject, but to anchor a reference point for traditional leadership in today's context.

Although it can be contested, it is widely recognized that the modern missionary movement was made possible by and followed on European colonial expansion. There was an underlying assumption of the superiority of Western culture over other cultures, and that God had accordingly ordained the Western nations to be his representatives to the world (Bosch 1991:298). This notion became known as “manifest destiny”. As a result the church broke free from its western base to spread to every continent and nation. Despite the many failures and inadequacies of the colonial missionaries, a vast amount of good did in fact result.

Western missionaries have frequently been condemned as cultural imperialists incapable of or unwilling to fairly evaluate and respect the cultures of the peoples with whom

they came in contact. Missionaries, it is charged, were unable to separate Christianity from western cultural trappings, and accordingly sought to impose an all-inclusive package upon the African peoples. In the main, this picture is an accurate one. The extreme ethnocentricity and cultural arrogance of many western missionaries cannot be denied.

However, in conceding this point we should not be led (as many have been) to ignore the evidence of sincere attempts by numerous foreign missionaries to come to terms with the African setting for ministry. The positive contribution of western missionaries were far more than is generally acknowledged. Contrary to the popular one-sided picture which dominates much of the literature on this subject, early western missionaries did, in fact, play a significant role in the *Africanization* process (Kaplan 1986: 167). Bosch (1991:297) points out that “there is no point in denying that the Western missionaries’ culture has also had a positive contribution to other societies.’ Their attempts varied in form and motivation and produced mixed results. Missiological understanding then, was not what it is now. Much can also be said for their obedience to God in the Great Commission and in many cases, for their self-sacrifice.

Modern missions did however originate in the context of modern western colonialism and the resulting *colonial entanglement* is a reality born from the past that has shaped the continent, its people, and mission (Bosch 1991:303).

2.1.1 Colonial Entanglement

It is true that the ‘colonial idea’ is a very old one and actually predated the Christian era. But colonialism did gain more notoriety with the global expansion of the western nations. This entanglement actually began when Pope Alexander VI divided up the non-European world between the kings of Spain and Portugal for colonizing and ‘christianizing’. These were so inextricably linked that since the sixteenth century, the term *mission* also conveyed colonialism (Bosch 1991:228).

The Protestant mission movement began among the Pietists and Moravians in the beginning of the eighteenth century. Led by Count Zinzendorf, self-supporting Moravian missionaries went to Greenland, America, and Africa. They were told not to impose their own German culture on other peoples, but rather to recognize the God-given cultural distinctives of the people among whom they served. This early era of Protestant missions was characterized by a high degree of love and sacrifice. These missionaries gave their whole lives for the work. Many of them were teachers and doctors that mastered the local languages and cultures.

By the nineteenth century, when Africa was carved up by the European powers like an apple pie, the second surge of Protestant missions occurred. Then, it became customary for British missionaries to labor in British colonies, French missionaries in French colonies, and

German missionaries in German colonies. It was only natural for these missionaries to be regarded as both vanguard and rearguard for the colonial powers. Whether they liked it or not, the missionaries became pioneers of western imperialistic expansion (Bosch 1991:304). By now, western colonialism with its notion of the superiority of the European/North American cultures had begun to influence the missionary movement as well. From time to time there were dissenting voices, but again, most had no doubt about the inherent superiority of Western civilization. They tended to welcome the advent of colonial rule since it would be to the advantage of the 'natives' (Hiebert 1985:287).

Many missionaries even adopted the slogan '*Civilization and Christianity*' as their motto. For the gospel was viewed by some as a remedy for the disorders and miseries of the world. Bosch (1991:305) describes it as the three 'C's' of colonialism: *Christianity*, *civilization*, and *commerce*. The third 'C', commerce, actually emerged as part of Protestant mission strategy to counter the evils of the slave trade. The idea was to introduce legitimate trade that would make these evils economically unattractive. This resulted in a perception that missionaries were in league with colonial rulers. Many missionaries did try to draw a sharp distinction between Christian mission and the colonial administrations under which they served. But while they may not have wanted to be seen as colonialists, they were all too happy to make use of their 'privileges' when it suited their purposes.

While the colonial connection opened lots of doors for service, it also placed missionaries in roles that made it extremely difficult for them to identify with the people and to present a gospel not tied to local cultural and political systems. Out of this, two basic attitudes developed that led to major symptoms for mission in the African context.

First, the blind *ethnocentrism* which prevented many western missionaries from critical self-examination of their own culture or the ability to appreciate foreign cultures. They confused middle-class ideals with Christianity. African culture was expected to fit Western theological categories through the indigenization process. It failed to address many of the felt needs of the African people. Ethnocentrism also became a harbinger of the white man's socio-economic domination of a black continent, and as they pushed inland, they brought to the African interior, often for the first time, forces and values that emanated from another continent. "I beg to direct your attention to Africa," said David Livingstone (in Lamb 1983:142) at Cambridge, England in 1857. "I know that in a few years I shall be cut off in that country [sic]; Do not let it be shut again. I go back to Africa to make an open path for commerce and Christianity."

Second, was the pervasive attitude of benevolent *paternalism*. "The Negro is a

child,” wrote Dr. Albert Schweitzer⁸ (in Lamb 1983:142) in 1921 after his first years of work in Africa, “and with children nothing can be done without the use of authority...With regard to Negroes, then, I have coined the formula: I am your brother, it is true, but your elder brother.” Most of the early converts came from the fringes of society and were the poorest of the poor (Bosch 1991:295). So missionaries developed industries to make them economically independent. In reality, this created a greater dependence because Africans were removed from the socio-economic realm they knew (farming, cattle, land, etc.) and drawn into a western socio-economic system. The same happened with churches on the mission field (1991:295). It was in this type of context that Henry Venn sought to come up with a solution to the problem of ‘rice Christians’ in India when he advanced the *Three Self Formula*. The following summarizes it well:

The object of Evangelical mission has been expressed in terms of this three point plan. *Self-government*, or autonomy, implies, as far as the missionary Church is concerned that the indigenous church should as soon as possible be placed under its own ordained leadership and have its own ordained ministry. *Self-support* implies that the church must as soon as possible become independent of the financial support provided by Western missionary societies and rely instead upon the economic resources of its own people and its own country. The question of “stewardship” has assumed important proportions in such contexts as these. *Self-propagation* implies that it is the task—the essential task—of the young church to carry the Gospel out to its own surroundings, to the people of its country as a whole, and even beyond its national frontiers (in van Engen 1981:268-269).

The enthusiastic discussions about the Three Self Formula, so prominent around the middle of the nineteenth century, were, for all practical purposes, shelved by the beginning of the twentieth. Paternalism had demoted churches in their own right to mere ‘agents’ of the missionary societies (Bosch 1991:295). Saayman (1991:22-35) in his book, *Christian Mission in South Africa* points out a number of other areas that adversely impacted mission in Africa during the colonial period. Among them are the roles of capitalism, racism, deculturation and nationalism.

All of this had an immense effect on the African continent, its people, and mission. It created a devastating crisis of identity. Africans became foreigners in their own countries. It caused them to define their identity in relationship to foreigners, especially Europeans. Perceptions about Africans and sometimes by Africans range from assimilated Europeans to the exact opposite of Europeans.

The basic message that was communicated was that the European worldview and culture were far superior to anything the “empty” heritage of Africa had to offer.

⁸ Schweitzer was a French Protestant missionary and physician who won the 1952 Nobel Peace Prize. It is interesting to note that although spending most of his adult life in Africa, Schweitzer never learned to speak an African language.

Civilization, they contended, was possible only through assimilation. The colonialists left behind schools, railway lines, roads, post offices, bureaucrats, and other trappings of modern infrastructure. But their cruelest legacy on the African continent was a lingering inferiority complex, a confused sense of identity. When people are suppressed and told for a century that they're not as clever or capable as their masters, they eventually start to believe it (Lamb 1983:140). This reality could be described as *anthropological poverty*. Tite Tiénou (1993:241) asserts that because the African identity crisis is so consequential, African theologians must show how, *biblically* and *theologically*, being African is neither a curse nor a shame.

The colonial era is now past, at least in its more overt political forms. But today's Western missionaries still struggle with the fact that they are often seen as representatives of their own country first and missionaries second. I remember my first trip to Zimbabwe in 1989. I was shocked that there was still a lot of anti-colonial resentment towards missionaries and at the time I had no idea what was behind these issues. Today these negative consequences form an important dimension of the African context and need to be taken seriously (Saayman 1991:34).

Hindsight can easily become uncritical condemnation. We cannot simply convict the missionaries for their entanglement with colonialism. They were, in many ways, products of their time and place in history. Despite their colonial approach, missionaries planted churches in most of Africa during the eighteenth and nineteenth centuries. On one hand, their love and sacrifice often won the hearts of the people whom they served. Many spent a lifetime in ministry in Africa. On the other hand God has chosen to do his work through ordinary people, in spite of all their weaknesses. These missionaries were as much people of their times as we are of ours. While we may see their faults more clearly than they did, we need to remember that those who come after us will likewise recognize our shortcomings. The rapid growth of the modern era of missions is more a testimony *to the work of God in the lives of ordinary people than to the successes of human efforts*. God took broken and dedicated people and accomplished his work.

Bosch (1991:297) sums up three qualifications in retrospect to colonial entanglement. First, the gospel always comes to people in cultural robes. There is no such thing as a "pure" gospel, isolated from culture. It is therefore inevitable that western missionaries would also introduce Christ to Africa, but also aspects of western civilization. Second, as already mentioned, there is no point in denying the fact that the Western missionaries' culture has also made a positive contribution to other societies. Third, there have always been those who have realized that something was wrong somewhere and who did their best not to impose Western cultural patterns on other peoples.

2.1.2 African Responses to Colonial Entanglement

Among the many responses Africans have to the history of colonial entanglement, there are two divergent and yet interrelated responses that emerged. First is what I call the ‘my-missionary’ syndrome. Others more accurately describe it as the *dependency problem*. This problem illustrates anthropological poverty at its core. Secondly, is the *moratorium call* that has arisen as a reaction to the dependency problem.

In 1995 I teamed up with a personal missionary friend for ministry in northern Mozambique. This friend is a missionary of a large denomination that has a number of churches in that area of Mozambique, but the war years had made contact with these churches very difficult. We went in to establish contact and determine how we could best serve and partnership with those churches. When we found the key pastor in the area, he was jubilant! He paraded us around for all to see, as if we were some kind of trophy. “My missionary!” he boasted. When I asked him about this, he explained that for years he had been ridiculed and derided because he had no missionary. Now everyone could see his missionary—this gave him some sort of accorded status. Later we found out that to him having a missionary was akin to having a personal bank account or a genie in an oil lamp. Having a missionary also meant increased activity, programs, etc. The ‘my-missionary’ syndrome illustrates the addiction of dependency and the reluctance of many African pastors to give up the old colonial missionary model.

The dependency problem does not seem to have very much to do with wealth or poverty. It has more to do with a particular mentality (Schwartz 1993:24). In Malawi, the Presbyterians reveal that in the poorer synods, congregations are more likely to support their pastors than in the wealthier synods where they drive automobiles and live in nice homes. Some of the wealthier synods still look to outside sources for money. Therefore, in an attempt to understand this matter of dependency and self reliance, we are not so much looking at whether people are poor or wealthy, but rather at their prevailing mentality and motivation. Tragically, when churches are dependent, the leaders they produce also have a dependency mentality. When church members become members of parliament, government officials and cabinet members, they move from a very dependent church into government where the only solution to financial problems that they know is to get money from the United Nations, the World Bank, or the IMF. Their church always looked to the outside for subsidy, and that is the assumption with which they function in government. This is the cycle that Africa desperately needs to break. Glen Schwartz (1993:29), a former missionary to Zambia and Zimbabwe sums it up well,

We are desperate in Africa for churches to become the salt of society, to demonstrate that some things can be done that weren't done in the past, and to get the kind of people into government who will look creatively to their own

people and their own resources before looking to the outside world. I believe renewal of society is somehow related to the vitality of the church. If church leaders continue to manufacture one excuse after another, no matter how sophisticated, governments will probably continue to do the same thing.

In reaction to the dependency problem there arose the historic proposal of a *moratorium on mission*. This appeal that “no more missionaries and no more money be sent from outside to the African church” for a certain number of years, was powerfully voiced by John Gatu of Kenya in 1971 (in Maluleke 1994a:53). Gatu first delivered this proposal in a speech in Missouri which aroused a lot of consternation in American missionary circles. This was later followed up by a resolution of the *All Africa Conference of Churches Assembly* that met at Lusaka in May 1974 (in Hastings 1976:22):

To enable the African Church to achieve the power of becoming a true instrument of liberation and reconciling the African people, as well as finding solutions to economic and social dependence, our option as a matter of policy has to be a moratorium on external assistance in money and personnel. We recommend this option as the only potent means of becoming truly and authentically ourselves while remaining a respected and responsible part of the Universal Church.

This call is a reflection of the entrenchment of anthropological poverty as well as the tension caused by significant *financial dependence* central to north-south partnerships (Maluleke 1994b:96). I believe the spirit of Gatu’s call is often misconstrued as bitterness towards Euro-western missions, whereas it is rather a desperate measure to end an unhealthy, impoverishing, and destructive dependence.

While I fully understand and agree with the basis for such a call, I nevertheless disagree that it is the “*only potent means*” toward a solution for this problem facing the African church. It is theologically unjustified. Especially when it came at a time when three-fourths of the human race had yet to believe in Jesus Christ and most had yet to hear of Him in any way which would enable them to believe. Such a moratorium limits the various vehicles God uses which can carry the gospel across cultural barriers (Glasser & McGavran 1983:18). Also, the socio-economic and political realities of Africa then and now would make this solution unrealistic. Even in that realm, consider the obstacles that Africa must overcome if it is to develop and realize its almost unlimited potential (Lamb 1983:339):

...an out of control birthrate, declining food production and primitive health conditions; inadequate leadership whose prime concern is the perpetuation of its own power; a rural exodus that strains urban social services to the point of collapse, and sometimes beyond; an untrained, unskilled population and a lack of opportunities for the educated; political instability, official corruption and an unequal distribution of national wealth, jobs and authority, all of which take root in tribalism.

I believe the Western church (as part of the Body of Christ) has a spiritual obligation

to play a role in altering the destructive aspects which are a part of the African scene. And not just for humanitarian reasons (even though the Western church was part and parcel of this destructive beginning). For self-serving reasons alone, it is to the West's advantage to share its knowledge and monetary resources with the poorest of the poor in order that Africa can become a contributor to (missiologically as well as socio-economically)—rather than a drain on—the global village community (Lamb 1983:341).

Yet the problem of dependency remains, along with its debilitating anthropological poverty. What is the answer? How can the negative apron strings be cut while still maintaining the positive benefits of ministry and development? I believe the solution to dependency is not for western churches and mission societies to cut off funds arbitrarily. A more legitimate solution to the problem would be for the African churches to learn to say with conviction “*No thank you!*” to the outside funds that keep them dependent. When they can make this bold move of their own accord, anthropological poverty at its core has been overcome, and the cycle of dependency has been genuinely broken. One of the side benefits is that western agencies and churches would have more resources available for mission where the Gospel is not yet known. Perhaps, this was the real spirit of Gatu's call in the final analysis.

I believe another aspect needed in the African Church is for *organic church growth*. Ralph Winter's model of modality and sodality structures is very helpful in this regard. There is a gross imbalance between *modalities* (people oriented structures) and *sodalities* (task oriented structures). Mission in Africa needs both in God's redemptive plan. This takes on special significance as Africa changes from being a receptor of the Great Commission to a benefactor as well. Jean-Marc Ela (1986:106) observes in his book *African Cry* ,

Let us recall that the evangelization of Africa has long been in charge of missionary institutes. Now, like it or not, we must admit that these institutes have traits of the West: western influence, western thought, western institutions, western traditions. Even today, in many regions a number of indigenous bishops retain their ties with the personnel and material resources of the mission societies. If this has the appearance of a concretization of cooperation among the churches, we must nevertheless ask ourselves whether a white church implanted among blacks can really take control of its future and ensure the conditions necessary for the rooting of faith and gospel in Africa.

For this reason, I believe that one of the best contributions foreign missionaries can make for Africa is to focus on facilitating the development of indigenous spiritual leadership. Is there any hope for Africa? “...it is imperative that the Church is enabled to function with more impact and effectiveness than ever before,” says Ngwiza Mnkandla, a personal friend and key church figure in Zimbabwe. “The fact is that the Church in Africa is critical to the survival of this continent. Take away the local congregations of believers and Africa would

fall to pieces almost overnight. The church is literally the presence of Christ in the village, neighborhood and city. We must put Christ everywhere. He is the answer to Africa's woes."

The most decisive way to enable the church in Africa to function with more impact and effectiveness is to develop its leadership. Without strong spiritual leadership, the church in Africa will not only be a weak church, but will be unable fulfill its purpose. The complexities Africa faces today are beyond the notion of colonial entanglement. In reality, Africa is also locked into a much broader entanglement, one that I shall call the *Global Village entanglement*.

2.1.3 *Global Village Entanglement*

Thirty years ago, Marshall McLuhan propounded theories of our shrinking world that introduced us to the concept of the *global village*, a term that has been used and understood in various ways. The rise of the global village can be attributed to a matrix of factors such as the advancements in technology, telecommunications, economics, anthropological and cultural insights, and political changes. We live in a global village today, a modern tower of Babel, a pluralistic society. Today mission is impacted by this trend, as David Bosch (1991:312) explains,

We would be tempted to treat the issue too narrowly as simply a matter of the relation of mission to colonialism and overlook the fact that this relationship is but an integral part of the much wider and much more serious project of the advance of Western technological civilization. Furthermore, such a narrowness of perspective may fail to do justice to the implications of neo-colonialism...We would miss the point that with the Enlightenment, a fundamentally new element had entered into the relations between people. Whereas in earlier centuries the essential factor that divided people was religious, people were now divided according to the levels of civilization...This led to the next criterion of division—ethnicity or race—now interpreted as the matrix out of which civilization was born.

But now there is an increasing awareness of the mosaics of culture which levels all of humanity to the same playing field before God. We have gone from a series of distinct communities to a global village, from cultural singularity to cultural plurality. The global village concept allows pluralism to be seen as normal.

Globally, the need for Christian leaders is accentuated by the fact that in much of the Two-Thirds World, the church is growing faster than its leadership. The leadership gap will never be closed unless all Christian leaders take an active interest in developing more leaders.

2.2 *Selected Anthropological and Cultural Dimensions*

Many well meaning Western missionaries mistakenly transplant a Western Christianity. Africans then have difficulty allowing the Gospel to penetrate their lifestyle. The

resulting tensions and confusion can discourage the very indigenous church growth we want. Why is it that the colonial missionaries often had so much difficulty coming to terms with Christianity in the African setting? This may be attributed in part to the early reaction or fears that evangelicals had concerning cultural anthropology. This resulted in a gross missionary neglect of the behavioral sciences. A 1957 survey (in Conn 1984:74) of retired Protestant missionaries shows that 83% of them had gone to their fields of labor without any cultural orientation training, while 72% of them had no training in a foreign language.

In his book *Christianity in Culture*, Charles Kraft (1979:103) probes the relationship between God, who is not bound by human culture, and human beings who are. He concludes that God's basic attitude towards culture is that which the apostle Paul articulates in 1 Corinthians 9:19–22. That is, He views human culture primarily as a vehicle to be used by Him and His people for Christian purposes, rather than as an enemy to be combatted or shunned. As I argued in my introduction, at the heart of theologizing for mission is the issue of truth or the authority of Scripture. It is my view that the authority of Scripture leads to the integrity of culture. The authority of Scripture and the integrity of culture are complimentary concerns. God chose to commit his Word through cultural means, which suggests something of the high regard he has for culture as such (Inch 1986:53). But there is a tension between the normative nature of Scripture and the relative nature of culture. Intercultural Christian mission involves an interaction between three cultures. Messengers of the Gospel have to ask themselves the following question: How can I, who was raised in *one* culture, take the Gospel from the New Testament, which was written in a *second* culture, and communicate it to a people who belong to a *third* culture, without either falsifying the Gospel or rendering it unintelligible (Stott 1995:50)?

Donald McGavran (1974:46-47) suggests there are four kinds or levels of Christianity: those related to *beliefs, value systems, church customs, and local customs*. Local customs, he adds, is heavier than the other three put together. It is with regard to local customs that the Christian faith most thoroughly accommodates to the cultural pattern. This is a helpful differentiation. There is but one faith so far as Christians are concerned, granting some range in interpretation. There is a general code of behavior, even though there are various cultural avenues of expression. Church practices are also more similar than local customs, which reveal an incredible diversity. McGavran (1974:2) concludes,

It is increasingly clear that the world in which we live is multi-cultural. Men have not one pattern of life but many. Our global village is not a village at all, but a large metropolitan mosaic made up in tens of thousands of different cultural units.

This is especially true in the urban centers of major cities like Johannesburg, Lusaka, Lagos, and Nairobi with a mix of traditional and western lifestyles.

The anthropological and cultural trends that impact leadership must be taken seriously in the days to come. The following words introduce us to the anthropological and cultural challenge for Africa today (Cassidy & Osei-Mensah 1978:41),

It is my own view that the current interest in Christianity in Africa will suffer a serious set-back in ten years time, unless this generation of Christian leaders takes steps now to relate the Gospel and its ethics to all areas of African life. This will only take place as the Holy Spirit interprets God's Word and illumines the minds of God's people in a particular culture to perceive its truth freshly through their own eyes. Truth so perceived will find expression in the cultural context of the people. We still express much of our faith and worship in the borrowed foreign cultures of the godly men and women who brought us the Good News! We must find ways and means of allowing the Christian message to yield its full power and impact on the cultures of our peoples.

To understand the people who make up this fascinating continent, and to come to an understanding of how to go about leadership development, we need to understand the great range of influences, cultures and philosophies that consciously or otherwise affect Africans. Philosophically, there are several classic platforms on which our existing ethics, beliefs and behaviors are based. As Osei-Mensah put it, we need to take steps to relate these things to African leadership development. Specifically, we need to examine the concepts of *ubuntu*; *seriti/isithunzi*; and the *warrior ethic*. I believe these concepts will not only lead us to a fuller appreciation of traditional African culture, but also provide a more relevant base for leadership development on this continent.

2.2.1 *The Ubuntu Way of Life*

Earlier, it was argued that Africa has much value it can contribute to the world situation. This is especially so, against the backdrop of materialism in its various forms that permeates the global village.

Materialism is based on the idea that only science gives us true knowledge of reality. Materialism as applied to persons, takes on two main forms. The first is *individualism*. That is, distinct separate entities which can be forged together by the force of law. Each person is in competition with everyone else for the resources available. The second form is *collectivism*. Here, persons are seen as inseparable parts of the body of society. Any rights or value are thus given to them by society and can therefore also be taken away. Individualism and collectivism both carry an element of truth. Individualism affirms the freedom of the individual (as fact and value) which is understood as independence. Collectivism, on the other hand, asserts our dependence on society for all that we are and have, and fails to recognize in human individuals the distinctiveness that makes society itself possible (Shutte 1996:28).

The truth is that we are both free and dependent on others. This is a paradoxical truth about human beings that traditional African thought has managed to preserve. The specific

African concept here is that of *ubuntu* and the broad philosophy associated with it.

Ubuntu is an Nguni, and more specifically a Zulu word that is synonymous with the word *vumunhu* in Shangaan, *vhuthu* in Venda, *humanness* in English, and *menslikheid* in Afrikaans. In a broader sense, ubuntu expresses the humanistic experience in which all people are treated with respect as human beings. The expression in Zulu, *umuntu ngumuntu ngabantu*, which means “a person is a person because of other persons”, summarizes the concept in an effective way (Groenewald 1996:21). This concept is the foundation of sound relations in many African societies. The Zulu expression above has its parallels in other African societies as well:

Motho ke motho ka batho.
(Sotho)

*Umundu nimudu
niunde wa andu.*
(Kikuyu)

*Munhu munhu
pamusana pevanhu.*
(Shona)

“In the African view, it is the community which defines the person as a person, not some isolated static quality of rationality, will or memory...African thought asserts an ontological independence to human society, and moves from society to individuals rather than, in the manner of western thought, from individuals to society” explains Menkiti (in Shutte 1996:28-29).

This is the ubuntu way of life. It constitutes a community made up of individuals who are all independent but interdependent, not as an amorphous mass, but as a powerful community made up of powerful individuals. Ubuntu is only possible because of the individuals in the group. Ubuntu does not exist unless there is interaction between people in a community. It manifests itself through the actions of people, through the good things people do for each other and for the community. One’s humanity can, therefore, only be defined through interaction with others.

Bishop Tutu expresses this quality of ubuntu when he frequently refers to himself as ‘we’ as in ‘We are well’. Gabriel Setiloane suggests that when Tutu is speaking at his best it is the African in him who is speaking, because he is filled with that mysterious quality known as ubuntu (Du Boulay 1988:114).

Interestingly, some see ubuntu negatively as a return to the negritude school of thought, and that is has become a poorly defined cliché and prescribed as a cure-all for African problems (Maluleke 1996:26). This may well be true. Mdluli points out that the resuscitation of the concept by some African intellectuals, particularly within the context of the struggle against colonial exploitation and domination, has been problematic (in Groenewald 1996:21). Ubuntu is sometimes used in the same way as the Bible has been used: to justify all kinds of political and ideological practices.

Another possibility is to consider the effect that urbanization has had on traditional

African thought. In my view, it seems that as Africans have moved to the cities away from the rural areas, the mores of traditional society have been progressively disregarded. Materialism in its individualistic sense is an intrinsic aspect of the cities. And the cities are part of the global village. In this way, there is a connection between traditional African thought and the global village. As stated earlier, the dynamics of the global village have not only stressed the fabric of African culture, but have impacted the concept of leadership as well.

Ubuntu, as understood in this paper, it is not a resuscitation of romantic negritude by digging out certain ‘values’ in African traditions (Maluleke 1996:26). Rather, it is employing African worldview categories and descriptive expression to connect and reflect on biblical values for leadership. It is also of pragmatic value in intercultural communication, education and training because so many people in southern Africa can identify with this philosophy (Groenewald 1996:22).

The blueprint for ubuntu is clearly seen in the Scriptures (Phil. 2:1-11). In my view, it is a biblical and God-given aspect of African culture. The biblical parallel of ubuntu is the Body of Christ, as evidenced by the spiritual gifts that God has given to the Church (1 Cor. 12:21-26). African leadership development needs to take ubuntu into account. Ubuntu could be a basic building block for the *servant leadership model*.

Lovemore Mbigi mentions another key leadership concept in relation to ubuntu that will be developed in chapter three. Mbigi (1995:8) speaks of personal *accountability* and personal *responsibility* in ubuntu. These two things he says, are missing in post-independent Africa. In many cases they are missing in leadership today as well.

2.2.2 The Philosophy of Seriti/isithunzi

Another important base to traditional African philosophy is known as *seriti* (Sotho) or *isithunzi* (Nguni). The origin of the word *seriti*, in its form *moriti*, means shade or shadow, but it is seen as the vital life-force identifying an individual. It is part of all of life, but it is also personal, intimately affected by and affecting other forces (Boon 1996:35).

Admittedly, *seriti* is a difficult if not troublesome concept for a Western person to understand. In Western categories it might be thought of as a combination of one’s soul, character, reputation, and genealogy, but *seriti* goes beyond that. It is almost thought of as an aura around a person—a physical thing. *Seriti* is the power that defines a person as an individual and which unites him/her in personal interaction with others (in Shutte 1993). While *seriti* defines an individual, it does not exist unless it is seen in the context of its interaction with the community of life-forces.

A person’s *seriti* or *isithunzi* reflects one’s moral weight, influence and prestige. It is what identifies an African as good or bad. The more good deeds one does in life, the more one shares humanity, and the greater one’s *seriti* grows. If one does bad or evil, their *seriti* is

reduced. This is demonstrated by the well-known Sotho expression—*O thlosa seriti* (You are taking away your shadow) which is said whenever someone does something bad. Credo Mutwa explains (in Boon 1996:35):

Idlozi (the shade) and *isithunzi/seriti* are interchangeable. The *seriti* is sometimes called an aura. We Africans believe the *isithunzi*, which after death becomes an *idlozi*—is shaped by the *appearance* and *experiences* of the person of the physical being. This *isithunzi*—the little souls—is not immortal. If you neglect it, it will slowly fade away.

Seriti/isithunzi is an important element in African leadership reflection. Seriti/isithunzi is a primary requirement for a 'church chief', who must be seen to possess leadership prestige (Sundkler 1961:107).

Seriti is also directly connected to clan names and characteristics. It reflects to a certain degree the good deeds of one's ancestors. It is this weight of ancestral heritage that is enormously important in the African life. One often hears comments about a family or clan that has a good seriti—*O thlosa motse wa hao seriti* (You are taking the [good] shadow away from your [good] home). Aside from seriti being visualized corporately (clan) there is also the seriti of the family and another for self. In this way, even a person without noble ancestry can engender great personal seriti during their lifetime. This in turn, is passed on to the next generation and the clan and family name is enhanced.

A Western example might be seen in the well-known evangelist, Dr. Billy Graham. Graham's example as a man of God has been beyond reproach, and not even the media can find fault with him. His seriti in an African sense is very powerful. He has been able to evangelize in countries and situations where others have not been allowed. He has been a spiritual adviser to American presidents, and generally respected as a man of God even by those who don't acknowledge God. This isithunzi has been passed on to his son Franklin Graham, a self-admitted rebel in his earlier years. Having recently visited South Africa, Franklin is gaining world-wide stature as an evangelist and as an adept humanitarian.

In African leadership development (besides leadership selection), it is therefore crucial to make an effort to explore the individual, family, and clan histories. In this way, it demonstrates a great compliment and an effort at understanding the substance of an individual and gaining a measure, through their ancestry, of their isithunzi—which is crucial in the African way. This idea will be developed further in the next chapter on leadership theory.

2.2.3 The Philosophy of the Warrior Ethic

The warrior ethic is yet another important African worldview concept to understand and implement in African leadership development. The warrior ethic builds values and leadership through discipline, self-control and tenacity. We need to consider the African

warrior, his frame of reference, his values and his environment.

The warrior ethic also exhibits itself in other cultures. For hundreds of years the *Knights of Bushido* and the *Samurai* traditions have represented honor and institutionalized morality of Japan—the discipline and gentleness of those who possess great physical and mental power. There is clear control and order as well as respect. Similarly in the west, there is a reflection of *King Arthur* and his *Knights of the Round Table* seen in the modern boardroom. In the boardroom there is a clear hierarchy of power and influence. At times this can be tested with corporate takeovers (friendly and unfriendly), dismissal of CEO's, votes of no confidence, and company politics. Here also are the capabilities of the Western businessman based on discipline, order and respect. Africa has its warriors and the warrior ethic also runs deep. It may have been suppressed somewhat by colonialism and influences like apartheid, but it is still very much alive. For example, the Pedi warrior ethic is clearly the basis on which general leadership is established, even among young people.

...before initiation the young boys who will attend the session form a 'court' of their own, presided over by their leader (*nKgwete*) who was chosen during their fight with switches. He is assisted as advisers by some other boys who emerged markedly during the fighting (in Boon 1996:38).

I am indebted to Boon's (1996) research in his excellent book *The African Way* for the following understanding of the warrior ethic: The stages of leadership development and the warrior are referred to in terms of cattle. There is an enormous importance attached to cattle and the various characteristics that different animals reflect. In the Zulu culture, there are clear existential categories in the development of a male. This is also paralleled in other cattle-based cultures as seen below:

Creation of the warrior hero (bull/*inkunzi*)

<u>Zulu</u>		<u>Xhosa</u>	<u>Maasai</u>
<i>umfana</i>	boy	<i>umntwana</i>	<i>enkayioni</i>
<i>iqwele</i>	senior boy	<i>intwana</i>	
<i>ibhungu</i>	adolescent warrior	<i>inkwenkewe</i>	<i>olbarnoti</i>
<i>insizwa</i>	warrior	<i>umkweta</i>	
		<i>ikrwala</i>	<i>ilmoran</i>

Taming of the warrior hero (ox/*inkabi*)

<i>umnumzana</i>	homestead head	<i>umfana</i>	
<i>ikheka</i>	senior head	<i>ikhaba</i>	<i>ilmourak</i>
<i>izeku</i>	senior elder	<i>liqina</i>	
		<i>yindola</i>	<i>olpayne</i>
		<i>yingwevu</i>	
		<i>ikonde</i>	<i>iltasati</i>
		<i>isinyanya</i>	

In this progression of development, a Zulu man spends much of his life creating himself as a warrior, only to spend the rest of his life trying to tame the warrior that he created (Boon 1996:39). To an outsider, the stick fighting at an early age looks like wanton violence. It is

however the start of the development of his courage, skill, and ability to exert values in the warrior system—*inkani* (stubborn determination) and *andukuzimisela* (complete preparedness). This makes young boys stand apart as individuals, as young bulls. They gradually realize they will be lonely (even in the midst of a group). With the background of ubuntu, this is often a traumatic revelation. A western parallel is the realization that often strikes senior management in business: that leadership is lonely.

The *insizwa* (warrior) is at his full potential at around 30-35 years. As a warrior, he is constantly challenging and being challenged at stick-fights and dances. These fights are generally not seen by the community, occurring in the veld as they reveal the pecking order. The fights increase the *isithunzi* or status of these men. They are fully aware of one another as people, and are quickly able to differentiate between a leader who has *seriti/isithunzi* and one who does not. Leadership here is expressed through a combination of consensus and powerful *isithunzi*. It is not just the fighting that is important, but also the symbolic capital gained by successfully adhering to the warrior ethic of stubborn determination and complete preparedness and the inner discipline that comes with courage. This eventually leads to nobility and respect and these older men are then called *ishinga*.

It is interesting that in many ways Africans fought against colonialism to retain the integrity of their African-ness, but now through the pull of the global village, many struggle just as desperately to unload the vestiges of African-ness to emulate westerners.

The African warrior is exactly that—African. It is a foundation for discipline. Coupled with the breakdown of traditional community structures—of ubuntu (its compassion, humanity and care) and of *seriti/isithunzi* (the inner shadow growing through good deeds)—there is a great danger of complete loss of discipline, drive, community, and esteem. In a strong African community there is a fine balance between self-actualization (the individual), survival (dependency on the community), and the synergy between them (a linking of the warrior ethic, ubuntu, and *seriti/isithunzi*).

2.3 Some Socio-Political Dimensions

The African ethos is in a state of flux. The dynamic of the global village is putting the fabric of African culture under stress. Are Africans destined to lose their traditional cultures without gaining cohesive new ones? As early as 1956, at least one far-sighted observer thought so. “His tribal loyalties, ancient gods, and family customs are either being swept away or drastically weakened by the impact of a new culture,” wrote Thomas Wallbank (1956:12-13). “Is the African fated to lose the old culture that once gave meaning and direction to his life, without being able to assimilate the alien culture of the West? If this last be true, the African would become a man between two worlds, no longer of the old, but unable to be part of the new.” This comment dates back to the eve of independence for most African

countries. Analysts were trying to predict what the post colonial era would be like for Africans. This prophecy, I am afraid, is probably true. Africans are caught between two world systems, First and Third⁹, with the additional conflict and confusion of tribalism mingled in.

African culture has often been seen by some Westerners in derogatory terms, such as 'banana republics'—something unacceptable, incompetent and usually bankrupt. This is mainly due to the confusion over what African culture actually is. Few westerners really understand the African way, which is seen to be ill-disciplined, corrupt, lethargic, unproductive and inefficient. This is not a true reflection of African culture. It is a western view of the African way which has been bastardized and destroyed by colonialism. Unfortunately, this view is not totally wrong, but the terminology is wrong. African tribal society and standards must not be confused with the lost middle ground. Boon (1996:47) attributes *discipline* as the fundamental difference between First and Third World and tribal society.

Contrary to common Western opinion, there is a high degree of discipline in the traditional society. The traditionalists (*amabhinca*) rely on the closeness of their community and ubuntu. The non-traditionalists (*amakholwa*) see traditionalism as pagan, a step backwards and contemptible. For them, their religion gives the discipline and integrity so easily lost when the tribal grouping breaks down. This is also true with the Shembe and Zionist churches, who are neo-traditionalists (*amagxagxa*). They borrow from both of the previous groups, but retain their dignity and discipline through religious convictions—disallowing pork, cigarettes and alcohol.

However there is a dark and utterly destructive factor in the Third World—a massive movement of individuals turning their backs on their traditions and discipline, and in so doing, the closeness of community and ubuntu. They have replaced it—not with the best of the First World—but often with the very worst. They have become self-serving and care nothing for the community other than what it can deliver to them personally. They seek to TAKE, not give or share (Boon 1996:48). Contemporary examples of this include *Mobutu Sese Seko*, the recently former president of Zaïre/Congo. His personal wealth was estimated between \$3-4 billion. He achieved this wealth through the expedience of stealing—according to the IMF, 18% of the national budget was routinely earmarked for Mobutu's personal use.

9 In order to fully communicate the conflict and confusion associated with Africa, I need to define my understanding of First and Third World:

- **First World**—countries that are developed economically, technologically with vast infrastructure. Generally assumed to be in the Euro-western world.
- **Third World**—countries that are still developing their economies, technologies and infrastructures. The term 'third world' relates not only to the economics, infrastructure limitations and needs, but it is also linked with massive population growth, poor education and health care, unskilled labor and lack of professional expertise.

In 1977, *President Bokassa* of the Central African Republic spent \$20 million out of a total annual amount of \$38 million in aid from France on a glittering coronation ceremony transforming him from president to emperor. At the time, The Central African Republic was Africa's poorest country. Closer to home in South Africa, an audit recently revealed R20 billion has gone unaccounted for in just several of the government ministries. This kind of leaders are 'Takers' who have neither integrity nor discipline. To expect disfigured Africa and her Takers to uphold values, ethics, and discipline is unrealistic.

Unfortunately, the tribal way has become confused with Takers. In both the First World and tribal societies, a strong social fabric of culture, control, and discipline is evident. Social norms, rites, ethics and traditions exist and these form the foundation, or the core around which everything else revolves. I spent three years living in Swaziland—a country still deeply traditional—and observed this firsthand. In the First World a fairly universal culture based on the judeo-christian ethic developed that supersedes language and tribe. This ethic, which includes discipline, shaped Western culture. Tribal societies on the other hand, are also ordered, cultured and disciplined. Their culture stems from their identity as community, their philosophy of *ubuntu* in which all people share in the common good. Ironically, this is something that many First World church leaders idealize and attempt to pursue as the 'model New Testament church'.

There are some similarities between Western and tribal ethics. Consider issues like conservation. Tribal peoples like the Bushmen of the Kalahari saw themselves as custodians, realizing that if they destroyed the environment they could not survive. The First World has only come to the same realization in the recent past.

During the colonial era it was the colonists who, through ignorance, began the destruction of tribal societies by their attempt to 'civilize the natives'. The mostly white world was trying to make black Africa white. White values and beliefs were vigorously pursued. Tribal societies and their ways were not respected in their own cultural right and were dismantled. It caused conflict and confusion. Africa is part new world, part old world—and in this way, not whole.

Based on the examples above, it would seem that Africa is highly susceptible to Taker leaders. Their leadership is not according to the same values and ethics of either the First World or the tribal world, and therefore does not respond to them. It is the misuse of these fragile societies by fellow Africans that makes the issue even more repugnant. We must never confuse tribal African leadership with Third World Takers, and we must not allow such leaders to tell us that they are tribal or traditional.

The kind of leadership development suggested in this study is not about the assimilation of Western categories and/or theologies; nor is it an uncritical acceptance of African traditions and values. It is the learning required to apply and harmoniously blend the

God-given cultural and biblical dynamics through experience and reflection in the areas of culture, theory and theologies. It has further been my conviction that there is much leadership value in traditional African culture. We therefore need to delve deeper into traditional African leadership patterns.

2.4 Traditional Leadership Patterns

The practical character of religion played a dominant role in traditional tribal leadership (Payne 1968:70). It was the religious aspect in tandem with *ubuntu*, *seriti/isithunzi*, and the *loyalty* exhibited in the warrior ethic that unified clans, tribes, ancestors and the living members of the community. The ancestral spirits form the main unifying and controlling force over the living members of the community. To offend them by disregarding customary law is sin which will bring punishment. The belief that their bodies lie in the earth and their spirits hover about the villages, makes home and land sacred to the African. For Christians, there is both weakness and strength emanating from this African communal system.

Weakness, because the relationship between the living and the dead is to a large extent dominated by fear (Malan 1995:64; personal interviews); and more importantly, the Biblical teaching and warnings on the subject. In the African worldview, the distinction between the living and those who have recently died (the living dead) is not great. Much of African life has to do with the relationship between the living and the living dead (O'Donovan 1992:259). What does the Bible have to say about spirits of the dead? What relationship does God want the living to have with the dead? What is real concerning the spirits of the dead, and what is the result of demonic deception? And what really happens to the dead after they die? I believe Scripture is clear and definitive on the subject. In regards to *ubuntu* and the continuity of *seriti/isithunzi* in African life, there are biblical grounds for respecting and honoring our elders and ancestors. An example might be the phrase, "...the God of Abraham, Isaac, and Jacob." However, where divination, worship, appeasement and witchcraft are involved with the ancestral spirits, God clearly does not allow this for his people. It has no place in a Christian's life nor in godly spiritual leadership.¹⁰

On the other hand, there is also great strength in the African communal system. This is strength born out of tremendous loyalty. This loyalty to the head of the family, clan/tribe made a leader travel great distances into the area of another tribe to rescue a single member of his clan/tribe who may have been in trouble with that tribe. In many instances a leader of a tribe would wage war on another tribe to rescue a single member of his tribe (Payne 1968:70). With such devotion of a leader to his people, he was bound to have their loyalty,

10 See 1 Samuel 28:4-19. Scriptures condemning witchcraft and consulting of spirits—Deut. 18:10-14; 1 Sam. 15:23; 2 Kings 17:17; 2 Kings 21:6; 2 Chron. 33:6; Micah 5:12; Gal. 5:19-21.

even to the point of sacrificing their lives for him in battles. This loyalty also prevented the need for jails in the villages. Social restraint was used by leaders in the tribal tradition to punish a wrongdoer. There was also no concept of an opposition party in traditional African leadership. The practice of democracy in traditional African leadership did not lay the emphasis so much on the will of people as on the will of God, and the will of the ancestors. Once this was known, no one would be in opposition.

An African leader's authority entailed *accountability* and *responsibility*. He would only command respect if he was able to manage both. In the traditional decision-making process, a wise leader lets the people discuss the matter first, speaking last so that no one would be afraid to express their own opinion. In the ending discussion, the leader usually adopted the consensus of the majority. Therefore, the leader's word was final, and was respected and considered in some cases sacred (Chima 1984:334).¹¹

In Africa today, this traditional system has been 'blurred' since the advent of colonialism—where a chief was no longer for the people (since ubuntu was lost), but became a subordinate to the colonial government. Caught up in a conflict between the authority of the colonial government and the aspirations of his own people, he found consolation in the new powers that the government gave him. The situation might be summed up by saying that the chief lost some of his traditional authority, but gained power. This process has contributed to the ruins of the traditional African way, and given rise to the Taker kind of leadership.

2.4.1 Contemporary Models

Ali Mazrui (1984:184-193) identifies several basic African leadership traditions before and after independence. I perceive all these models as a 'Taker hybrid' and do not reflect traditional African leadership founded on traditional philosophical values. These models have been practiced in politics and in some cases emulated by church leaders themselves. A look at these models from the theoretical grid of *Hersey & Blanchard's 7 Power Bases*¹² will be most helpful. There is some overlap in the models, but they can be generally distinguished as follows:

- **Elder Model**—paternalistic and intertwined with the traditional African reverence for old age and wisdom. These leaders were often regarded as 'fathers' of the nation, etc. Their influence was exercised from a combination of the *connection* and *legitimate power bases*. Examples are *Jomo Kenyatta* (Kenya), *Kwame Nkrumah* (Ghana).

11 An old Chinese proverb expresses this balance of accountability and responsibility: *A leader is best when people barely know that he exists, not so good when people obey and acclaim him, worse when they despise him. Fail to honor people, they fail to honor you; but of a good leader, who talks little when his work is done, his aim fulfilled, they will all say, 'We did it ourselves'* (Gangel 1987:458).

12 These will be elaborated on in Chapter 3.

- **Sage Model**—regarded as the ultimate teacher, the leader's ideology was a way to consolidate power. These leaders ruled from an *information power base*. Usually alternate schools of thought were not permitted. Examples of sage type leaders are *Léopold Sédar Senghor* (Senegal), and *Mwalimu Julius Nyerere* (Tanzania).
- **Warrior Model**—favored by the liberation fighters and military dictators. These leaders exerted a *coercive power base* relying on intimidatory leadership and fear to assert authority. *Mu'ammur Gadafi* (Libya) and *Idi Amin* (Uganda) are examples of this model.
- **Charismatic Model**—relying on their personal charismatic and inspirational qualities, these leaders employed a *referent power base* (influence based on a leader's personality traits). These personality traits captured their follower's devotion and enthusiasm. However, when the charisma declines, this type of leader often becomes despotic, uneasy and a dictatorial strongman. *Kenyatta*, *Nyerere* and *Amin* fit this model as well.
- **Monarchical Model**—reflects a cult of ostentation. Here is a quest for royalty or aristocracy involving expensive attire, cars, houses and a conspicuous consumption. This kind of leader is perceived as a redeemer and utilizes a *reward power base*. *Nkrumah* is an example in this case: he was called *Osagyefo*—the Redeemer.

If we pursue leadership development in the African context, it is important that the general features of traditional African leadership are recognized and appreciated in critical reflection with biblical values. What is needed in Africa today is not in the first place father-leaders, teacher-leaders, charismatic-leaders, aristocratic-leaders, and least of all warrior-leaders. Most of all, we need *servant-leaders* (van der Walt 1995:92). It is my persuasion that the *servant-leader model* is what most faithfully depicts what pure traditional African leadership was like.

2.4.2 Traditional Leadership Values

Traditionally in tribal leadership, the chief represented the unity of the tribe and was the personification of the law. In other words, his example was expected to be emulated. Any questions or disputes were settled by discussion among the old and wise elders of the tribe. The chief's councilors represented the people and it was their consensus that defined the laws. EJ Kriege (in Boon 1996:45) elaborates,

Although the Zulu king was assumed to be proprietor of everything, people, land, and cattle, he could neither legislate, make war, nor allot land without the consent of the tribal council...Thus in giving out laws without this consent, he would be departing from custom and obedience would depend on public opinion.

It is important to see that traditionally there was a collective responsibility to uphold the law. If an individual saw a wrong being committed, and did nothing to stop it, or did not report it—then that individual incurred the responsibility for the act. Taking cognizance of the attitude towards community and collective responsibility meant that anyone could question

the involved parties. Such a court was called an *inkudla* by the Xhosa people. The only person excluded here was the chief—as his role was to ensure that order and procedure were maintained, and to pass final judgement.

At times it strikes me as tragic, that we in the so called ‘enlightened west’ are only now discovering and affirming some of these leadership concepts. These tribal leadership values are reminiscent of the Western *Theory X and Theory Y* of leadership. These theories will receive a little attention in the next chapter as they can ‘give hands and feet’ to the traditional African leadership values, and, to suggest a way for the western missionary movement to effect a paradigm shift away from paternalism.

CHAPTER 3 LEADERSHIP THEORY

As demonstrated in the last chapter, leadership theory provides a grid or a framework within which the cultural and biblical dynamics of leadership can be recognized and reflected upon. *The unknown is most easily understood in terms of the known.* This is not only an important maxim for teaching (as demonstrated by Jesus when he taught on the Kingdom of God using parables), but also for study—especially the study of leadership. Leadership is a complex field. Ralph Stogdill (in Bass 1981:7) explains:

Leadership appears to be a rather sophisticated concept. Words meaning head of state, military commander, princes, proconsul, chief, or king are the only ones found in many languages to differentiate the ruler from other members of society. A preoccupation with leadership as opposed to headship based on inheritance, usurpation, or appointment occurs predominantly in countries with Anglo-Saxon heritage. The Oxford Dictionary (1933) notes the appearance of the word “*leader*” in the English language as early as the year 1300. However, the word “*leadership*” did not appear until the first half of the nineteenth century in writings about political influence and control of British Parliament.

Therefore since leadership is such a complex subject, and has evolved into a multi-disciplined field,¹⁷ it is significant for anyone researching leadership to be familiar with an overview of what has happened historically. Dr. Robert Clinton (1992a:8) maintains that for missionaries and national church leaders who are involved in leadership development, it is vital to be well grounded in the leadership field. This includes a familiarity with the history of the field; prominent people who have influenced the discipline; a basic understanding of the ideas, theories and models of the field; and types of research that have been done and trends towards the future. Being well grounded means the ability to reflect critically from these perspectives on leadership situations in any given cultural realm.

This study as previously outlined, promotes intercultural dialogue and understanding on leadership in African Christianity, which will be a means of rediscovery, appreciation, and mature reappropriation of inherent traditional African leadership values and practices for the African Church.

Hence, this chapter will be an overview of Western leadership theory and its considerations, thereby providing another angle for missioloical reflection on leadership development in Africa.

¹⁷ The nature of leadership is studied in such diverse disciplines as, education, psychology, administrative science, management, sociology, theology, etc.

3.1 Contours of Leadership Paradigms and Theories

Ralph Stogdill's (in Bass 1981:5) introduction to leadership reveals the age-old interest in this subject with these words:

The study of leadership is an ancient art. Discussions of the subject will be found in Plato, Caesar, and Plutarch, just to mention a few from the classical era. The Chinese classics are filled with hortatory advice to the country's leaders. The ancient Egyptians attributed three qualities of divinity to their king...A scholarly highlight of the Renaissance was Machiavelli's *The Prince*, still widely quoted as a guide to effective leadership of sorts...

Stogdill notes that the earlier literature on leadership was concerned primarily with *theoretical issues* (Machiavelli and Plato are good examples). Theorists initially sought to identify types of leadership and relate them to current events in society. Paradoxically, they developed very comprehensive theories, but failed to consider fully the interaction between the leader and the situation variables. This stands in contrast to the more recent paradigms of leadership theory.

For the last 150 years there have been five major theoretical perspectives or paradigms in the West that attempted to explain leadership. A time-line analysis will help us in tracing the contours of these leadership paradigms and theories, which are primarily defined by the dominant research model employed in leadership study during the specified time period. Each succeeding paradigm sought to compensate for the weaknesses of the preceding perspective while adding its own concerns of the era in which it was conceived. Usually a dominating research approach is replaced by another newer approach which seems better to answer the anomalies of a previous approach and when this happened a leadership paradigm shift occurred (Clinton 1992a:7). Tragically, many Christian leaders today are still looking towards old antiquated leadership perspectives while explaining and implementing these theories. There is residual validity and enough truth in each of these perspectives to garner acceptance and credibility. However, an uncritical acceptance leads to a failure to acknowledge weaknesses or to note the historical and cultural contexts from which they have emerged (Elliston 1992:12).

Contemporary leadership research is better understood in the light of this historic paradigmatic viewpoint and thus modern leadership research and theory can be viewed in the following phases:

- | | | | |
|---|----------|----------------------------------|-----------|
| • | Phase 1 | Great Man Era | 1841-1904 |
| • | Phase 2 | Trait Era | 1904-1948 |
| • | Phase 3 | Behavioral Era | 1948-1967 |
| • | Phase 4 | Contingency Era | 1967-1980 |
| • | Phase 5 | Complexity Era | 1980s |
| • | Phase 6? | New Transformational Era? | 1990s |

3.1.1 Great Man Era 1841-1904

This is the first phase of the modern era in Western leadership theory. It lasted about 60 years. Thomas Carlyle's writings in *On Heroes and Hero-Worship* led to the articulation of this perspective—which focused on the leader. It was the unique qualities of “great men” that were studied. The assumptions were that history was shaped by great men, and that by studying the qualities of their lives, lessons could be learned and found helpful. From this perspective, two divergent theories emerged:

- **Hereditary theory**— that leaders are superior because of genetically inherited superior qualities. Thus *leaders are born*.
- **Social Stimulus theory**— that the emergence of leaders result from time, place, and circumstance. Thus *leaders are made*.

Much evidence has been adduced to support each of these theories. Historically many kings and other leaders have come from families where leadership seemed to be inherited: consider the Hapsburgs, Tudors, Nehrus, Kennedys, Rockerfellers, the dynasties of Egypt and China. On the other hand consider those leaders who emerged as a result of the times and situations in which they lived: Abraham Lincoln, Winston Churchill, Mao Tse-Tung, Martin Luther, Lech Walesa, and Nelson Mandela. Their societal situations made leaders of these people who might otherwise have remained unknown. Christian leaders still debate whether leaders are born or made. I believe that Christian leaders are both born and made. The potential for leadership is a God-given capacity which may or may not be developed.

The research efforts and leadership contributions of the Great Man theories were biographical. Scientific methodology at that stage was still in its infancy, and the availability of published information was very limited. These theories provide no reliable way to select leaders or to equip them for service. Basically they merely sought to explain *how* leaders emerge.

3.1.2 Trait Era 1904-1948

With the progression of scientific methodology, researchers began to see the weaknesses of the Great Man approach to leadership. People began to ask how they could apply theory to leadership. The result was looking at leadership traits. In 1904 there was a shift towards a new paradigm which suggested that by identifying leader's traits one could both *select* and *train* people to be effective leaders. The Trait theories dominated leadership thinking for the following 40 years, and yet today some of its assumptions are still widely held. These assumptions include:

- Effective leaders possess certain traits
- Empirical research can relate leader traits to effectiveness

- Predicting effective leaders can be done by utilizing measures which identify the traits
- Leadership development is only useful for those who inherently possess these traits

Early research seemed to support the validity of this approach because nearly all of the research was done in the same kind of situation, namely factories. However, as the leadership studies broadened the contexts, thousands of leadership traits were identified (in Elliston 1992:13). Thus their usefulness in predicting leadership effectiveness proved useless. Early in this paradigm—*Early Trait theories*—the focus was on the superior qualities possessed by the leader, as opposed to that of followers. As time went on, the focus—*Late Trait theories*—modified to traits that relate to leadership effectiveness (successful behavior).

3.1.3 Behavioral Era 1948-1967

In 1948 Ralph Stogdill of the Ohio State University Center for Leadership Studies published an article,¹⁸ which forced a paradigm shift from a focus on the leader (Great Man and Trait theories) to how leaders behave. Stogdill demonstrated by careful analysis the weaknesses of the Trait approach to understanding leadership. He showed that there are no consistent traits which predict effective leadership. Up to that time universal traits of leadership were emphasized. Then specific situational assessments began to dominate the field. Stogdill's main thesis was that both individual traits and situational assessments *as well as the interaction between them* are important. Hence leadership studies began to focus on leader behavior.

A number of prominent works came from the behavioral theories of this era. The *Scientific Management Movement* was interested in looking at leadership behavior in terms of efficiency. *Elton Mayo* focused on the human side of leadership behavior, but it seems that the most prominent theories (the *Ohio State Leadership Research Model*) brought into focus two different kinds of leader behavior which described what leaders do:

- **Task orientation**— what Stogdill described as *initiation of structure*.
- **Relationship orientation**— what Stogdill described as *consideration*.

It was assumed that acts of leadership can be grouped under these two categories. And that these two categories are independent of leadership behavior. The *University of Michigan Studies* looked at these same categories and described it from an *employee orientation* and a *production orientation*. As introduced in the previous chapter, Douglas McGregor in 1960 produced his book *The Human Side of Enterprise*. He was an early harbinger of the style theorists who were becoming increasingly popular towards the end of the behavioral era.

¹⁸ Stogdill's paper was entitled *Personal Factors Associated with Leadership: A Survey of the Literature* (Stogdill 1948) and is discussed by Clinton (1992b:14).

Leadership styles are basically patterned after leadership behavior. McGregor's motivational theory of leadership described as the *Theory X model* (hierarchical and task oriented) and the *Theory Y model* (participatory and relationship oriented) were very helpful and are still widely used today. McGregor developed the two complementary models which serve to explain the motivation behind leader behavior. Theory X and Theory Y focused on the assumptions that leaders make about their followers and their followers' motivations. Given the assumptions that a leader makes about his/her followers, that leader's behavior can be predicted.

Another element that featured in the behavioral theories was a study on follower behavior as well. *Hersberg's Motivation Factor/Hygiene Factor* was a behavioral model which looked at two categories of needs within an organizational context. The *Motivation Factor* according to Hershberg was the job itself—achievement, recognition, responsibility and growth. The *Hygiene Factor* (maintenance) was the environment—policies, supervision, working conditions, relationships, salary and status. Hershberg worked closely with McGregor in developing leadership models.

The behavior-based theories also had their limitations. While the behavior of the leader was increasingly related to the desired behavior of the follower, the *interaction with the situation* was still not clearly brought into focus. The behavioral era looked at the values of the leaders to the exclusion of community or followers' values. The interaction of leader, follower, and the situation was never brought together into a coherent explanation.

3.1.4 Contingency Era 1967-1980

Fiedler's publication of *A Theory of Leadership Effectiveness* in 1967 effected yet another paradigm shift. His theory has generated more research than any other single theory in the history of Western leadership study. At the same time it was also the most widely criticized theory (Bass 1981:341). It was this theory which radically shifted the focus of leadership study away from behavioral analysis in general to leadership style analysis in particular. Essentially the question was, *What are leadership theories contingent upon?* The question arises out the behavioral era's focus on the two generic categories of *consideration* and *initiation of structure*. How leaders exercised these functions became the focus of the contingency theories. At the heart of these theories is leadership styles. These theories see leadership effectiveness as contingent upon the leader, followers, and situation. Contingency Theories developed along two different lines:

- **Single style theories**—there is one ideal style for maximum effectiveness (Blake & Mouton's *Managerial Grid model*). Leaders have a fixed style based on their personalities which cannot be easily changed, rather the situation should change (Fiedler).

- **Multiple style theories**—leaders can have more than one style—the more they are able to adapt their styles to meet the situation, the more effective they will be (Hersey & Blanchard’s *Situational Leadership Model*).¹⁹ Leadership style is related to the task structure and contingent on means of influencing towards goals (House’s *Path-Goal theory*).

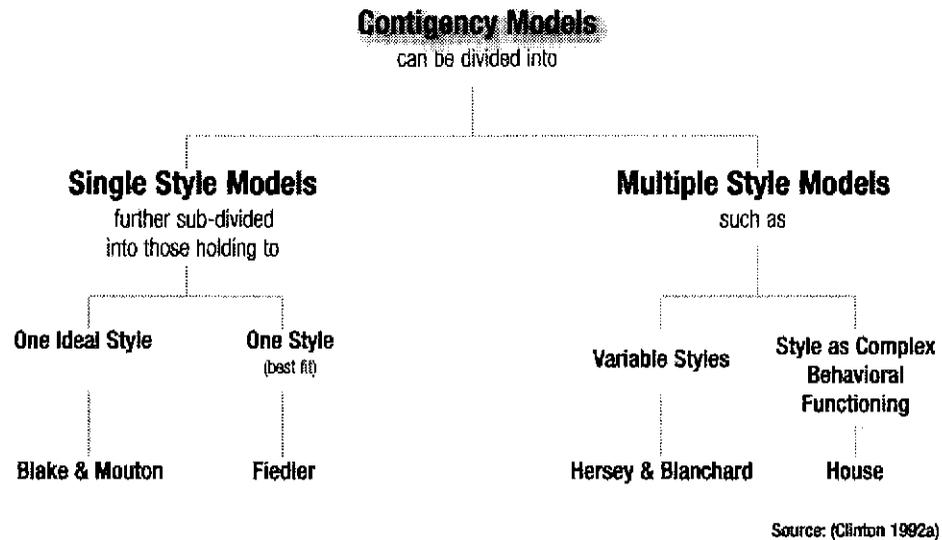


Figure 3.1

The contingency leadership perspectives are not without their problems as well, because they do not take into account the situation beyond the immediate followers. Leadership effectiveness in the local situation is conditioned by the broader context in which it functions. The broader context includes: the historical precedents, the current political, cultural, economic, sociological, and religious milieu. When one crosses cultural boundaries, the complexities of worldview differences immediately demand attention as well.

The theories of all the previous paradigms—Great Man, Trait, Behavioral, and Contingency—while having validity and being of some help, have yet to give us an adequate understanding of leadership. None of these theories have treated the unique issues of Christian leadership nor its complexities in mission to the fullest.

3.1.5 Complexity Era 1980s

The theories of this era might be more accurately described as the *Complex Contingency theories*. Recognizing the validity of the contingency theories, Yukl and others began to introduce more complexity into the contingency equation (leader, followers, and situation). An emphasis from a single ‘best’ leadership style gave way to leaders employing multiple styles to fit the complexities of followers and situational variables. Further, the complex contingency theories now take into account the local leadership context as well as

¹⁹ Refer to Appendix B for model s on various theories.

the broader context with all its complexities.

Complexity models include *Hollanders's Exchange Theory* and *Yukl's Multiple Linkage Model*. According to Hollander, leadership is a social process of influence involving an *ongoing transaction* between a leader and a follower. Hollander's model was based on the following assumptions:

- leadership is a process; not a person
- the leadership process involves social exchange
- leadership is a mutual activity involving influence and counter-influence

Hollander's model provides a way to understand where spiritual gifts fit in the leadership equation. Yukl's model holds that a leader's *short term behavior* influences follower understanding and effort (intervening variables); while their *long term behavior* can change the task and/or follower maturity (situational variables).

Unfortunately, many Christian leaders have yet to recognize the complexities of leadership, as much of the Christian leadership literature bears out. A casual perusal of this literature reveals a paradigmatic focus on the *Trait, Behavior*, and to some extent the *Contingency* eras. Clinton and Elliston of *Fuller Theological Seminary*, on the other hand, are missiologists who understand, teach, and write about leadership in the complexity paradigmatic view. Interestingly, *many* contemporary secular writers acknowledge the complexities of leadership. They suggest that leadership necessitates a strong commitment to a set of values.²⁰ Integrity, being fundamental in the diverse possibilities of alternatives in leadership behaviors and styles, provides stability along the slippery road of relativism, politics and risks of leadership. Leadership which emanates from a value base has been described as *transformational leadership*, a way in which "*leaders and followers raise one another to higher levels of morality and motivation*" (Burns:1978:20).²¹

3.1.6 New Transformational Era? 1990s

Are we perhaps on the verge of yet another leadership paradigm shift? Leadership theorists are now beginning to say that leadership as a transactional relationship between various elements needs to give way to a higher order of change. James McGregor Burns was perhaps the first that began to speak in terms of *transformational leaders*. Bernard Bass characterizes transformational leadership as *that kind of motivation which raises the*

²⁰ Examples include Badaracco & Ellsworth's *The Quest for Integrity in Leadership*; Peters & Waterman's *In Search of Excellence*; and J.M. Burn's *Leadership*.

²¹ Leighton Ford is another Christian leader who does write from this paradigmatic view. He stresses leadership values in his book, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove: Inter Varsity Press, 1991

consciousness of people about what they want (Bass 1985:ch.1&2). Exchange theories, he believes, fail to account for the symbolic and almost mystical leadership of a *Mother Teresa* in religion, a *Nelson Mandela* in politics, a *Bill Gates* in business, or a *Princess Diana* in humanitarian concerns.²² Transactional leaders, says Bass, *work within the situation*; transformational leaders *change the situation*.

Transactional Leaders

...accept what can be talked about
 ...accept the rules and values
 ...talk about payoffs
 ...bargain

Transformational Leaders

...change what can be talked about
 ...change the rules and values
 ...talk about goals
 ...symbolize

In short, the transformational leader motivates us to do more than we expect to do, by raising our awareness of different values, by getting us to transcend our self-interests for the cause and by expanding our portfolio of needs and wants (Ford 1991:22). They are leaders who inspire us to go places we would never go on our own, and attempt things we never thought we had in us (Finzel 1994:14). However, transformational leadership is a two-sided coin. People can be transformed *downwards* in destructive ways, as well as *upwards* to lift their level of achievement. Mother Teresa was a transformational leader who elevated the aspirations of people. Jim Jones was also a transformational leader, only he led 900 followers in a downward spiral that culminated in mass suicide.

The leadership of Jesus, as I will reflect on in chapter 4, was transformational. His leadership was not *value-neutral*, with his influence able to be used for any cause at all. Rather his leadership was kingdom leadership, it was *value-driven*, a leadership influence related to the dynamic of God's purposes. As I consider the context of mission today in Africa (indeed globally as well), the complexities of leadership are best met by transformational leaders, who with a strong sense of biblical values, seek to *transform* both their followers and the broader context (Elliston 1992:17).

Figure 3.2 summarizes the features of each paradigm. This timeline highlights several important changes throughout the contours of the leadership paradigms. Firstly, the *locus of leadership* underwent a major change. The timeline shows a heavy division line in 1948 (stimulated by Stogdill's paper) making up two large portions. The locus of leadership in:

22 A couple of illustrations regarding the symbolic and mystical side of leadership are:

—*When Mandela Goes* (1997 Johannesburg: Doubleday) a controversial new book written by the renowned South African journalist, Lester Venter. Mandela's symbolic and mystical leadership carried the nation through a major paradigm shift (from apartheid to democracy) unscathed. In his book, the question is raised, "When the magic of Mandela is no longer here, will the dream live on or will it become a nightmare?"

—CNNinterActive (1-Oct-97) reported that Princess Diana's death was the biggest British news event in this century, producing more column inches than even the most dramatic stages of World War II. "Major news events, like the assassination of President Kennedy, the shooting of John Lennon, pale into insignificance in terms of column inches in the press."

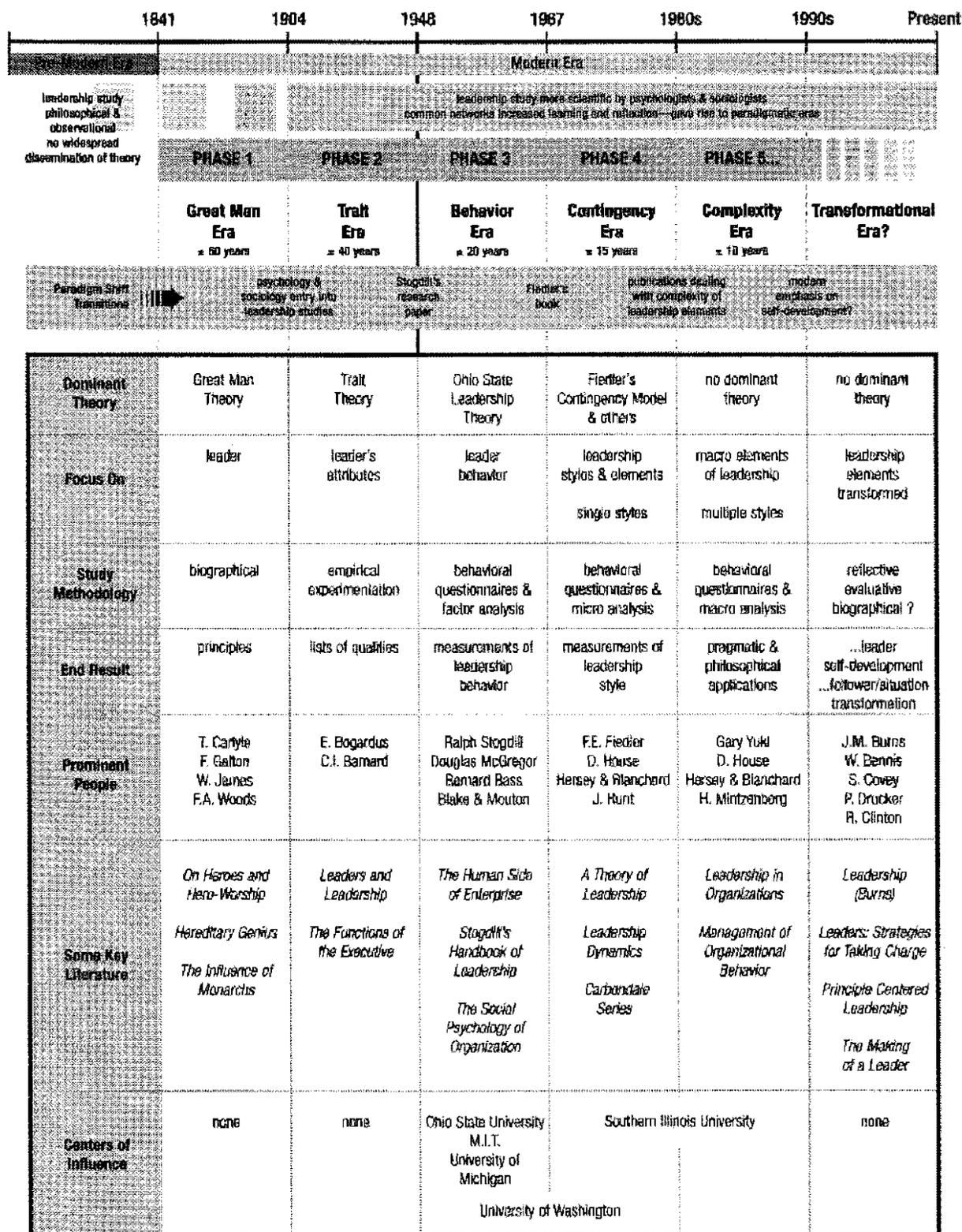
- **Phases 1 – 2** focused on the study of *leaders*
- **Phases 3 – 5** focused on the study of *leadership*

An early element of confusion in the study of leadership was the failure to distinguish *it as a process* from *the leader as a person* who occupies a central role in that process. Leadership is a dynamic process over an extended period of time in various situations in which a leader influences followers towards a purpose. A leader is a person who persists in leadership acts.

Secondly, the paradigmatic shift in the leadership locus was also due in part to several major changes in *leadership research methodology*. The fields of psychology and sociology have dominated leadership research. As techniques in statistics and research methodology have become increasingly sophisticated, so too has leadership research methodology. It progressed from simple maxims or rules of thumb to lists of qualities, then on from the classical two dimensional orientations—task and person—to situational qualifications, then to interactive considerations, and finally on to the complexities of the leadership equation.

Third, leadership is becoming a multi-disciplinary field which has experienced a series of paradigm shifts. Integration is needed because leadership is a rich concept which affects many aspects of life. On the other hand, the Complexity era is pointing out the need of including the macro-influences of leadership. Thus research methodologies must be found which can embrace these wider variables as well.

Paradigmatic Time-line of Leadership Theory

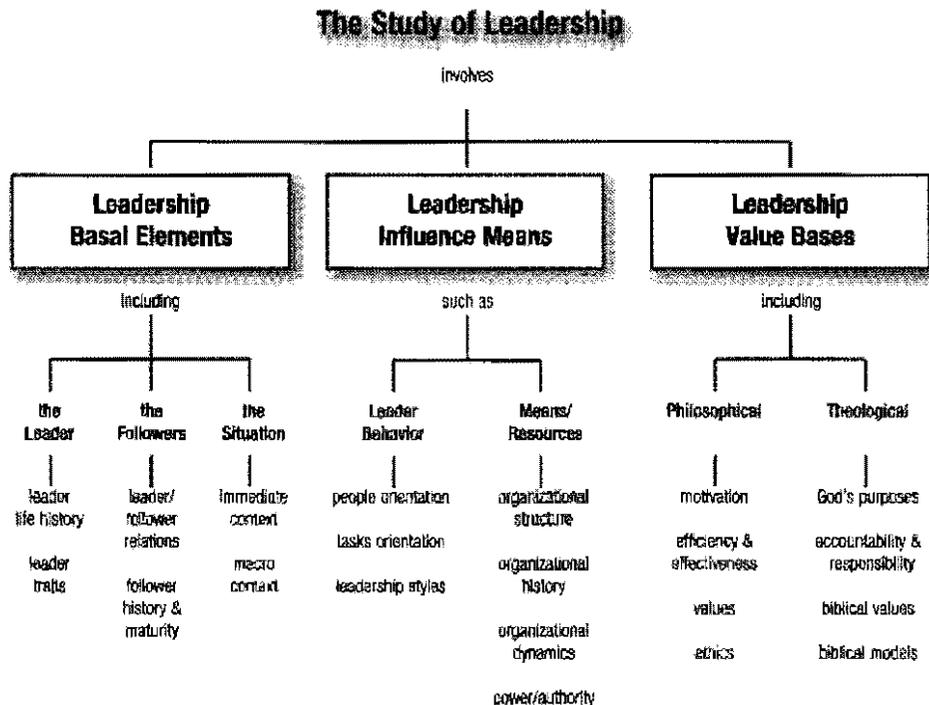


Sources: (Clinton 1982a; 1982b)

Figure 3.2

Leadership study today needs both centrifugal and centripetal movements.

From the study of the five developmental phases and a recognition of how each phase has added new elements to the study of leadership (avoiding the tendency of paradigmatic shifts to discard old theories entirely), Dr. Robert Clinton has categorized the streams of leadership as seen in the following figure:



Source: (Clinton 1992a)

Figure 3.3

3.2 Major Aspects of the Leadership Equation

The three categories above serve to group and organize the many basic and common issues involved in leadership the world over. The first category concerns the *basal elements* of leadership wherever it occurs—the leader, the followers and the situational context affecting both of them. The second category involves the ways and means a leader actually uses to influence the followers. Since leadership has been broadly defined as *influence*, this is an important aspect of leadership study. It includes leader behavior as well. The third category, leadership value bases, is often implicit and not readily considered. It refers to the underlying purpose, motivation, ethics and philosophy which govern the basal elements and influence means. In Christian leadership, this is where accountability and responsibility to God for results of leadership fit in. The three major categories are fairly generic which apply cross culturally, while the subcategories might be less cross-culturally relevant, but will have

its dynamic equivalents in various forms and cultures (i.e. tribal, clan, family, and church structures in place of organizational structures).

Because leadership study is such a complex discipline, Clinton's framework provides a good overall context for examining this field. With such a framework, studies can better expand on leadership with some understanding. It will also be very helpful in undertaking a closer examination of the leadership equation as it pertains especially to the development of new leaders.

3.2.1 Expanded Definition of the Leadership Equation

In chapter one, definitions for leader, leadership, and leadership development were advanced. Benefitting from the paradigmatic overview of leadership and Clinton's leadership framework, an expanded definition of leadership is (Clinton 1992a:65)...

...a dynamic process over an extended period of time in various situations
 ...in which a leader utilizing leadership resources,
 ...and by specific leadership behaviors,
 ...influences the thoughts and activity of followers,
 ...towards accomplishment of person/task aims,
 ...mutually beneficial for leaders, followers and the macro-context of which they are a part.

Leadership is not the property of an individual, but, as this definition suggests, it is a complex relationship between a number of variables. This expanded definition could also provide the basis for research to be undertaken regarding leadership effectiveness, measured in terms of consistency against these leadership criteria. As for Christian leadership, effectiveness would have to take into consideration the macro-context item of God's purposes and means for accomplishing his will. Missiology needs to further develop the leadership stream with solid research and credible leadership models which would both impact secular leadership theory and help develop the Christian leaders that Africa so desperately needs.

3.2.2 Leadership Basal Elements

The basal elements of leadership involve a leader, followers and a situational context. Insights from the Great Man and Trait eras are helpful in studying the basal elements. Closer examination of each of these basal elements would include (Elliston 1992:167-170):

- **Leader**—throughout the course of a Christian leader's life there are many phases of development that God uses to prepare him/her for leadership. Their *life history* as well as their *traits* (temperaments, abilities, etc.) are aspects that are looked at. It is often helpful to categorize the process items that God uses in their leadership development. When looking at an emerging leader with a view to development, there are five issues that require discernment:

- 1) *The leader's calling.* What is God calling the person to be and do?
 - 2) *The leader's competence.* What knowledge, attitudes and skills are required?
 - 3) *The leader's character or spiritual maturation.* Successful ministry development begins and depends on an accurate assessment of the person's spiritual or ministry maturity.
 - 4) *The commitment of the emerging leader*—what motivates the person as a leader? What is the driving vision?
 - 5) *The emerging leader's relationships,* with God, followers and superiors.
- **Followers**—are an essential part in the study of leadership also. Leader and follower relationships need to be examined; as well as follower perceptions of the leader and their behavior, giving insight into the process of influence. Follower maturity, traits, needs and history should be looked at. Specifically, three concerns require attention:
 - 1) *Follower's ability* to carry out a task.
 - 2) *Follower's motivation* to accomplish the task.
 - 3) *Quality of follower's relationships*—with God, the leader, among themselves and with others in the broader context.
 - **Situation**—the immediate leadership context needs to be considered, along with the macro-contextual factors as well. There are three levels of situational discernment that greatly enhance the formation of leadership development:
 - 1) Worldview
 - 2) Culture
 - 3) Immediate task at hand

One's worldview is the set of the undergirding assumptions which serve to explain and give coherence to all of a person's values and behaviors. One's worldview, while very personal, is also shared. It is out of a shared worldview that culture emerges. The culture which needs to be discerned includes both the culture of the community and of the organizational context in which the emerging leader will serve.

3.2.3 Leadership Influence Means

Influence Means are a combination of leader orientations and the means/resources he/she uses. The Contingency and Complexity models deal extensively with a leader's orientations and styles. In particular, I find that Hersey & Blanchard's Situation Leadership Model is quite helpful. Leader influence means also look at organizational issues as well as at power and authority. The Church and its mission is not an organization like a business, thus organizational theory falls outside the scope of this study. However, churches and missions do fall under social systems and structures. This is where I find Ralph Winter's model of

modalities and sodalities helpful. The salient features of both are highlighted below:

Modalities

...a people oriented structure
 ...low obligations for membership
 ...people more important than organization
 ...example: a local church, a village or town

Sodalities

...a task oriented structure
 ...high obligations for membership
 ...organization more important than people
 ...example: a company, a mission agency

Leadership in each of these structures has different means, values, goals and expectations. Because the nature of these social structures are different, so will be the leadership influence means.

The concepts of power and authority are also integral to leadership, since they also fall under the study of influence means. Kast and Rosenzweig, professors from the University of Washington, give an excellent definition of power: *Power is the capability of doing or affecting something*. This implies the ability to influence others. In its most general sense, power denotes (1) the ability to produce a certain occurrence or (2) the influence exerted by a person or group, through whatever means, over the conduct of others in intended ways (Habecker 1996:29). John Gardner, a prominent writer on leadership, also provides some useful analyses on the subject of power. He notes,

Power is not to be confused with status or prestige. It is the capacity to ensure the outcomes one wishes and to prevent those one does not wish. Power as we are now speaking of it—power in the social dimension—is simply the capacity to bring about certain intended consequences in the behavior of others (Gardner 1986:3).

There are many concepts and views on power. A general sampling would include:

- **Russell**— power is the production of intended effects
- **Bierstedt**— power is the ability to employ force
- **D. Wrong**— power is the intended successful control of others
- **Hersey & Blanchard**— power is the leader's influence potential
- **Machiavelli**— two basic power sources...
 ...Fear power = positional power
 ...Love power = personal power

The influence means of power occur on the *personal, communal* and *spiritual* levels. Each of these levels affects the leader, followers and situation. Personal means of influence refer to leadership styles. Each emerging leader has a distinctive set of personal traits and relationships which provide a personal power base. Understanding influence means of the community in which an emerging leader will serve, can greatly facilitate leadership development, both in fitting the leader to the situation and knowing how to equip the leader for that situation. The discerning of the spiritual means of influence available in the person and situation provides the key to both selection and equipping of leaders in that context. An emerging leader's spiritual maturity is

indicative of the spiritual authority available for leadership.

Hersey & Blanchard (1982:178-179) hold that power must relate situationally to the leader's style. They outline seven basic power bases utilized in different situations according to varied styles.

- **Coercive power**— based on *fear*, and potential for sanctions
- **Connection power**—based on "*connections*" with influential people
- **Expert power**— based on the leader's *possession of expertise*
- **Information power** — based on a leader's *possession of information* that is perceived as valuable to others
- **Legitimate power**— based on the *position* held by the leader
- **Referent power**— based on a leader's *personality traits*
- **Reward power**— based on a leader's *ability to provide rewards*

Dennis Wrong analyses power in terms of its *major forms*—force, manipulation, persuasion, authority; and in terms of its *major bases*—individual resources and collective resources. Power is necessary wherever a group pursues collective goals, and it has three principle attributes (Wrong 1980:24):

- **Extensiveness**— the sphere of influence
- **Comprehensiveness**— how many different areas it touches
- **Intensity**— the limits of compliance

The use of power should be supervised by social exchange, based on meeting needs not egoism. Assertive power can be costly to both the leader and follower and its continued use can lead to reduced effectiveness. According to Wrong, power can be distributed in two ways:

- **Diffused view**— high leader power does not necessarily mean low follower power, like *Hollander's Exchange Model* (a diffused view recognizes the dynamics of spiritual gifts in the Body).
- **Elitist view**— leader power is lost when leaders mix socially with followers (this view re-enforces passivity of the laity).

Simple reflection about the life of Christ on earth suggests that he not only had power, but that He exercised it appropriately and towards appropriate ends (Mark 10:42-44). Leadership and power go together. As Gardner notes, *power lodges somewhere* (Gardner 1986:19). In spiritual leadership the key issue, then, is to submit that power to the Lordship of Christ, using it for God-honoring ends. Though the processes of how power is exercised is important, we must also consider the motives. In Christian leadership there is an accountability factor to God—who weighs the thoughts, attitudes and motives of the heart (Hebrews 4:12). It is vital, Gardner says, *to make sure that leaders hold and are held to high standards of accountability* (1986:21).

It is difficult to discuss the issue of power without also discussing the issue of authority, even though they are different concepts (Habecker 1996:32). Charles Colson (1985:40) in his

book *Who Speaks for God?* writes,

Power and authority must not be confused. Power is the *ability* to affect one's ends or purposes in the world. Authority is having not only the power (might) but the *right* to affect one's purpose. Power is often maintained by naked force; authority springs from a moral foundation. Mother Teresa is the best (living) example. She (spends) her whole life helping the powerless die with dignity; yet few people command more authority worldwide.

The concept of authority then appears on the same continuum as power but at a different place. The relationship between power, authority, and leadership is important and quite complex. Neither authority nor power makes one a leader. There are those who possess both yet have no willing followers. The issue of authority for ministry is often confused with personal power over people. Biblically speaking, Christian leaders have the authority to minister to people—this is their power base. The *means* by which a Christian leader uses power and authority becomes just as important as the *ends* sought through the use of both power and authority. The source of our power is based on the person and works of Christ. God does not call all leaders to the same level of leadership, but He does call all leaders to submission. This view on power emanates from a biblical value base. The name of Jesus is related to authority; our values in leadership should be expressed by behavior that is consistent with the motivating authority of Jesus, to bring honor and glory to him (Colossians 3:23).

3.2.4 Leadership Value Bases

There are three basic sources from which value bases for Christian leadership concepts are derived (Cole 1990:8-10):

- **Biblical values**— revealed values found in the Scriptures
- **Traditional values**— values of the community to be served
- **Acculturated values**— values which are learned and acquired (educational)

The normative values come from those revealed in the Scriptures, which provide value bases for both the leader as a person and for the subject of leadership in general. They also provide the critical perspectives about the context in which Christian leaders develop and serve (Elliston & Kauffman 1993:64). Traditional values should be honored and used as long as there is no direct conflict with Scripture. Gilliland suggests that an understanding of...

...culture is absolutely essential if we are to know the way a people see their world and what they consider to be real. Culture shows where values are and what kinds of needs people have. Culture also helps us understand where changes are taking place. All of this corresponds to the human dimension involved in the incarnation...It is easy to view culture as a completely trustworthy vehicle of truth. To suppose that culture is an adequate guide to all truth is erroneous. Often those who study culture, especially outsiders to the culture, are unprepared to see the contradictory elements which the Gospel must judge and

transform. No culture is above the highest revelation of God which we have in Christ and the Scriptures (Gilliland 1989:313-314).

As personal values are also brought into the leadership equation, they may need orientation or adjustment first towards the Scripture; and then secondly toward the local situation (Elliston 1992:170). These value bases serve both to constrain and guide Christian leadership as well as leadership development.

If a Christian leader *is a person with a God-given capacity and responsibility to influence a specific group of God's people towards God's purposes*—then values center around those purposes. Values provide the shared roadways on which Christian leaders exercise their influence and on which followers respond. Many variables affect leadership effectiveness, yet values provide the constrains for all of them. Leadership effectiveness depends on many influences, but values provide the paths for these influences. Shared values provide the criteria for both what ought and what ought not to be done. Biblical values undergird selection criteria, the development process, and the bases for evaluating spiritual leadership. These values fit interculturally with only the specific local forms changing as the values are expressed. They serve as the criteria for judging how well or appropriately a spiritual leader functions (Elliston 1992:43-44).

Several of the more important values which undergird the concept of Christian leadership are summarized below (Elliston & Kauffman 1993:110):

- 1) Christian leaders should function as servants. They are to be evaluated primarily by the criteria of the servant model of leadership lived and taught by Jesus as the norm for Christian leaders.
- 2) Christian leaders should behave in ways which are above reproach in their communities.
- 3) Christian leaders should be distributed within the church, with different persons leading according to their particular spiritual gifts.
- 4) Christian leaders should not base their leadership on their own rank, status, or power for personal gain.
- 5) Christian leaders should contribute to the purpose, fullness and functioning of the Church.²³
- 6) Christian leaders should reproduce themselves through others, by such means as contextual preparation, discipleship, empowerment and legitimization.
- 7) Christian leaders should be selected for a particular purpose based on the person's calling, demonstrated commitment, and competence.

23 Their role in leadership development is to equip and prepare (purpose) the emergence of new leadership (fullness) to show influence through their gifts so that followers may serve effectively (function). —Ephesians 4:11-16

- 8) The primary constraining and guiding value for Christian leaders is love.

3.3 Anthropological Considerations

The identification and application of biblical values is an ongoing concern for the church in every age and place. Church leadership development is a part of the broader contextualizing of the gospel. Until leadership patterns and structures of a church fit the contemporary situation and measure up to the biblical standard, the process of contextualization is not complete. Contextualization of leadership development programs can help guard against imperialistic or irrelevant approaches that produce dysfunctional leaders (Elliston & Kauffman 1993:64).

Contextualization must be understood as a principle that will characterize mission along the whole continuum. The first messages, the early and later discipling, the formation of the church for witness including ethical concerns and social action—all this comes under the discipline of contextualization (Gilliland 1989:27).

Leadership development becomes increasingly complex when different world views and cultures are brought into the equation. It is in this regard that anthropological considerations are an important aspect of leadership study. Anthropology helps us to...

- 1) ...understand *key issues* in leadership.
- 2) ...understand the context where the *process of influence* occurs.
- 3) ...understand the worldview from which *leadership values* emerge.
- 4) ...discover the range of *organizational structures and relationships* which are acceptable in a given cultural context.
- 5) ...observe the *indigenous patterns of leadership emergence and development* (such as age, wealth, nepotism).
- 6) ...better identify our own *ethnicity and ethnocentric approaches*.

There are three particular aspects of leadership that need to be highlighted from an anthropological angle: leadership *status*, *legitimacy*, and *roles*. Status is a position in a social system occupied by designated individuals. It is usually gained in one of two ways:

- **Ascribed status**— is assigned to a person by a culture on the basis of age, family lineage, etc.
- **Achieved status**— is earned by one's work or through other means.

Consideration of how *leadership status* is gained in a particular culture becomes very important. Imagine the misunderstanding which could result, if leadership is ascribed in a given culture, but a leadership development program is introduced which chooses emerging leaders on the basis of educational ability (achieved status). In one such instance, many people from an African

congregation were reluctant to approach a young unmarried pastor for counselling. The main reason was that such a person was regarded as inexperienced and would not be able to give sound advice. The older members who also had very little in the way of formal education regarded such a pastor as still a child. Even many of the young people and those with more formal education felt that such a pastor himself stands in need of someone to give him advice. This kind of situation in leadership emergence creates a real problem related to traditional values. This then leads to a *leadership legitimacy* issue. A leader's authority requires a legitimate basis. Legitimacy depends on a *transactional process*...

- ...how legitimacy was obtained by the leader
- ...how the leader is perceived by the followers

Legitimacy depends much on the followers' perception of *how* the leader obtained his leadership status. For example, when a leader is *appointed*, competence in leadership needs to be recognized and legitimacy needs to be endorsed by the followers. *Elected* leaders, on the other hand, are held to higher expectations and accountability by the followers but have greater freedom in leading because of granted legitimacy. Legitimacy is never possessed in a vacuum; others must both recognize and act on it. In this way, leadership legitimacy produces the belief that a leader has the authority to exert influence. Gaining leadership legitimacy is like gaining leadership status. It involves the *perceiver* (followers) as well as the *perceived* (leader). When there is legitimacy, there is credibility as an influence agent. Legitimacy can be seen in:

- **Leadership as a Social Exchange**—leader/follower relationships are based on *mutual dependence*. It is a social exchange in something of value on both sides. The leader gets approval, status, esteem, and great influence from the followers. The followers get the benefits of the leader's efforts for the group—rewards, and recognition. If the exchange fails to provide a profit then the relationship might not continue (refer to Hollanders's Exchange Theory).
- **Leadership as a Transaction**—involves the availability of a two-way influence. The two related factors in the transaction are: (1) *System progress*, which is summed up in the question, "How are *we* doing?" and deals with attaining group goals. (2) *Equity*, which is summed up in the idea of "getting a fair shake" and deals with the followers' sense of being treated fairly. Drucker (1990:18-19) sums up leadership as a transaction in this way, "The leaders who work most effectively, it seems to me, never say *I*. They don't think *I*. They think *we*. They think *team*. They understand their job to be making the team function. They accept the responsibility and don't sidestep, but *we* gets the credit. There is an identification (very often, quite unconscious) with the task and with the group. This is what creates trust, what enables you to get the task done."

Finally, *leadership roles* also need to be considered. For leadership development to be effective, there needs to be an evaluation within the cultural context of what kinds of leaders exist. There are behavioral expectations in any group for the leader, which varies from place to place. A person may occupy a number of given status positions and each one carries a set of role

expectations. These role expectations reflect cultural values and often occur in pairs (husband-wife, teacher-student, leader-follower, etc.). Role confusion often occurs if similar statuses exist. For example, when a church is established among the nomadic Himba of Kaokoland, a role for a pastor or leader would be assigned...but does that role fit? A Himba village-headman is the oldest member of his *oruzo* (patrilineal kin group) and the keeper of the *okuruzo* (ritual holy fire) which serves as a link between the living and dead members of his *oruzo*. Virtually all that takes place in Himba life (birth, name giving, initiation rites, marriage, death and burial) goes through the village head-man as he informs the ancestral spirits at the *okuruzo*. What role(s) would the indigenous pastor come under in this cultural context? Leadership theory provides a framework to critically reflect on the cultural and biblical dynamics of leadership in such a situation.

3.4 African Culture and Theory in Dialogue

In the 1960s a landmark book began the revolution away from dictatorial leadership. Douglas McGregor published the *Human Side of Enterprise*, in which he outlined what became known as the *Theory X* and *Theory Y* leadership models. McGregor believed that people do their best work if properly integrated into the ownership of the organization's goals. The book was written against the backlash of the 1950s and 1960s movement away from strong, centralized, authoritarian leadership styles. McGregor's book was the vanguard of the changing attitudes in western society and promoted the *Theory Y leadership model*. It was based on respect for individual workers, and gave them much more participation in their supervision and direction, with less rigid direction and control in the hands of their supervisors. McGregor began a healthy trend towards servant leadership in the business world, and helped organizations move towards a biblical model of leadership. His early theories are at the foundation of a lot of popular management philosophies of the 1990s. It is amazing to me that after 30 plus years of Western Theory Y leadership awareness, we are only now looking outward and discovering that it was a feature in traditional African leadership all along. A brief examination of these models will be helpful in seeing this point.

Theory X leadership is hierarchical. The structure of authority is *from the top down*. Seniority plays a very important role in everything, and paternalism reigns supreme, because the authority of the father figure (or top management) may not be doubted or contradicted, as he is an authority in everything.

Many Christians hold a hierarchical view of authority which functions vertically from the top down. In accordance with this, God is the highest authority and all the lower authorities also emanate from Him. He delegates his authority to the highest human figures of authority, for example, a king, a state president, or a chief director, who in turn delegates his authority to other lower holders of office. All authority is therefore *derived* from a higher authority and *delegated*

to a lower one (van der Walt 1995:8).

Since authority in Theory X is *from the top down*, responsibility on the other hand is *from the bottom up*. This process theoretically leads to the conclusion that someone at the top is 'infallible' and not accountable to a higher authority. Even amongst Christians there is little critical thinking that because "all authority derives from God" the highest leader should be accountable directly to Him. The higher the leadership position, therefore, the greater the authority downwards and, in practice, the more limited the accountability upwards. I agree with Prof. BJ van der Walt's (1995:9) warning that the basic error in this hierarchical view on leadership is that *no distinction is made between human and divine authority*, the result being that human authority is idolized, and control of authority is practically beyond criticism or opposition (even the of abuse of authority) as it is seen to be in opposition against God Himself. Many Christians begin with a hierarchical supposition, which leads to a view that criticism or opposition to authority must be rebellion against God. If we are careless in our exegesis of passages like Romans 13:1-2 and Hebrews 13:17 it is very easy to come to such a conclusion.

This is precisely the leadership dynamic, Theory X, that Jesus encountered in the religious system of His day. Wrong concepts of authority is the first indication of spiritual leadership that is false. The religious authority of Jesus' day was built upon a leadership that legislated and demanded obedience to their authority. Yet it rested on a false basis of authority. Jesus confronted this basis when he spoke to the multitudes and his disciples and said, "The scribes and Pharisees have seated themselves in the chair of Moses" (Matthew 23:1). The chair referred to by Jesus is, of course, not a literal chair. Rather it speaks of a 'seat of authority'. The Greek word for "chair" is *cathedra*. The Latin has taken that word and made it a phrase—*ex-cathedra*—which means *to speak out of a place of authority*. It is believed that when the Pope speaks *ex-cathedra*, it is unchangeable and binding because he has spoken from the seat of authority (Johnson & van Vonderen 1991:12). Jesus confronted this hierarchical and infallible mentality in a two-fold manner.

First, Jesus pointed out that "they seated themselves" in the seat of Moses—a position given or ascribed only by God. These men had *taken* authority for themselves; it had not been *given* to them. Second, the sole basis on which they grasped this authority was because of their position or rank as scribes and Pharisees.²⁴

Jesus established and demonstrated a new basis of authority. It was no longer position, age, gender or race. Rather it was based on the evidence of the Holy Spirit within a person. Attributes like maturity, wisdom, genuine holiness, real knowledge and obedience are required in order to evidence Jesus' brand of authority. If the basis for authority rests solely on office, then it is a false basis of authority. Van der Walt articulates it in this way (1995:10):

²⁴ This is foundational of the 'Taker' kind of leadership.

Man can only lay claim to authority to the extent to which he has insight into and shows obedience towards the divine norms which hold for the relevant situation or societal relationship in which he finds himself...According to this more Biblical view of authority the automatic or straight connection between authority and office as the only institution of authority is therefore denied.

For a biblical perspective on true spiritual authority here is a look at some of those who demonstrated it:

- **Moses**—clearly demonstrated the authority of one who had come to know God through a personal relationship. His authority came from the fact that he truthfully and clearly told the people *exactly what God told him*. The authority was in the truth, not in Moses.
 - Conclusion: Though people may honor us with a position of leadership, we do not have authority in God's eyes simply because we have the position. We are going to have to speak the truth to have authority. This means being sensitive to the guidance of the Holy Spirit to have authority. We have to be wise, and seek to *know* and *say* what God's will is clearly and accurately. This is the basis of vision, which God bestows on true spiritual leaders.
- **Timothy**—as pastor of the large church in Ephesus previously led by Paul, Timothy was experiencing difficulty in establishing authority in his ministry. For anyone, Paul would be difficult to follow in ministry, and for Timothy it was particularly hard. 1 and 2 Timothy are Paul's letters of instruction to Timothy on how to deal with the problem. Paul never suggested to Timothy to exert his authority and announce boldly "I am the pastor!" Instead he admonished Timothy to: "*Be diligent to present yourself approved to God, as a workman who does not need to be ashamed, handling accurately the word of truth*" (2 Timothy 2:15).
 - Conclusion: Authority comes when the Word of Truth is rightly divided. It will not come by being loud, forceful or brash. Nor does it come by exerting the power of ecclesiastical position. Authority is based on what God is saying through His Word, and by accurately communicating that truth to the people.
- **Paul**—though we rightly accept Paul's writings as canonical and authoritative, Paul himself warned that just because he says something does not make it true (Gal. 1:8).
 - Conclusion: Authority is never in the person, it is always in the truth.
- **Jesus**—when people heard Jesus teach, the most common response was one of amazement. They marveled because they had never experienced such authoritative teaching. It was different from the teaching of the scribes and Pharisees.
 - Conclusion: What they noticed was authority. When true spiritual leaders lead on the authority of truth; followers will know it and be led.

Leaders like Moses, Timothy, Paul and Jesus could authenticate with the fabric of their very lives that their authority was from God. It is in this context that we should view passages like Romans 13:1-2. We submit to authority when it demonstrates authenticity (Johnson & van Vonderen 1991:16). Even today we have many Theory X type leaders who, like the scribes and Pharisees, are saying "I have the authority because I have the chair of authority. I speak ex-

cathedra to you, binding you to accept and obey all of my words.” Since such leaders have no real authority, they have to assert their position.

Because of the widespread abuse of authority in Theory X leadership, the people lower down the pyramid often develop little sense of ownership and responsibility. They often show little initiative because the vision and the drive belong to the leader at the top. Many of those lower down just work for what they can get out of the system.

One of the sad facts of church and mission in this part of Africa is that ownership of the vision was often held by outsiders who created a pyramidal structure and ‘employed’ local people to carry out the predetermined goals—a hallmark of Theory X leadership (Schwartz 1993:14). The top-down attitude of Theory X leaders is characterized by the person who believes that everyone should serve them, as opposed to them serving others in the institution. In Africa, the challenge of leadership is to grow people away from spectatorship, to stimulate maturity and to nurture the leader inside them (Boon 1996:100). This will never happen under a top-down mentality.

Theory Y leadership, on the other hand, turns the pyramid on its side, and blunts the tip to allow for a leadership team instead of a one-man leader. In Theory Y workers and members throughout are encouraged to share in the developing vision and direction. Each has a sense of ownership. This fosters responsibility and co-operation. Members of the leadership team are primarily communicators of the vision, in which all members share, but they are not there just to dictate orders.

The Bushmen peoples of Namibia are an interesting study in Theory Y leadership. Traditionally, the Bushmen (San)²⁵ populations were all subdivided into hunting bands loosely controlled by headmen. These groups have poorly defined leadership institutions, and they counter the development of a power hierarchy by giving preference to an egalitarian community (Malan 1995:105). No special privileges are attached to headmanship. His main function as headman is to manage the use of veld food and water within the territory of his band. He must also expel intruders who utilize these resources without his consent. The headman has no institutionalized jurisdiction over his followers and therefore cannot enforce his authority over them. No formal council exists as problems are discussed by the whole group. There is community-wide ownership, responsibility and co-operation. The existence of privilege, status differences, and hierarchy appears to be far less developed in foraging societies as a group than in any other kind of human society (Lee 1979:119).

Theory X leadership requires control, and utilizes any number or combination of power bases to achieve that. It often leaves people feeling threatened, as the leader disciplines those who

²⁵ I have been made aware by local pastors in Namibia that the term ‘San peoples’ as the Bushmen are commonly referred to—is a derogatory term which in the Nama language means “dung”. Because of my aversion to this and respect for the Bushmen people, I will not be using this term.

do not meet *his expectations*. McGregor uses Maslow's hierarchy of needs to show that Theory X is often an inappropriate approach because a person's basic needs are met and yet the leader is not allowing the follower to develop in the meeting of higher level needs. He suggests that moving from a Theory X perspective motivation is questionable for people whose physiological and safety needs are met and whose social-esteem and/or self-actualization needs are more prominent (Hersey & Blanchard 1982:48). General Dwight Eisenhower once said, "You do not lead by hitting people over the head; that is assault, not leadership" (Maxwell 1994:107).

Theory Y leadership requires confidence, and utilizes encouragement, participation, and group ownership to achieve goals. A wonderfully complete description of this is found in the Zulu word for community—*umphakati*—which means *we are all together on the inside*.

A casual or naive reading of management literature and some church growth literature may lead pastors to believe that strong leadership can be equated with authoritarian hierarchical leadership. Raymond Bakke (1987:54) has a point when he says,

The slide into authoritarian styles can be seen among the Christian leaders in any major city. The styles have little to do with the gospel but reveal a lot about the way urbanization affects our personalities. Authoritarianism ministers to the needs of the pastor to be important and decisively in charge. Pastors may no longer gain personal satisfaction, growth, and meaning in small communities of primary relationships, so they steadily alter their lifestyles and goals in authoritarian directions as ways of coping with the erosion of their power and status in their communities.

Sadly, much of the contemporary church leadership in Africa reflects this commentary. Like van der Walt, many would hold that the hierarchical leadership of Theory X is what best portrays *traditional* African tribal leadership. For instance, a hierarchical authority based on ancestors, chief (political leader), father, eldest, or brother (van der Walt 1995:8). The notion of tribal leadership further invokes images of a fierce and supreme Theory X leader like Shaka. This picture is probably in focus when viewed through the lens of a western world view and through western leadership categories. This picture accurately portrays some of the Taker models of *contemporary* African leadership. These Taker models were unable or unwilling to accept the accountability and responsibility involved in true leadership. When leaders refuse to accept these, they become dangerous. True leadership occurs through the interaction of accountability and responsibility.

If the traditional philosophical values of ubuntu, seriti/isithunzi, and the warrior ethic were clearly understood, one could see that in fact, there is a broader basis for Theory Y. What the individual represents is important—not the position he/she holds. This principle is crucial in an African environment expressing ubuntu (Boon 1996:104). *Umuntu ngumuntu gnabantu* implies the Theory Y model. In Africa this philosophy—which means *a person is only a person because of other people*—and leadership exists in this context of humanity. It is on this

philosophical basis that the *accountability* and *responsibility* in leadership is implemented. Acceptance of accountability and responsibility takes great courage and this is another fundamental aspect of leadership. Here the philosophy of the warrior ethic is involved in traditional African leadership—courage is something that is demonstrated. It is also something people respect, and because of that, they are willing to listen to and be guided by the behavior of courageous people. Leadership by a respected individual is often easier to accept than that of an office holder who is regarded as suspect. This is especially true if a person has *seriti/isithunzi* which has been evidenced and enhanced through courage.

It is my contention that traditional African tribal leadership was more like Theory Y before it came into contact with the outside influences of colonialism. Therefore, the concept of *servant-leadership* is not so far removed from the authentic tribal way. An appreciation for the authentic tribal way amalgamated with the servant-leader values as taught in the Scriptures, could have a tremendous impact on church and mission in Africa in the days to come.

The next chapter will reflect on the servant-leadership theme in greater detail. Other leadership themes which apply to this dissertation will also be considered.

CHAPTER 4

LEADERSHIP THEOLOGY

Leadership principles abound in the Scriptures. The aim in this chapter is to develop some of those abiding principles for African Christian leadership. An underlying assumption here is that the Bible was not given to increase our knowledge, but to change or impact our lives. This assumption stems from the assertion that leadership is not just *doing*, but it is also *being*. Principles then, are a way of expressing timeless and universal truths with behavioral implications for a particular context. Leadership theologizing is therefore needed to reflect missiologically on *intercultural* leadership development. The emphasis on *intercultural* is intended and important—being necessary because of the identification role of this study with African culture. It thereby reflects a reciprocal approach between Biblical revelation, cultural context, and the missionary theologizer.

Spiritual leadership today needs to be a theological leadership. Christian leaders need to be theologians—people who know the heart of God through Jesus Christ, who came to free humanity from the power of sin and death and open the way to eternal life. They need to be people who are trained—through prayer, study, and careful analysis—to manifest the divine event of God’s saving work in the midst of the many seemingly random events of their time. To *be* such a leader it is essential to be able to discern from moment to moment how God acts in history and how the personal, communal, national, and international events that occur during our lives can make us more and more sensitive to the ways in which we are led to the cross and through the cross to the resurrection. Theological reflection is reflecting on the painful and joyful realities of every day with the mind of Jesus and thereby raising human consciousness to the knowledge of God’s gentle guidance (Nouwen 1996:66).

Theologizing in this chapter will focus on leadership themes and principles from four case studies in the Scriptures—two Old Testament case studies and two from the New Testament. From these case studies, various leadership themes will be discussed. My departure points for Christian leadership themes and principles are summarized and illustrated in a hypothesis for Christian leadership.

4.1 A Christian Leadership Hypothesis

Nehemiah and Psalm 78 offer several glimpses on *spiritual leadership* that make it distinct from *cultural leadership*. The use of the terms spiritual and cultural as qualifiers are intended to differentiate between their purposes. Church and mission in Africa desperately need spiritual leaders—as argued in chapter 1. Therefore, the focus of this chapter concerns itself more with those qualities and elements pertaining to spiritual or Christian leadership. Good cultural leadership values are however, the prerequisites upon which a relevant theology

for Christian leadership is constructed.

Spiritual maturity is indispensable to good leadership (Sanders 1967:56). Spiritual leadership maturity assumes cultural and personal leadership maturity. A spiritually mature leader is also one who is culturally and personally mature. Ward (1977:13) captures the different function and purpose by writing as follows about spiritual leadership, “A leader is one who ministers, a leader serves through the gifts of the Holy Spirit, not in terms of prowess, not in terms of accomplishments or acquired knowledge, but in terms of what God is doing through his or her life. Leadership in the church is servanthood.”

Leadership models for the church must be supported by Scripture and evaluated in terms of accountability to Christ (Ward 1984:19-40). While Christian leaders and their secular counterparts share a common culture worldview, there are some differences. Their values revolve around a different set of standards. The influence means of a Christian leader include the use of spiritual power and the formation of spiritual authority. Other distinctives appear in the goals. In spiritual leadership goals have an eternal dimension, whereas in cultural leadership goals are related more to the culture, the organization, or to the leader’s personal desires. A Christian leader has three basic roles—as *steward*, *servant*, and *shepherd*.

Christian leadership begins with divine choice. The notion of divine choice in leadership for church and mission is not to be taken lightly. For with it, comes a *vision* and a *spiritual trust* that is entrusted to the leader. It carries a sense of destiny or a divine calling. True ministry begins with vision. For a Christian leader, that is, an individual chosen by God to move his people forward, vision is not to be regarded as an option. It is the insight that instructs leaders and directs their paths (Barna 1992:16). To those whom God calls into leadership, He bestows vision. Thus a Christian leader is a *steward*.

The vision and trust endowed is what makes spiritual leadership also a *servant leadership*—which is inseparable from *accountability* and *responsibility*. The spiritual leader is one who voluntarily submits to the sovereign authority (lordship) of Jesus Christ, to obey Him as directed for His benefit. The leader’s capacity (giftedness), role, status, placement, and tenure are all under the sovereign authority of Jesus Christ and overseen by the superintending, empowering, and guiding role of the Holy Spirit. The agenda is the Lord’s (2 Corinthians 5:15), not the servant’s, nor that of the other believers who may also benefit from the service (Elliston & Kauffman 1993:8). The key and critical concept underlying Christian leadership and ministry is one of service and support of others (Richards 1975:231). This is brought out more clearly in the New Testament from the life of Jesus and Pauline concepts of leadership. Servant leadership involves an *accountability to God*, in obedience and fulfillment of God’s purposes, and a *responsibility to people*, to lead the followers in God’s ways and thus secure their nourishment through God’s blessing.

The responsibility aspect of leadership is what makes the Christian leader a *shepherd*. A shepherd is responsible to lead and nourish the followers, not to take advantage of them for personal gain, lording it over them, and being careless (cf. 1 Peter 5:1-5; Ezekiel 34). Leading and nourishing are influenced by leadership values founded on the fear of the Lord. Ministry essentially flows out of being—leadership values determine leadership actions. I believe that *servanthood values are foundational to effective spiritual leadership*. While these values may not be a natural part of any leader’s personality or cultural style, they may be learned and acquired under the grace and tutelage of the Holy Spirit. Spiritual leadership as I understand it from the Bible, is conceptually illustrated in Figure 4.1.

Hypothesis for Christian Leadership

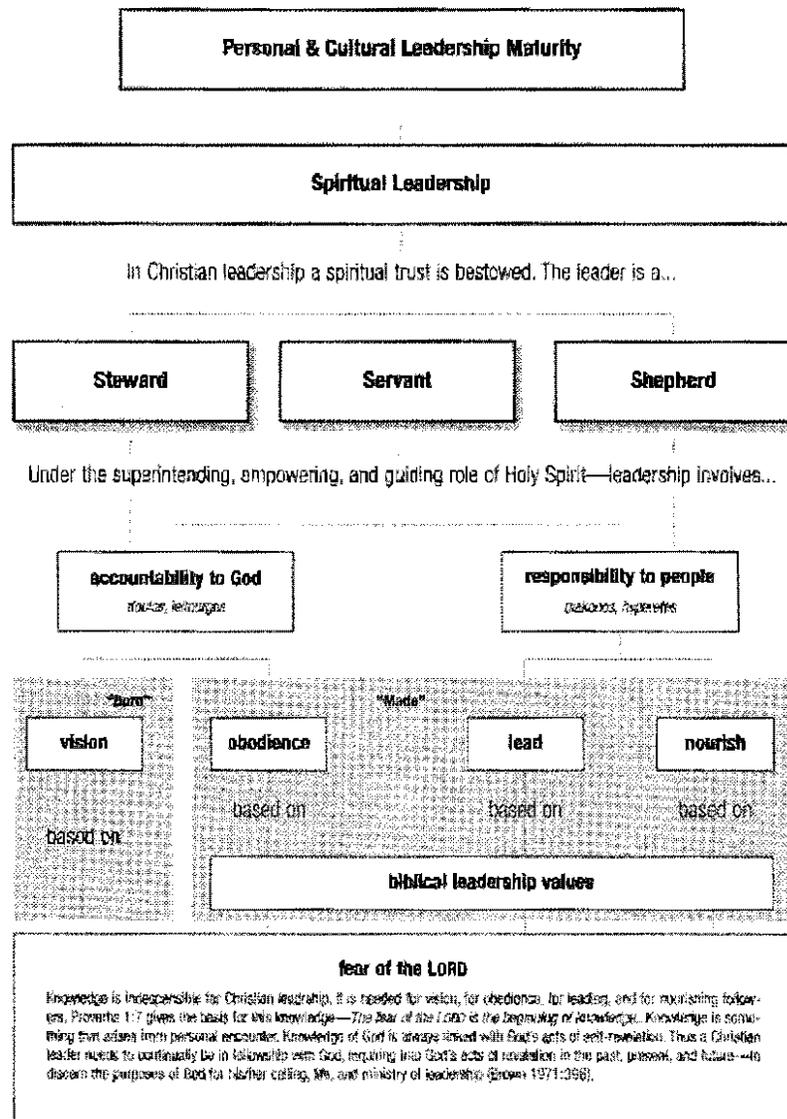


Figure 4.1

The major components of this hypothesis will serve as a framework for the various themes brought out by theological reflection. The following case studies will be examined in light of these components: leadership emergence, roles, accountability, responsibility, and values.

4.2 *Old Testament*

Throughout the redemptive history that unfolded in the Old Testament times, there were different needs for leadership and different responsibilities. In the Old Testament we see that God raised up different kind of leaders to meet the situations that arose. From Abraham fathering a nation, Joseph ensuring its survival, Moses liberating it from bondage, Joshua leading it to conquest, the Judges providing deliverance, the Prophets proclaiming God's standard to the people, the Priests representing the people to God, and the Kings ruling the nation, all of them had a leadership function that God used in some way. This variety provides us with abundant material to reflect theologically on leadership.

The book of Nehemiah, in my view, is one of the 'leadership gold-mines' of the Scriptures. There are so many insights to be gleaned from the man, the situation, and the followers in that account of biblical history. The first case study is a reflection on Nehemiah as a leader.

The second case study is a consideration of Psalm 78:70-72. This passage is selected because it shows an important dimension in leadership, namely a leader's view of God. It will be demonstrated how important a person's view of God is for Christian leadership.

Together, these two case studies will give both a tangible and a conceptual perspective on leadership themes from the Old Testament.

4.2.1 *Reflection on Leadership Themes from Nehemiah*

Nehemiah's exercise of leadership occurs roughly 12 years after the events recorded in the book of Ezra. The temple stands in Jerusalem rebuilt, but the walls surrounding the Jerusalem are still in ruins. For the purpose of rebuilding the city walls, God raises²⁴ up Nehemiah to lead the third and last expedition of Jewish returnees from Persia. In spite of stiff opposition to the reconstruction efforts, Nehemiah and the people complete the task in 52 days. Nehemiah's vision extends not only to reconstructing the city, but also to reforming its citizenry—a task which demands inspired leadership. A graphical look at the book of Nehemiah will help in our leadership reflection.

²⁴ This term is used in the sense that God establishes or ascribes a position of leadership to someone for a purpose.

Focus	Physical Reconstruction			Spiritual Reformation	
Structures	SODALITY a task oriented structure			MODALITY a people oriented structure	
Chapter Divisions	Nehemiah's plans for rebuilding the walls 1 — 2	Early opposition to rebuilding the walls 3 — 4	Growing opposition to rebuilding the walls 5 — 7	Revival in the rebuilt city 8 — 10	Protecting and purifying the rebuilt city 11 — 13
Emphasis	Personal power			Positional power	
Power base	Legitimate / Referent power			Legitimate / coercive power	
Closures	Built the wall 6:15			Brought about reform 13:30	
Topics	Construction of the city			Instruction of the citizens	
Place	Israel's restoration as a nation				
Time	Jerusalem				
	About 25 years (445-420 B.C.)				

Figure 4.2

Nehemiah exemplified a number of leadership qualities that enabled him to accomplish God's purposes.

He was a *man of God*. Nehemiah was a man of *prayer* (1:4-11), *vision* (2:1-3), and *wisdom* (2:5-8), and a person of extraordinary *faith* ((4:20-23). His caution is shown by the fact that he analyzed the situation from God's point of view (what God had put in his heart) before he challenged the people. This was possible because he had a relationship with his God. Spiritual leadership can be exercised only by Spirit-filled people. While other qualifications are desirable; to be Spirit-filled is indispensable (Sanders 1967: 97).

He was a man *with a purpose*. Nehemiah received from God a clear *vision* of how he was to direct his life in the service of God. Far from succumbing to the fear of abdicating his comfortable life in the king's court and of reconstructing the centerpiece of the Jewish community in the heartland of their enemies (4:1-23; 6:1-15), Nehemiah stood firm on the basis of vision—the very work that “*my God had put in my heart to do for Jerusalem*” (2:12).

He was a *man of experience*. Chapter 3 demonstrates that Nehemiah was a man of extraordinary organizational skills. No doubt this is something that he learned and developed in the court of King Artaxerxes I (464-404 B.C.). Leaders are to a large degree made with learned traits of behavior. Spiritual leadership is also made. God develops spiritual leaders in

his ‘wilderness school’, developing wisdom, experience and faithfulness to Him. As Mutwa describes in African terms, this could be seen as the shaping of the *idlozi*—the aura that is shaped by the experiences a person has in life. David is a prime example of this. But spiritual leaders are also “born” in the sense of God’s ordained design for their life (Psalm 139:16). As already mentioned, God raises up leaders for a specific purpose. This will be further developed in the next case study from Psalm 78.

He was a *man with people skills*. Nehemiah was a *motivator* and an excellent *communicator* of his God-given vision (2:17-18), an *encourager* when the people were overcome by discouragement (4:10-18), and compassionate for the oppressed (5:6-11). Studies have shown that people skills rank very high in successful leadership. According to a recent study conducted by the Stanford Research Institute, Harvard University and the Carnegie Foundation, fifteen percent of the reason you get a job, keep a job, and move ahead in that job, is determined by your technical skills and knowledge, regardless of your profession. The other 85 percent has to do with your people skills and people knowledge. This underscores the importance of *leadership development* in spiritual leadership capacities. Most of what leaders have that enables them to lead is learned (Gardner 1990:xix). People skills are learned. In this sense we can say that spiritual leaders are not only born, but also made.

These qualities, some learned and some divinely bestowed, enabled Nehemiah to be an effective leader for that time, place, and situation. While there are many variables to the leadership equation such as leadership styles, situations, and follower maturity, some abiding principles may be derived from Nehemiah on spiritual leadership. An amplification of those principles as well as an examination of Nehemiah through the analytical tools of leadership theory will complement our reflection on Nehemiah.

4.2.1.1 Leadership Emergence

God raised Nehemiah up for a specific purpose. Herein lies the connection in spiritual leadership between a *leader* and a *purpose*. In chapter one we defined a leader as *a person with a God-given responsibility to influence a specific group of God’s people towards God’s purposes*.

Nehemiah’s comment at the end of 1:11 regarding his position as “cupbearer” is a brief parenthesis that not only serves to introduce the narrative in the next chapter, but also shows us the emergence of spiritual leadership. Classical sources provide detailed descriptions of cupbearers in the Persian court. Xenophon (c. 430-354 B.C.) the famous pupil of Socrates, describes one of the main duties of the cupbearer as follows: “*when they proffer the cup, draw off some of it with the ladle, put it in their left hand, and swallow it down—so that, if they should put poison in it, they may not profit by it*”. The apocryphal

book of Tobit sheds more light on the position. “Now Ahikar was cupbearer, keeper of the signet, and in charge of administration of the accounts...for Esarhaddon had appointed him second to himself” (Tobit 1:22). The cupbearer was a man of great responsibility and influence in the Persian court. Only a man of exceptional trustworthiness would be given this post. Humanly speaking, it seems odd for the post of second in command to be given a vanquished enemy. Although not without precedent (Joseph in Pharaoh’s court) it points to divine involvement. Clearly God sovereignly placed Nehemiah in an important post and prepared him for a strategic ministry.

Another aspect of leadership emergence has to do with the emergence of future leaders, and the attitudes of the present leader. The right attitude and approach to future leadership emergence is also seen in Nehemiah. This is a sensitive “nerve” in the African context. What I have personally observed in many local African churches has been verbally confirmed by many young pastors and emerging leaders, that older African church leaders and pastors actually try to obstruct leadership emergence. It is perceived as a threat to their power and position. Because Nehemiah clearly understood the right use of authority in leadership, the emergence of new leadership was not a threat to him. Leadership emergence as demonstrated by Nehemiah in chapter 7 is best approached by a process of *disengagement* (gradually stepping aside for the new leader to be “made” by his own leadership experience). Different responses to emerging leadership will be further developed in section 4.3.1.1 of this chapter.

4.2.1.2 Leadership Roles

The *right use of authority* in spiritual leadership is based on servant leadership. Authority is often confused with power for personal gain. Biblically, leaders have the authority to minister to people. Nehemiah refused to act like the previous governors who were, “*lording it over the people*” (5:15). The contemporary manifestation of those governors could be seen in the ‘Taker kind of leadership’ described in chapter 2. As already mentioned, Mbigi (1995:8) asserted that personal *accountability* and personal *responsibility* are part of the ubuntu way of life and are missing in post-independent Africa. In many cases they are missing in leadership today as well.

However, Nehemiah led by serving his people which is servant leadership. In spiritual leadership, there is no authority without accountability and responsibility. Authority presupposes two things: *insight* (vision) into the will of God for a specific situation; and *action* (obedience) in accordance with the will of God for the specific case or sphere (van der Walt 1995:14).

4.2.1.3 Leadership's Accountability towards God —Vision, Obedience, Authority and Power

Vision is an indispensable element in spiritual leadership. Vision is the driving force of a leader's life. The King James Version of Proverbs 29:18 reads; "Where there is no vision, the people perish." Although the New International Version is a little different, the impact is equally as powerful: "Where there is no revelation, the people cast off restraint." Unless God's people have a clear understanding of where they are headed, the probability of a successful journey is severely limited (Barna 1992:11). In chapter 1, God gave Nehemiah vision as to the need and then a specific calling (through answered prayer) to meet that need. To whom God calls (raises up) into spiritual leadership, he bestows vision. Vision is a fundamental ingredient in spiritual leadership. What is this ingredient all about? Vision is a proposal of what God wants to accomplish through the leader to fulfill His purposes. Vision reflects a realistic perspective. It is not wild-eyed dreaming, it is rooted in reality. A leader with vision is not driven by a need for self-aggrandizement or ego gratification but by a burning desire to see God's will done to the fullest (1992:32). Martin Luther King Jr. was a Baptist preacher in the American South. While history regards him as a powerful figure and a great orator, little in his background—academics, family connections, or political skills indicated that he was an emerging leader. However, God raised up King and gave him a vision with a larger calling, to erase the injuries and injustice of race-based hatred and prejudice. King endured unbelievable hardships, but was able to stay true to his calling until an assassin's bullet ended his life. Sociologists and historians concur that many of the changes that redefined America in the late 1960s, were a result of King's vision—"I have a dream..." It has been said that leadership is what gives an organization its vision and its ability to translate that vision into reality (Bennis & Nanus 1985:20). Christian leadership begins with a God-given vision that gives the ability to deal with reality. Without vision, there is no spiritual leadership.

The *right motivation* for spiritual leadership is foundational to mature leadership. Leadership is the freedom to give up personal "rights" for the benefit of followers, or in other words, the abandonment of personal ambition, authority, domination, money, and fame. In chapter 1, Nehemiah lays aside the status and comforts of his high political position to help his people rebuild walls. One can't be a good spiritual leader if they are continually fighting others, insisting on their own way and rights. A spiritual leader knows when to yield and when to stand for what is right (Hocking 1991:36).

4.2.1.4 Nehemiah's Leadership in Dialogue with Theory and Culture

There is a natural sociological division in Nehemiah concerning leadership influence means and social structures, as previously introduced in chapter 3 (3.2.3). Nehemiah 1-7

represent a *sodality structure*; while the second half of the book, Nehemiah 8-13 represent a *modality structure*. These organizational attributes are an interesting backdrop to understanding Nehemiah's choice of leadership style. Nehemiah, throughout his leadership, employed not a fixed style but, varied his leadership style to fit the context accordingly. In this way he was able to maximize his effectiveness.

In the first half of the book, the focus is rebuilding the walls. Because of this intensive *task orientation*, a sodality organizational structure was used. Nehemiah wisely balanced this sociological structure by emphasizing power from a personal base. He chose to use *consideration*, and a high degree of *diffusion* in his power, which led to high *extensiveness*, *comprehensiveness*, and *intensity* in terms of his influence.²⁵ He successfully used his power in such a way that complemented the task oriented structure of a sodality. There must be a time, when a leader shows the ones he works with that they are more important to him than the tasks that need to be done (Hocking 1991:282). Nehemiah did this by communicating personal power and personally identifying with the people (1:4; 2:17-20).

On the other hand, chapters 8-13 reflect a modality structure. Here the emphasis was not on a task but on the people. To continue successful leadership and influence for a changing situation, Nehemiah had to change the organizational structure. Again, his choice of how he employed power was to balance out the organizational distinctives of a modality, with an emphasis on positional power. Under a task oriented situation, diffusion of power worked well. But in a people oriented situation, diffusion of power had to be lowered to prevent corruption, and anarchy (everyone doing what was right in his own eyes). Amazingly, Nehemiah was able to do this without elitism. Notice that in the second half of the book, his *extensiveness* remains high, but *comprehensiveness* and *identity* dropped considerably. This probably had nothing to do with his leadership *per se*; but rather his absence from Jerusalem. During this time period he had returned to Artaxerxes in Susa (Neh. 13:6). Nehemiah possessed and exercised leadership from the following power bases (according to the Hersey & Blanchard model):

- | | |
|---|--|
| <ul style="list-style-type: none"> • Legitimate power • Referent power • Coercive power • Reward power • Connection power | <p>Depending on the situation, and the organizational variables, Nehemiah emphasized certain power bases at different times for effectiveness and appropriateness.</p> |
|---|--|

Generally speaking, Nehemiah used his *referent power* (based on a leader's personality traits) in chapters 1-7 (task structure) thus balancing out the organizational distinctives. Likewise with the second half, chapters 8-13, he brought balance by using his

²⁵ See Dennis Wrong's definitions on these attributes of power in chapter 3 (3.2.3 Leadership Influence Means).

legitimate power (based on the position held by the leader) which provided an equilibrium in leader-follower relations. There are a few specific exceptions where Nehemiah deviated from this pattern. These deviations came in the context of crisis situations. In chapters 4 and 6 there was external opposition. Nehemiah's referent power was set aside for *connection power* (based on relationships with God and King Artaxerxes) to meet the crisis. Then in chapter thirteen, there was an internal crisis—that of corruption. Upon returning to Jerusalem, Nehemiah found the situation in disarray. His use of legitimate power would have been an acceptable choice, but he used *coercive power* (based on fear and sanctions) to deal with the crisis decisively. Having used coercive power with Eliashib, he then used *reward power* (based on a leader's ability to provide rewards) with Shelemiah, Zadok, Pedaiah, and others who were considered trustworthy and gave them leadership positions.

Hersey & Blanchard describe two other power bases—*expert power* (based on a leader's possession of expertise) and *information power* (based on a leader's possession of information). There is no indication from the text that Nehemiah possessed or utilized these forms of power. Nehemiah was able to effectively adapt his leadership style and power base as follower-maturity and the situation demanded. In Figure 4.3, this adaptability and versatility of leadership style is conceptualized. Insights from Dennis Wrong's concepts are also utilized under the attributes of Nehemiah's power.

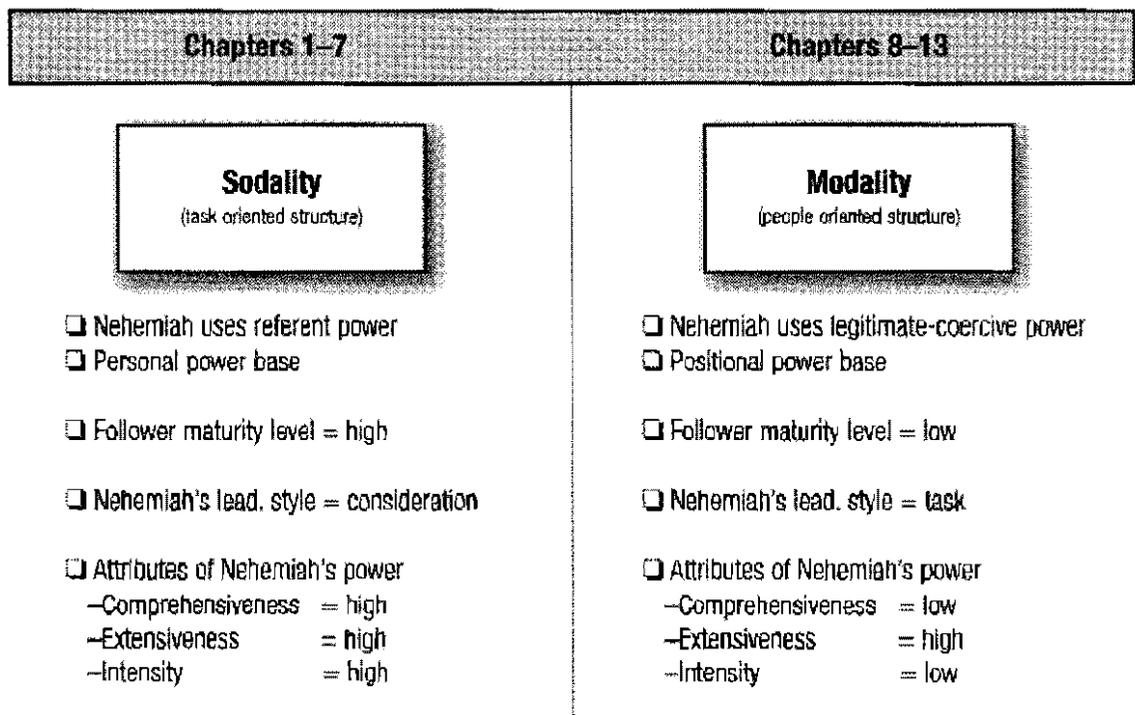


Figure 4.3

Another interesting dimension to consider is the various relationship dynamics involved with leaders and followers. Leadership in Figure 4.4—utilizing Hollander’s Social Exchange Theory—is seen as a social exchange. Leader/follower relationships are based on *mutual dependence*. It is a social exchange in something of value on both sides. The leader gets approval, status, esteem, and great influence from the followers. The followers get the benefits of the leader’s efforts for the group—rewards, recognition, etc. If the exchange fails to provide a profit then the relationship might not continue.

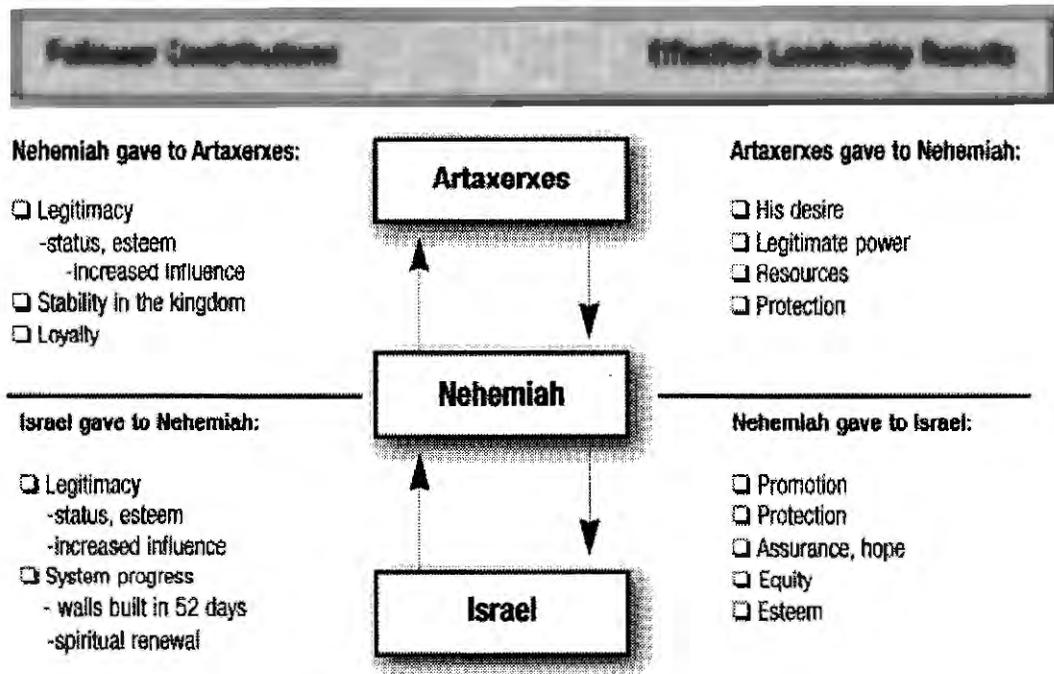


Figure 4.4

In the African context, where ubuntu is such a strong cultural value, there are two observations from Nehemiah’s leadership that can be of value. First, the church is basically a modality structure whose orientation is towards people. Second, the use of positional power and the use of a task oriented leadership style. For Africans, personhood and reality are defined in the context of relationships (ubuntu)—essentially a modality orientation. African people also value a strong leader, one who has powerful positional leadership. The African way of life is not so different from the worldview of Nehemiah’s context. Thus Nehemiah’s use of *mature* positional power in a modality structure might be a good parallel for African churches today. The qualifier in this case, is maturity. The presupposition of cultural, personal and spiritual maturity is important. Only in this way can we have spiritual leaders who exercise the right use of authority and power.

4.2.2 Reflection on Leadership Themes from Psalm 78:70-72

The book of Psalm is a special book for reflection on leadership. This book reveals many of the inner responses of people to God during the times in which they lived. It is in this book that we get the feeling of God's people and see their need of and dependence on Him. This is particularly true of leaders. We see various leaders, some known, some unknown, and their views of God and His actions in their lives. If G. Campbell Morgan's double assertions (held in dynamic tension) are true—that God's opportunity for a leader is created by the attitude of a leader towards Him and that a leader's opportunity is created by the attitude of God towards that leader—then A.W.Tozer's comment (in slightly adapted form) is highly significant...*What a leader thinks about God, is the most important thing about that leader.*

The Psalms are full of what leaders think about God. These should be studied, imbibed, and should shape us as leaders to expand our view of God (Clinton 1993:107). Going back to Tozer's words, if we were able to know exactly what our most influential religious leaders think of God today, we might be able with some precision to foretell where the church will stand tomorrow (Tozer 1961:10). A right conception of God is basic not only to theology but to practical Christian living as well. How much more important for the spiritual leader! The following reflection began simply as meditations on this passage, then progressed to serious study. Insights are further enhanced by some basic word studies from the Hebrew text. I believe these shed light on the concepts that are distinctive to spiritual leadership. For me, it is often helpful to work through and paraphrase the text in my own words. This serves to highlight those distinctive concepts, which can then be formulated into principles for leadership. Below is a comparison of Psalm 78:70-72 in three translations with a personal paraphrase.

<i>NIV</i>	<i>NKJV</i>	<i>NEV</i>	<i>Paraphrase</i>
<p>⁷⁰ He chose David his servant and took him from the sheep pens;</p> <p>⁷¹ from tending the sheep he brought him to be the shepherd of his people Jacob, of Israel his inheritance.</p> <p>⁷² And David shepherded them with integrity of heart; with skilful hands he led them.</p>	<p>⁷⁰ He also chose David His servant, And took him from the sheepfolds;</p> <p>⁷¹ From following the ewes that had young He brought him, To shepherd Jacob His people, And Israel His inheritance.</p> <p>⁷² So he shepherded them according to the integrity of his heart, And guided them by the skillfulness of his hands.</p>	<p>⁷⁰ The Lord chose David to be his servant and took him from tending sheep</p> <p>⁷¹ and from caring for lambs. Then God made him the leader of Israel, his own nation.</p> <p>⁷² David treated the people fairly and guided them with wisdom</p>	<p>⁷⁰ David a servant of God, was ascribed by divine choice.</p> <p>⁷¹ From following behind the sheep, God raised him up front to lead Israel, his chosen nation.</p> <p>⁷² David then served them with moral integrity, and led them wisely.</p>

In each of the verses, I have indicated some key words in bold. They reflect the meaning of the Hebrew words used and to the best of my exegetical ability, reflect the meaning of the text. A theological reflection on this passage would not be practical nor complete without an attempt to derive some abiding principles that can be applied to leadership. The following are a few of many that can be derived from this rich passage.

4.2.2.1 Leadership Emergence

David is described as a servant of God. The word *servant* is used here to describe David in terms of his relationship to God. He is called “*a man after God’s own heart*” (1 Samuel 13:14; Acts 13:22). In Scripture, the term servant further implies the horizontal dimensions (towards fellow humanity) of one’s relationship to God. Both the apostles Paul and James reflect this thinking in the introduction to their letters.

Titus 1:1—Paul, a servant of God and an apostle of Jesus Christ *for the faith of God’s elect* and the knowledge of the truth that leads to godliness--

James 1:1— James, a servant of God and of the Lord Jesus Christ, *To the twelve tribes* scattered among the nations: Greetings.

In leadership, servanthood involves the concept of mutual inclusiveness. This is aptly illustrated by King Rehoboam’s elders, who counseled, “*If today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants*” (1 Kings 12:7). Above all else, this passage shows that when the members of a community of faith cannot truly know and love their shepherd, shepherding quickly becomes a subtle way of exercising power over others and begins to show authoritarian and dictatorial traits (Nouwen 1996:44). A further look at this concept will emerge in the New Testament section as we examine four Greek words (*diakonos, doulos, hyperetes, leitourgos*) that expand on this idea.

The anthropological considerations for leadership is one of the most interesting aspects of leadership study. Different worldviews make leadership study a complex issue. In chapter 3 it was pointed out that there has always been much debate whether leaders are *born* or whether they are *made*. Or how leadership status is designated. Is it an *ascribed status* which is assigned to a person for various reasons, or is it an *achieved status* earned on the basis based one’s merit or work?

In Psalm 78:70 it is clear that David’s leadership was based on an *ascribed status*. David was chosen/ascribed by divine choice. Other passages of Scripture (both OT and NT) support the concept that being chosen is a divine act. David himself recognized this, “*...all the days ordained for me were written in your book before one of them came to be...*” (Psalm 139:16). Like David, Paul also personally recognized his own ascribed status as an

apostle, “*But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man*” (Galatians 1:15). In his letter to the Romans (9:17- 21) he further articulates ascribed leadership,

For the Scripture says to Pharaoh: “I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth.” Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: “Then why does God still blame us? For who resists his will?” But who are you, O man, to talk back to God? “Shall what is formed say to him who formed it, ‘Why did you make me like this?’” Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

Other examples of ascribed leadership are seen in: Ahijah’s prophecy against Jeroboam (1 Kings 14:7-8), the Lord said,

“I raised you up from among the people and made you a leader over my people Israel. I tore the kingdom away from the house of David and gave it to you, but you have not been like my servant David, who kept my commands and followed me with all his heart, doing only what was right in my eyes.”

In Jehu’s prophecy against Baasha (1 Kings 16:2), the Lord said,

“I lifted you up from the dust and made you leader of my people Israel, but you walked in the ways of Jeroboam and caused my people to sin and to provoke me to anger by their sins.”

Unlike achieved status of a Zulu in the creating of a warrior, spiritual leadership is *ascribed and entrusted by God*. Human will and/or choice alone is not adequate for spiritual leadership. The prophet Samuel was told, “*The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart*” (1 Samuel 16:7). As a leader, David’s view of God began with this recognition.

4.2.2.2 Leadership Roles

—Steward, Servant, Shepherd

Because David recognized his leadership was established by God there was a sense of a trust involved. David saw himself as God’s servant (Psalm 78:71). Servanthood is a leadership role set that involves expectations from both God and man. Spiritual leadership is dependent on servanthood to God. Servanthood to God means being a living sacrifice (Romans 12:1). That is, living life for God’s purposes—not our own. A servant attitude towards people *is cultivated by one’s servanthood to God*. The very nature of a servant attitude is one of self denial, of giving up rights. Putting away selfish ambition, considering others better than ourselves, and looking to the interests of others, is only truly possible as we

imitate Christ's example by the grace of God (Phil. 2:1-11).

There is an interesting positional nuance in the Hebrew text between *tending* and *shepherding*. Tending conveys the idea of following behind²⁶— in order to manage and to take care of. Shepherding implies a frontal position²⁷, guiding or showing the way. Both of these activities were required to successfully raise sheep. Both of these are also leadership activities. I believe the idea behind Psalm 78:71 is that God was choosing David to lead or guide a monarchy (that was formerly a theocracy), in His ways and remain faithful to Him. God would himself do the *tending* and take care of the nation, provided they walked in His ways. David's job then as a leader was to *shepherd* or guide them as a nation in God's ways, and thus secure His blessing, provision and care. Again the element of servanthood emerges in guiding leadership, in which a spiritual trust is given to the leader. That trust involves accountability to God, and a responsibility to the people.

4.2.2.3 Leadership's Accountability towards God —Vision, Obedience, Authority, and Power

In Nehemiah the element of vision for leadership is clearly seen. Obedience and faithfulness are implied in Psalm 78. Here we see the principle: *Spiritual leadership takes time to develop*. Those whom God uses in leadership—He takes time to prepare. There are learning experiences that God takes a leader through to develop character, and produce maturity. These are *isolation process items*²⁸ in a spiritual leader's development by God as seen in Psalm 78:71. For David, these process items or learning experiences—from the sheep pens to the palace—took between 10-15 years. Obedience, vision for God's purposes, the use of authority and power were all learned from these experiences.

This is an antithesis of the Social Stimulus Theory from the Great Man era, because of the divine process in leadership development as opposed to the product of time, place, and circumstance. In Africa, much is learned through observation and imitation. The Bushman way of life and survival for example, is passed on from one generation to the next as young children watch their parents and elders and then gain experience by participation.

26 *Strongs* #310—'achar (akh-ar') after the following part, behind (of place), hinder, afterwards (of time); AV - after 454, follow 78, afterward(s) 46, behind 44, misc 87; 709; *Brown, Driver, Briggs*— (preposition) of place, behind, from after

27 *Strongs* #7462—ra'ah (raw-aw') to pasture, tend, graze, feed, to be a special friend; AV - feed 75, shepherd 63, pastor 8, herdsmen 7, keep 3, companion 2; *Brown, Driver, Briggs*— ruler, teacher, guiding of people

28 Isolation process items are those in which a leader is separated from normal involvement, yet in the context in which ministry has been occurring, usually for an extended time, and experiences some aspect of relationship to God in a new or deeper way. Isolation is often used by God to teach important leadership lessons that could not be learned while experiencing the pressures of normal ministry context (Clinton 1988:161).

4.2.2.4 Leadership's Responsibility towards People —Leading and Nourishing

Another principle from Psalm 78 is that *spiritual leadership involves modeling a godly life*. Modeling is a key concept in guiding. It is one of the most effective ways of communicating truth and leading with power. Leadership is not just what a person does, but who he/she is. David's leadership in Psalm 78:72 is characterized by *integrity* and *competence*. Integrity's overriding quality is wholeness: there is no discrepancy between what a person of integrity appears to be on the outside and what he/she is on the inside (White 1998:34). Incredible power exists with one who has a blameless reputation and practices integrity. An African parallel here is the philosophy of *seriti/isithunzi*. A person's *seriti* or *isithunzi* reflects their moral weight, influence and prestige. It is what identifies an African as good or bad. The more good deeds they do in life, the more they share humanity, and the greater their *seriti* grows. Chinua Achebe (1983:1) reflects the importance of this when he comments, "The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which are the hallmarks of true leadership." Men and women of integrity or of good *seriti* can be depended upon. People look to them with trust and respect. By biblical standards, few things are more important than a good reputation. "A good name is more desirable than great riches; to be esteemed is better than silver or gold" (Proverbs 22:1). When there is a breach of integrity in the outer life, it is a clear symptom of a lack of integrity in the inner life. When this happens, there is a lack of spiritual power, confidence, freedom, and transparency. Clinton and Stanley (1992:218) relate the importance of integrity to leadership in this way, "Almost every leader we studied who did not finish well failed in the inner life."

Finishing well is a hallmark of spiritual leadership. Jesus gives the essence of finishing well which is indicated in Jesus' intimate prayer with the Father (17:1-25)—but especially in the phrase, "*I have brought you glory on earth by completing the work you gave me to do*". This also reflects the divine leadership design on Jesus' life, which he was aware of and accomplished.

The element of competence (skillful hands) in guiding leadership is woven throughout the Scriptures... "*Feed my sheep*" (John 21:15-17) was the last charge Jesus gave to Peter. "*Prepare God's people...*" (Eph. 4:12) was the instructions Paul gave to those with the gift of pastor-teacher. *Consideration* in a spiritual leader's behavior relates to this principle of leadership. Particularly, in the nourishing of followers, Hershberg's Hygiene Factor is applicable. Fiedler's model does not fit here. The context of Psalm 78 is that of an unfavorable situation, yet consideration seems to be the leadership style employed. It is difficult to determine if this is motivated culturally or not.

4.2.2.5 Leadership Values

Foundational to guiding leadership are a value base and experience. Guiding leadership needs an absolute reference point or a set of values based on perfect moral principles. Many of the Psalms richly illustrate David's value base. He describes them in Psalm 19 as the law, statutes, precepts, commands, and ordinances of the Lord. They are "*more precious than gold...sweeter than honey...by them is your servant warned; in keeping them there is great reward.*" These values had a profound impact on David's acts of leadership. His wisdom and understanding in leadership came from experience and the leadership process phases that God took him through earlier on in the wilderness.

4.3 New Testament

The next two case studies will consider leadership themes from the various components of the hypothesis, which are expressed in the teachings and lifestyles of Jesus and Paul.

4.3.1 Reflection on Leadership Themes from Jesus

The life of Jesus as portrayed in the Gospels offers many leadership principles that lend further credence to my leadership hypothesis.

4.3.1.1 Leadership Emergence

All leaders have a need for affirmation from God both personally and for ministry. Three times during Jesus' ministry divine affirmation was given (Matthew 3:17; 17:5; John 11:42). The need for affirmation is not a sign of weakness but of utter dependence on God. Leadership is first of all not something *one does* but something *one is*. This is evident early on in Jesus' ministry when the Father affirms him as his special son. The sonship of Jesus, is not something which he achieved through his mission; rather it is itself the *very basis of the mission*. It is as the Son that Jesus proclaimed the Kingdom (Barker, Lane, Michaels 1969:101). Before Jesus did a single thing in his ministry, God said He was pleased with who he was. This says to us that God is far more interested in our *being* than our *doing*, in what we are than in our actions. In its root essence, it is external recognition from God (of the Pauline value) that our sufficiency is of God.

As seen in Nehemiah, positive attitudes concerning future emerging leadership are essential. Spiritual leaders place a high priority on leadership selection and development (Matt. 4:19). Leadership selection is important. Jesus took a proactive view of leadership selection. He was starting a movement that would eventuate in a worldwide institution. It is interesting that Jesus recruited from the fringes, in terms of leaders who could be shaped, and not from the current religious leadership which had very fixed paradigms. He used a basic

screening process (13:1-23). Jesus taught radical concepts, he challenged, he clarified, and he tested them by giving them tasks. Those who were faithful and did those things, came back and became part of his following and the potential for leadership. Of particular interest is the emphasis Jesus put on prayer in his leadership selection (9:36:38). Emerging leaders must be increasingly released into ministry until they can function on their own. Matthew 10 is an example of this process. There are basically three responses to emerging leadership:

- **Obstruction** —hindering the development of future leaders
- **Termination** —present leader steps aside of emerging leader
- **Disengagement** —or progressive engagement of the emerging leader

Disengagement should be given in an understanding of *trust* and *encouragement*. The leader should desire that the follower become even better than himself. This process may happen throughout the ministry of the leader. In this way leadership transitions are facilitated. With the Twelve, Jesus used various mentoring techniques in his leadership development: discipling, spiritual guide, coaching, teaching, sponsoring, and modeling. It is in the stream of life that truth is learned and validated. There were different levels of intimacy in those mentoring relationships. There was John; there was the three (Peter, James, and John), there were Mary, Martha, and Lazarus; there were the disciples; the five hundred; and the masses. Leaders need to relate to followers at different levels of intimacy and hence empower relationally with different effect.

4.3.1.2 Leadership Roles

—Steward, Servant, Shepherd

Principles from Nehemiah and Psalm 78 point to the servant nature in spiritual leadership. Matthew 20:20-28 outlines the basics of servant leadership in contrast to the cultural leadership of the Gentiles.²⁹ Four Greek words³⁰ that expand on the concept of servant leadership in the New Testament are:

- διακονος *diakonos* ...a servant in relation to his/her work.
- δουλος *doulos* ...a servant in relation to his/her master.
- υπηρετης *hyperetes* ...a servant in relation to his/her authority.
- λειτουργος *leitourgos* ...a servant in relation to a purpose.

When we speak of serving we imply work done for another either voluntarily or compulsorily—the benefit of which will accrue to the one for whom it has been done.

29 The word Gentiles here is εθνων and refers to a tribe, nation, or people group. In this context it probably carries the OT understanding of foreign nations not worshipping the true God, or of pagans.

30 Insights taken from notes and previous studies at Fuller Theological Seminary.

Interestingly, the activity of serving stands in contrast to ruling (Brown 1971:554). It was a radical departure from the popular concept of leadership, when the King of Kings said, “*I am among you as one who serves*” (Luke 22:27; cf. John 13:1-15); and “...*the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many*” (Matt. 20:28). The testimony and life of Jesus bear witness to the biblical concept of servant leadership in the New Testament.

Diakonos is always one who serves on Christ’s behalf and continues Christ’s service for the outer and inner man; he is concerned with the salvation of men. *Diakonos* is a servant in relation to his work.

Doulos (slave) on the other hand stresses almost exclusively the Christian’s complete subjection to the Lord—a servant in relation to his master. Sometimes *diakonos* is replaced by *hyperetes*— Luke 1:2 (servant of the word); Acts 26:16; 1 Cor. 4:1 (servants of Christ). The word originally meant a rower, hence a servant, helper, or a servant of someone in authority (Brown 1971:546). It means to render a service, to be helpful.

Leitourgos, found 5 times in the NT, conveys the idea of a servant in relation to a spiritual purpose—i.e. Rom. 15:16 where Paul justified what he has written by pointing out that by the grace of God, he had become Christ’s *leitourgos* (priest) to the Gentiles...a messenger of Christ performing the service (*leitourgia*) of presenting obedient Philipians to God. His own martyrdom is seen as a libation on the sacrificial offering of their faith. In Hebrews 8, Jesus is also seen in this way—that he accomplished through his suffering and death the one eternally valid sacrifice, a better ministry (*leitourgia*).

These Greek word-concepts fit the proposed hypothesis. I see the ideas of *diakonos* and *hyperetes* in leadership concerning the responsibility a leader has to fellow humanity—to lead and nourish. The ideas of *doulos* and *leitourgos* fit nicely, on the other hand, with a leader’s accountability to God. The issue of obedience can be seen in *doulos*, and the aspect of vision or God-given purpose is contained in *leitourgos*.

The nature of servanthood in leadership has both vertical and horizontal dimensions. The Gospel of Mark expands conceptually on the servanthood model introduced in Matthew. Mark’s central theme is that of Jesus the authoritative wonder working servant of God, whose service is rendered to all the people of the earth. Jesus portrays not a poor, helpless servant, but one who uses power to serve others.

4.3.1.3 Role of the Holy Spirit in Leadership

Effective spiritual leadership cannot be done without the power of the Holy Spirit. A Christian leader is a steward, servant, and shepherd, under the superintending, empowering and guiding role of the Holy Spirit. Luke presents Jesus as the ideal representation of humanity. Jesus was fully human—and as such needed God’s power in his ministry just as

we do. Luke, the Gentile writer who has gone through a major paradigm shift concerning the Holy Spirit, writes reflectively, viewing Jesus' ministry using terminology like: filled with the Spirit, in the power of the Spirit, the power of the Lord, and power has gone out from me. Jesus' leadership was marked by a continual flowing of the Holy Spirit (Luke 4:1, 14, 18; 10:21). Leaders need times of renewal and infilling of God's presence and power. Luke also mentions times of solitude that Jesus took (Luke 4:42; 6:12; 9:18; 11:1; 22:41). Solitude times are seasons of renewal and infilling of God's presence and power.

4.3.1.4 Leadership's Accountability to God —Vision, Obedience, Authority and Power

Like Nehemiah, Jesus was also leader with a vision (Matthew 16; Luke 9:51). Jesus' ministry more than any other leader in the Bible demonstrates the concept of focus in ministry. He had a long term perspective and a life purpose that guided him. A focused life is another way of describing a leader with a vision. This is narrowly defined as a life dedicated to carrying out God's purposes. A focused life benefits from seeing God's purposes past, present, and future. Leaders should build upon the past whenever they can. History is important in leadership. With over 60 references from the Old Testament, Matthew wanted to show that Jesus was the fulfillment of that revelation and part of God's purpose for the world. Sometimes leaders need to give historical perspective in order to validate their present actions—Jesus did.

On the other hand, leaders must also create or utilize need awareness in followers in order to get new paradigms accepted. Leadership frequently has vested interest in old paradigms and therefore opposes new paradigms and their implications. John intentionally selects materials that will show the new paradigm being introduced in the New Testament about who Jesus was and what Jesus did. John shows that it took the supernatural to break through and establish the new paradigm (the New Covenant). The conflict passages show how the entrenched paradigms with vested interest opposed the new. A negative response to a paradigm will drive one deeper into the old paradigm (see 12:37-41). The contrast is also given with many who go through the paradigm shift and see Jesus for who he is. Need is the key driving force for accepting new paradigms and is the main lesson for leaders in this Gospel.

Another principle from the life of Jesus, is that spiritual leaders view spiritual authority as their primary power base (Matt. 8:8-9). Matthew presents Jesus as one coming with the authority of God. People recognized his authority. Jesus taught authoritatively (Matthew 7:29). He backed his teachings with a power ministry. Jesus knew God, and related his knowledge of the Father in convincing ways. When God raises up a leader, people will recognize that leader's spiritual authority. If we expect to engage in a ministry of power, we must understand the hidden preparation through which God puts his ministers (Foster

1985:216-217). In *The Way of the Heart*, Henri Nouwen describes the desert as a place of solitude, silence, and prayer. We are such busy people Nouwen maintains, that “compulsive” may be the best adjective to describe our work in this world of domination and manipulation, where it is easy to lose our souls. Solitude is the furnace of transformation, the place of great struggle and the great encounter, where we learn to deal with the compulsions of the world, and the pressures to be *relevant*, *spectacular* and *powerful* (Nouwen 1981:25). Jesus faced those same compulsions in the desert. First came the compulsion to be *relevant*: “*Tell these stones to become bread*” (Matt. 4:3). This was not an attack on a hungry man, but an attempt to get Jesus to shortcut the process and create a utopia of instant gratification. Next came the pressure to be *spectacular*: “*Throw yourself down from the top of the temple.*” Here the temptation to do something spectacular was joined with the subtle dare of taking risks. Finally, came the pressure to be *powerful*: “*All this I will give you if you bow down and worship me.*” Probing for a weakness, the devil tried to get Jesus to mortgage God’s purposes for the forces and powers of this world. Today these same testings face every leader.

Whatever the motive, the view of power as a prize to be seized and held onto contradicts the Gospel (van der Walt 1995:14). Jesus instituted his kingdom on earth by renouncing his power to become a powerless slave (Phil. 2:5-11).

4.3.1.5 Leadership’s Responsibility towards People —Leading and Nourishing

While leadership responsibility in Psalm 78 emphasized integrity and competence, in the life of Jesus we see that intimacy with God was the orientation point. Intimacy with God is indispensable in spiritual leadership. John makes it clear that intimacy with God is the secret to Jesus’ leadership. He knows the Father. He sees the Father’s work and He works. He is one with the Father. John presents the abiding life in God (John 14, 15, 17). The secret to integrity is intimacy with Christ.

Responsibility always has an orientation point. In spiritual leadership that orientation point is God. No man is a real holder of power except through God (van der Walt 1995:16). Spiritual leadership as discussed is an ascribed position. The stewardship role is clearly seen in this regard. A leader is no master but only a steward of God over his people.

Spiritual leaders are at the same time, responsible (accountable) to members of a societal relationship. This responsibility coupled with authority was a reality in the African communal system. African leaders would only command respect if they were able to manage both. In spiritual leadership, responsibility towards people includes not only leading them but nourishing them as well.

Responsible spiritual leaders have learned to emphasize prayer in their ministries.

More than any other of the Gospel writers Luke emphasizes the importance of Jesus' prayer life in his ministry. Luke demonstrates the *Ministry Prayer Principle*—If God has called you to a ministry; then He has called you to pray for it (1 Samuel 12:23). In his excellent book, *Working the Angles: The Shape of Pastoral Integrity*, Eugene Peterson (1987:12) insists that “pastoral work has no integrity unconnected with the angles of prayer, Scripture, and spiritual direction.” Without these, spiritual leaders would be failing in their responsibility towards God’s people. Peterson (1987:2) illustrates,

The biblical fact is that there are no successful churches. There are, instead, communities of sinners, gathered before God week after week in towns and villages all over the world. The Holy Spirit gathers them and does his work in them. In these communities of sinners, one of the sinners is called pastor and given a designated responsibility in the community. The pastor’s responsibility is to keep the community attentive to God. It is this responsibility that is being abandoned...

Responsible spiritual leaders have also learned to incarnate (contextualize) their ministries. Jesus is presented in Luke as the ideal representative who identified with all humanity— Jews, Gentiles, men, women, rich, poor, people of high status and of low. Leadership is a people job. Research mentioned earlier shows that 85% of leadership failure is the inability to work with people. Luke presents Jesus as a master communicator. Luke has some of the most powerful parables and he shows how Jesus uses them to communicate with impact.

4.3.1.6 Leadership Values

Leadership values determine leadership actions (Mark 7:20). Ministry essentially flows out of being, not doing. Likewise, spiritual leadership flows out of a calling and an intimate relationship with God. Spiritual maturity in a Christian leader presupposes personal and cultural maturity. If good cultural values are not mature in the lives of Christian leaders, their leadership actions will also not be mature.

4.3.2 Reflection on Pauline Themes of Leadership

Of the many themes and concepts in Pauline leadership, we see much of what Jesus taught and modeled. Paul seems to emphasize four aspects of leadership among the many themes—*servant leadership*, *a focused life*, *mentoring & modeling*, and *finishing well*.

4.3.2.1 Leadership Roles—Servant Leadership

Diakonos is predominantly a Pauline concept,³¹ and denotes the person carrying out a task. Found 29 times in the NT, its primary meaning being one who serves at the table (Brown 1978:546). Paul describes Christ as a *diakonos* of Israel (Rom. 15:8) for the task of confirming God's promises to the patriarchs on the Gentiles behalf. He also uses the term to articulate his own calling (Eph. 3:7). Paul reminds the Ephesian elders of his example of humility, and he implies that they, too, must serve the Lord in a spirit of humility. What is of supreme importance to God, then, is the way in which leaders shepherd God's people. God measures success by the spirit in which leaders handle people, solve problems and fulfill their calling but not so much by the outward results. Thus humility and servanthood are at the very heart of spiritual leadership. Only leaders who operate in humble servanthood are true spiritual leaders. If Christian leaders fail to live as humble servants, they will never experience unity and peace among themselves, which I have observed, is another great obstacle facing the African Church.

Paul's emphasis here is that leaders must maintain a dynamic tension as they lead by serving and serve by leading. A strong testimony to this dynamic balance and tension is given by Paul in 1 Corinthians 9—where Paul gives up his rights as a strong leader in order to serve those being led. This does not imply a loss of authority as Paul was able to argue, because his authority was God-given. Paul viewed his authority as a right or a means of building others up, and not as a means of dominating people or gaining prominence or material advantage (2 Cor. 10:8). Humility was the key to Paul's use of authority; hence when we consider his example and that of our Lord's, we must say that true spiritual leaders do not dictate, but direct.

Paul also affirms a *stewardship* dimension to servant leadership (1 Cor. 4:1-5). The stewardship model is given in the Gospel parables, and Paul amplifies it here in the context of *hyperetes* (a servant in relation to his authority) with a corresponding responsibility towards people (vs. 6). Leaders who operate with a stewardship model must see themselves as servants of Christ, and those entrusted with God-given resources to serve others.

4.3.2.2 Leadership's Accountability to God—A Focused Life

A focused life begins with vision which gives a divine perspective. Interestingly, the difference between leaders and followers is perspective. The difference between leaders and effective leaders is better perspective. Seeing life and ministry from God's point of view is crucial. Effective leaders perceive present ministry in terms of a lifetime perspective. Perspective is inspirational and breeds confidence in the midst of local contexts. The book of

31 With the exception of Luke 10:40, diakonia is not found in the Gospels.

Ephesians gives us perspective on the Church, which is seen in the light of God's overall cosmic purposes. Good leaders will communicate the bigger picture.

Perspective also helps in understanding ultimate purpose. Leadership is both something you are, and something you do (Maxwell 1994:68). Effective leaders recognize through experience over a lifetime of developing that *ministry essentially flows out of being*. Part of being includes knowing who we are. Paul points out in Ephesians 2:10 that each person, including every leader, is unique and God has a specific purpose or calling on their life. A focused life is virtually impossible without coming to personal grips with God's ordained purpose for your life.

Isolation processing usually forces evaluation of life and ministry. This is where purpose and perspective can become crystal clear. God often forces a leader into reflective evaluation and into a "being" stage of the upward development pattern by using isolation. It is one of the most effective means for maturing a leader. Several times in leader's life, the leader may be set aside from his or her normal ministry. Causes may include crises, disciplinary action, providential circumstances (such as war, oppressive government action, illness, and shipwrecks) or self-choice. The thrusts of the processing is on the recognition that the isolation is God's work and that it is a call to deeper relationship and experience of God. Paul's life is full of isolation processing. The book of Philippians is a good example. Paul was able in a strongly worded appeal, to model for leaders in the Philippian church the importance of a focused ministry. Note the testimony of his life before Christ and then the paradigm shift afterwards as he was pressing on in life to attain that for which he was called. His was the essence of a focused life which is a deliberate focusing on life purpose and the passion to fulfill that purpose.

4.3.2.3 Leadership's Responsibility to People—Mentoring & Modeling

Just as Psalm 78 demonstrated the importance of modeling in spiritual leadership, the book of Philippians intentionally invokes modeling as a major means of influence both by conscious example and by teaching it plainly (Phil. 3:15-17; 4:8,9). Modeling is a technique whereby a leader is transparent with followers concerning life and ministry with a view towards influencing them to emulate. Followers do indeed imitate leaders whether they aware of it or not. So it compels leaders to deliberately strive to model in such a way as to demonstrate what Christian living is all about. A contemporary model is a mentor who uses modeling in order to set ministry examples for emerging leaders.

There are many examples of mentoring in Paul's ministry. Paul particularly models the whole concept of ministry being personal. Effective leadership recognizes the importance

of relational empowerment.³² Paul believed that ministry should be personal. His example as a leader shows the effectiveness of relational empowerment as a primary means of leadership. More than any other, the book of Romans shows how personal Paul's ministry was. More than 100 people are mentioned by name in the Pauline epistles. With most of these people Paul had a personal touch which changed their lives. With a number of them he had extensive mentoring which empowered them in ministry. In the book of Romans alone about 35 of those are mentioned. Goodwin's expectation principle is seen in Paul's exhortation to the Romans (15:14-16).

I Thessalonians 1:6 is an example of mentoring that plays an important role in the early stages of young Christians for they are challenged by Christian models. Modeling and explaining (2 Thess. 3:6-13) is one of the strongest means of teaching truth with impact. Another example is when Paul exhorts the Galatians to do individually with one another what he himself modeled with them corporately.

4.3.2.4 *Leadership Values—Finishing Well*

Like Jesus, Paul's life left a leadership challenge to finish well. Not all leaders finish well. Clinton points out four patterns concerning the response of leaders to the processes in their ministry life. These patterns include (1988:201):

- | | | |
|---|-----------------------------------|---------------|
| - | Drop outs | —many |
| - | Plateaued leaders | —the majority |
| - | Disciplined leaders | —a few |
| - | Growing and finishing well | —some |

When God calls leaders to Christian ministry He intends to develop them to their full potential. Each of us in leadership is responsible to continue developing in accordance with God's processing in all our lives (1988:199). Unless we experience God's ongoing development we will not be able to help others develop their leadership capacity. If leadership is about influencing God's people towards God's purposes, then growing and finishing well must be requisites. It is sad and unnecessary that many drop out when difficulties arise. It is equally sad, but understandable that the majority of leaders 'plateau' in their ministries. Leaders that finish well are leaders who have a focused life and have a good philosophy of ministry which relates to vision. Leaders must be able to see God working in events and people, and in the situations round them. They must recognize God's workings in their own lives as well. A discerning leader is a leader with a solid ministry philosophy which is essential for effective leadership that will carry through to the end.

32 Goodwin's expectation principle states that followers tend to live up to the genuine expectation of leaders they admire and respect (Clinton 1993:238).

Finishing well also involves discipline in a leader's life. Only a few leaders are disciplined. In communal Africa, discipline was learned and exercised by developing courage, skill, and the ability to exert values in the warrior system—*inkani* (stubborn determination) and *andukuzimisela* (complete preparedness). Paul not only stresses the need for personal discipline, but spiritual discipline as well—the study of the Scriptures to derive principles and values which enable one to be a better leader (1 Cor. 9). Leadership evolves and emerges over a lifetime as in the creation and taming of the warrior hero. Leadership is a lifetime of God's lessons. The challenge of Hebrews 13:7-8 exhorts all to finish well.

4.3.3 Summary

The identification of principles, themes, guidelines and values is never a finished job, especially when it pertains to leadership. The books of the Bible are complex. Our personal predilections both reveal and hide what is there. This is also true of leadership insights. So it is, that my theological reflection on leadership is by no means exhaustive, but a vehicle to continually subject and apply learned experiences to the light of the Scriptures. It is for this reason that spiritual leadership today needs deep theological reflection.

In terms of developing leaders, theological reflection needs to be combined with ministry experience, and various ministry inputs such as ministry skills, information, and training to produce spiritual formation that leads to spiritual leadership. The next chapter will highlight some of these things for consideration in Christian leadership development in Africa.

CHAPTER 5

TOWARDS LEADERSHIP DEVELOPMENT IN AFRICA

Bishop Lesslie Newbigin once seriously questioned the whole concept of leadership development. He pointed out that church leadership is so often misled by its secular counterpart that the need today is not so much for leaders as it is for saints and servants. Unless that fact is held in the foreground, the whole idea of leadership training becomes dangerous. Osei-Mensah (1990:24), commenting on the African context agrees,

“The first prerequisite for servant-leadership is a genuine conversion experience...many in leadership in the church in Africa today have no conversion experience...such leaders have no real conception of serving others; they promote themselves and have no thought of being examples of godliness. Instead they lord it over those in their trust.”

On the other hand, B.J. van der Walt (1996:3) takes a different view in his book *Leaders with a Vision*, “Africa is facing a crisis, and without the development of good leaders, no other development is possible.” He contends that it is not enough to have Christian leaders. They should be leaders with high standards of morality and integrity, because there have been “many corrupt Christian leaders” in Africa. Servant leadership is also not enough, as this is only a small facet of real Christian leadership. We need to delve deeper. Above all we need leaders with a vision. The task of a leader is to guide the people according to a clear vision. Vision provides the norms according to which they lead. With this vision they also inspire those whom they lead. African people at the grass roots badly need such inspiration to change their situation (Wilhelm 1997:160).

I agree that vision is badly needed in the African context. However, I see it as an integral part of spiritual leadership. We *do* need to develop Christian leaders. The African crisis is such that the benefits of leadership development far outweigh the potential hazards. In chapter 1 this leadership crisis was articulated as a *consequence* of the African Church being among the fastest growing in the world, and as a result of an outpouring of the Holy Spirit on this continent. It often takes a crisis to produce great leaders. As Abigail Adams wrote in a letter to Thomas Jefferson in 1790, “Great necessities call forth great leaders.” Perhaps the creeping crises of our world will yet produce a new wave of leadership.

But how do we do this and minimize the hazards at the same time? One of the most important aspects of leadership development cannot be programmed: How do we develop leaders spiritually? How do we help people grow in their awe of God and love for people? Oswald Chambers once explained that the way we grow in holiness is to be around people more holy than ourselves. We hear their stray comments, and absorb their judgements on life matters. We listen to their prayers and expand our view of God’s nature. Perhaps a

combination of ubuntu and discipleship? Nouwen (1996:60) cautions, "Much Christian leadership is exercised by people who do not know how to develop healthy, intimate relationships and have opted for power and control instead." Chapter 2 of this study outlined some of the crucial cultural dynamics involved in relationships and communication.

That is the reason few seminars really help with developing leaders: the process can be aided but not rushed. Whom God uses he takes time to prepare. It requires time and godly people. There are no shortcuts to the process of: living a godly life and letting potential leaders rub shoulders with you. Developing a leader spiritually may happen best off the cuff with perhaps a hallway conversation, a prayer over the phone, or a response to a problem. In such daily things, leader's spirits are grown. Classes, seminars, and programs have their place, but the best leadership development ever designed was a day-to-day mentoring, in which twelve students watched their Leader and then did what he did. Leadership development goes far deeper than study courses, but requires modeling, time, and God's grace as well.

5.1 Discussion of Leadership Development Methodology

Leadership development must be seen as broader than simply training. For training by itself does not produce leaders. God directs and superintends the development of leaders through life's experiences (Thompson 1996:142). Training for competencies is but one of many critical elements in facilitating the emergence of a leader. It is usually associated with the "technological side of education in which content, skill, and attitude development is focused on an application in a specific context" (Elliston & Kauffman 1993:16). Leadership development is broader and prepares the person as a whole for unpredictable situations (Thompson 1996:142). Christian leaders are formed by God through a variety of experiences including *formal*, *nonformal*, and *informal*. modes of education.

A formal mode to theological education relates fully to the social system of education, thereby seeking societal recognition of its programs and graduates. Teaching and learning events are characterized by a high degree of planning and intentionality. Potential problems with formal education and leadership legitimacy in cross cultural contexts have been alluded to earlier. A nonformal mode of theological education is characterized by an intentionally planned program that is not integrated into the dominant social system of education. This mode is often undervalued because it is not recognized by society at large. Recognition of a nonformal program is earned from its effectiveness in serving the church and through the quality of its graduate's lives and ministries. An informal mode of theological education occurs in the context of natural relationships between teacher and learner (leader and emerging leader). An informal approach has no relationship to the social system of education in a given context, nor does it seek recognition from the societal system. Teaching and

learning occur spontaneously as teacher and learner engage in tasks of life and ministry, then critically reflect upon their experiences. Examples include mentor and disciple relationships and unstructured apprenticeships.

Effective leadership *flows out of being*. Leadership is who a person is, not just what they know or can do. Therefore, leadership development involves character, competencies, and commitments. It also involves the follower's motivations, abilities, and relationships. The influence process takes place in a situation of time, place, and social interaction. It occurs in a framework of shared values. The development of leadership requires more than just leader training because training may not adequately consider the followers, time, context, and shared values (Elliston & Kauffman 1993:74).

Leadership development can be described in terms of relational empowerment. Leadership is always based on relationships, including the relationship one has with God, with other people, and with the community that is to be influenced. Thus in Africa, *ubuntu* is a critical concept to any leadership discussion. The development of a skill base, a knowledge base, and Christian character form the primary prerequisites for leadership. The philosophy of *seriti/isithunzi* might be seen as a parallel in this regard. Spiritual authority and ministry maturity relate closely to the emergence of character. The Lord uses many experiences over time to develop and shape a person for leadership. Spiritual maturity can be expected, but does not come automatically nor without significant personal cost. Personal discipline, trust, obedience, faith and finishing well are all part of the process.

Leadership potential arises from a combination of trustworthiness and competence as perceived by the people who are being influenced. For a person to emerge as a leader in a community, they must be seen by that community to be trustworthy and competent (Elliston & Kauffman 1993:248). This is known as *leadership legitimacy*, which could find its expression in the *warrior ethic*.

The above leadership concepts of being, relational empowerment, trust and competence are developed through various roles and processes that need to be considered.

5.1.1 Roles

There are three basic, but very different, critical interactive roles that contribute to the intentional development of emerging spiritual leaders:

- **The role of the Holy Spirit**—who initializes, energizes, integrates, and superintends every crucial stage of the leadership development process. He is active in all the phases of selection, equipping, empowering, maturing, and transitioning. He works through existing leaders, the context, and in the development of the emerging leader. The Holy Spirit fills the most critical role through the whole process of spiritual leadership development.

- **The role of the existing leadership**—finds its basis in Ephesians 4:11-12 “to prepare or equip God’s people.” This task does not rest solely on the theologian, seminary professor, or pastor. Instead, the entire Christian community or Body of Christ, and in particular the whole distributed leadership, is responsible for the wide variety of leadership development functions which mirror the complex work of the Holy Spirit.
- **The role of the emerging leader**—is trust and obedience. The trust and obedience are in the Lord’s service, but carried out under the spiritual authority of existing leaders. The growing spiritual maturation which emerges out of trust and obedience provides the basis for an emerging spiritual authority given by the Holy Spirit and effectiveness in ministry or leadership. Obedience increases the spiritual growth process. Testing can have the same effect as well. A former professor of mine used to say, “*Pressure processed productively equals maturity.*” This is the ability given by the Holy Spirit to learn from life’s experiences. Spiritual maturity is always a return to reality. Spiritual leadership emerges out of one’s quality of life. This quality is first given by the Holy Spirit and then nurtured by both the existing leaders and the emerging leaders themselves (1 Cor. 5:17).

The roles of the Holy Spirit, existing leaders and emerging leaders all contribute to the process of leadership development. The Holy Spirit guides through the Word, other leaders, and increasingly in the life of the emerging leader. The existing leaders are charged with leading (modeling) in ways by which the new leader will mature internally in spiritual formation and externally in ministering. Existing leaders aid in discerning the Lord’s will, preparing the context, guiding the learning experiences, encouraging, protecting, and shepherding the new leader. The emerging leader’s role is to mature, grow, and develop in the context of trusting obedience (Elliston & Kauffman 1993:100).

5.1.2 Process

Differences between the urban and rural contexts highlight the necessity for flexibility and renewed reflection on the leadership development process. Rural churches have vastly different needs from city churches. And city churches face a vastly different dynamic to those of rural churches. “How do we do theology in rural Africa?” asks Steve de Gruchy of the *Kalahari Desert School of Theology*. He suggests that “it has to do with forging an identity that is both Christian in terms of its dialogue with the Scriptures and tradition, and African in terms of its method and content” (1997:59). Doing theology in rural Africa will be largely a theology for and by lay people. A key component in this regard involves training, developing and empowering leaders in various communities. Developing leaders in the rural areas not only implies a relevant contextual content, but also a primary emphasis on the *process* employed as well.

Accessibility to leadership development is the first concern. There are three issues related to accessibility: *entry requirements*, *cost*, and *location* (Young 1996:74). On one side, there is the restricted-access program, which provides training for a limited number of

potential leaders. Then there are open-access programs, accessible to all who aspire to leadership roles. Entry requirements and costs vary greatly, and may severely restrict opportunities for leadership development. Location implies two issues of its own in Africa. First is the *physical aspect* of distance and availability of transport to that physical location. Second is the *contextual aspect* of learning, and the strengths and weaknesses involved from inside or outside of context learning and experience.

I have found in my personal ministry that leadership development via the formal mode is generally out of reach, logistically as well as financially, for the rural church. De Gruchy also implies that much of what is considered 'contextual' in doing African theology, is hardly contextual for much of Africa at all, because of its urban roots in content and process (1997:61). Thus it is my view that leadership development in Africa is probably most effective when it is weighted heavily on the informal mode of learning, through personal discipleship, mentoring and modeling. The philosophy of *ubuntu* could be an important concept in guiding the process of leadership development (Lenong 1998:interview and Mogrewa 1998:interview). The human element is vital in developing leadership. Otherwise it could have the effect of a "novocaine process where the parts are moving but there is no feeling" (in Robinson 1995:TV interview). In other words, we go through all the motions of developing leaders, but there is no feeling or connection with the learning process. In this way there is a lack of conviction or ownership in what is learned. Perhaps the traditional approach to training (as part of leadership development) which is very heavy on Bible and theology but light on human relations and social awareness needs to be reconsidered.

The design of an effective equipping process highlights the need for attention to several components regarding equipping or learning. Three major concerns contribute to the formation of an effective process (Elliston & Kauffman 1993:200): *Selection of learning experiences; organization and teaching of the learning experiences; and balancing the approaches.*

5.1.2.1 Selection of the Learning Experiences

Learning experiences are the experiences that the learner has which stimulate cognitive, skill, and spiritual development. They may arise from events, relational interactions, reflection, or process items which provide the content or stimulation for learning attitudes, skills, or information.

As stated earlier, leadership is who a person is, not just what they know or can do. Because leadership *flows out of being*, leadership development needs to draw on the biblical view of humankind and its maturation process (Thompson 1996:143). The Bible speaks of the nature of persons as created in the image of God and therefore with tremendous potential for good. While humankind has fallen and is spiritually bankrupt before God; the story of

redemption addresses the sinful nature with hope, since through Christ and the Cross God has set down a process for transforming people. Christian spiritual formation happens through a variety of process items or phases in life that God uses to develop Christlikeness (Clinton 1988:30). *Developmental theory* supports the importance of personhood, human responsibility in development, and the interactive nature of growth, which this view shares many values with the ubuntu way of life. Growth is seen in stages, and is a lifelong process with certain milestones representing fundamental change. The developmental view is committed to holism, seeing all aspects of life influencing and interacting with each other. People in all cultures are seen to progress in their development in a similar manner (Thompson 1996:143). The experiences of learning may vary widely as will the specific experiences, but the principles of transformation remain constant (Elliston & Kauffman 1993:3).

Developmentalists see learning as a matter of growing through experience. Its emphasis is on *being*. On the other hand, the acquisitional view of learning sees learning as a matter of grasping and gaining knowledge. Its emphasis is on *knowing*.

The Developmental View	The Acquisitional View
<ul style="list-style-type: none"> ● Learning is a matter of growing ● Learning depends on experience ● Teaching is a matter of sharing <p style="text-align: center;">↓</p> <p style="text-align: center;">Emphasis is on <i>being</i>.</p>	<ul style="list-style-type: none"> ● Learning is a matter of grasping & gaining ● Learning depends on teaching ● Teaching is a matter of leading <p style="text-align: center;">↓</p> <p style="text-align: center;">Emphasis is on <i>knowing</i>.</p>

Source: Thompson 1996:143

Figure 5.1

Learning experiences should be based on a purpose, and what follows from that purpose are the goals and specific objectives. Learner objectives flow out of learner needs (Thompson 1996:147). What should the emerging leader be learning in terms of the attitudes, information, skills and context? What is the overall purpose? The effectiveness of leadership development is dependent on a clearly articulated purpose and set of objectives. Leaders are called to *be* certain kinds of individuals and *do* specific tasks at predetermined levels of proficiency. The learning need is defined as the “gap between the present level of competencies and a higher level required for effective performance” (Knowles 1980:88). Self-diagnosed (discovery) need for learning produces much greater motivation to learn than an externally diagnosed or imposed need such as in formal education with an established

curriculum. Collaboration between the learner and facilitator, or emerging leader and existing leader, is essential. This is described as *competency-based* learning, in which responsibility is placed on the learner to initiate learning by using the teacher as a resource person (Thompson 1996:147). In conventional learning, the teacher or text dispenses knowledge geared toward the average student with few provisions made for the slower or faster paced students. The three basic sources from which spiritual leadership concepts should be derived by the learner have been treated earlier. Those sources should reflect *traditional* values, *acculturated* values, and *biblical* values (Cole 1990:8-11).

5.1.2.2 *Organization and Teaching of the Learning Experiences*

Learning experiences should incorporate *continuity*, *sequence* and *integration*. As stated and demonstrated earlier in chapter 3, *the unknown is most easily understood in terms of the known*. Continuity in the learning experience provides that which is known as the base for linking into the unknown. It gives the learning experiences a grid or framework around which new information or skills may cluster. Sequence is the ordered progression from one learning experience to another. Learning through sequence is important so that the primary purposes of the learning experiences are not lost and become an end in themselves. Then, integration is needed so that there is linkage among the various learning experiences so that they form a whole. Also important is *how* the learning takes place. Mark Young (1996:79-80) differentiates two basic teaching and learning approaches by using metaphors. Learning takes place through either *transmission* or *discovery*.

The transmission metaphors conceptualize teaching and learning as a unidirectional act whereby the teacher transmits knowledge to the minds of passive learners. The teacher as a “bucket filler” must fill up the learners with knowledge. The transmission metaphor has been the dominant teaching style in the West. It assumes that the learners understand information the same way it was understood by the teacher. Such an assumption is very dangerous (cf. Smith 1992:50-63) because learning is rarely passive. The transmission approach limits learning to the cognitive domain (Young 1996:80).

The discovery metaphors emphasize the learner as one who develops new understandings through exploration and self discovery. Here the teacher functions as a guide, one who facilitates the learning process by creating opportunities for interaction with new information and stimuli. To the degree that the discovery approach emphasizes the role of the learner as an active participant in teaching and learning, it affords powerful insight for leadership development. Emerging Christian leaders need to construct their own theological convictions, leadership values and styles formed through critical consideration of biblical truth, leadership ideas, and experience in their own ministry context.

The discovery approach downplays control and emphasizes reflection—it trusts the

learner and the workings of the Holy Spirit in the learner's life more than the speaking or writing skills of the teacher. It is always preferable that the emerging leader 'discovers' the intended learning experiences rather than having it given. Discovery not only makes the learning personal, but it contributes to a sense of ownership and conviction as well. One learns what one does as it is not what the teacher does that provides learning, but rather it is what the learner does. The active use of the intended learning is critically important. The learning experiences should simulate as closely as possible what the emerging leader is to do, in terms of the activities, knowledge and attitudes that are part of the expected outcome. One never learns how to ride a bicycle by talking about it. Likewise with spiritual leadership, one must learn by doing (Elliston & Kauffman 1993:201).

Young also highlights another important learning experience dimension, that of teacher-learner relationships. At one end of the axis there is the *aloof teacher*, who is concerned with presenting the knowledge accumulated in personal study. Learner discovery is a secondary concern. On the opposite end of the axis is the *involved teacher*, who attempts to know and understand, as well as is possible, the learners. Discovery is the highest priority. The involved teacher is one who generates intellectual excitement through clarity and skill at presenting information and who creates excellent interpersonal rapport (Young 1996:81). The involved teacher actively pursues fellowship with the learners in settings outside of the normal teaching and learning environments. Such contacts allow the teacher to broaden the range of teaching and learning experiences on a deeper and more personal level (Young 1996:81; Rapier 1998:interview). There is no doubt that the involved teacher has a more difficult teaching path than the aloof teacher. Involvement in the lives of others demands self-sacrifice and risk. This was the teaching path that Jesus employed with his disciples. For Jesus, this path culminated in the ultimate self-sacrifice and risk, but it stands as the preeminent example of servant leadership.

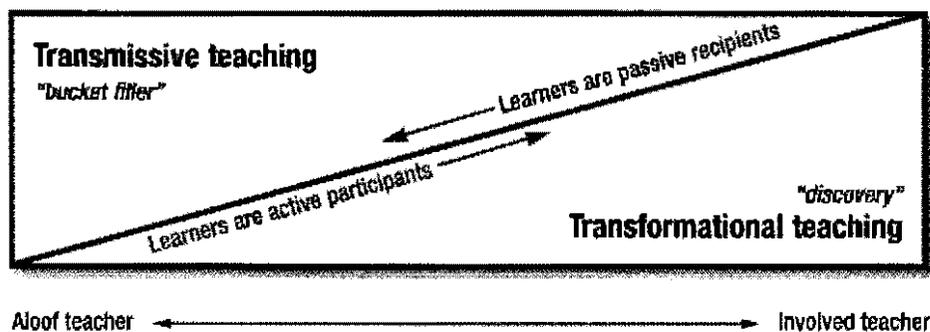


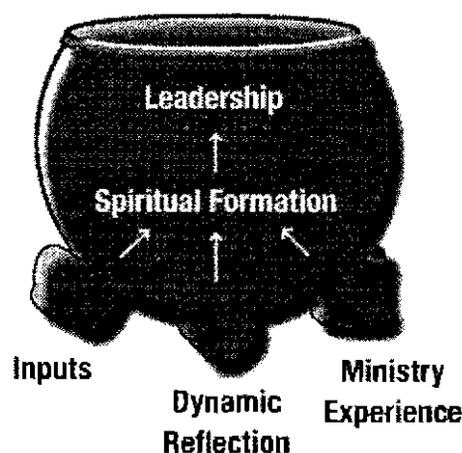
Figure 5.2

I believe that transformational teaching which embodies a discovery learning approach and an involved teacher, is the most effective in the African context for developing leaders. This approach effectively fits and is energized by African cultural values. Discovery is a natural and known learning process in Africa. The cultural values of ubuntu and especially seriti are reinforced by the involved teacher who attempts to know and understand everything about who the learner is.

5.1.2.3 *Balancing the Approaches*

Regardless of the emerging leader's educational background, spiritual maturity, the kind of ministry to be done, and the general context in which the emerging leader is to function, any leadership development should be holistic and integrated. It should aim to bring together the spiritual formation, practical ministry skills and the information that must be known (Elliston & Kaufmann 1993:152).

Senyimba's (1987) African Pot Analogy depicts the continuity, sequence, and integration of elements needed in the learning experience. It shows how the inputs of ministry skills, information, training, ministry experience, and dynamic reflection contribute to spiritual formation. Leadership then emerges out of spiritually formed persons who have experience based on competence (Elliston & Kaufmann 1993:206). The sequential dimensions of the process in this analogy are an important insight.



Source: (Elliston & Kauffman 1993:206)

Figure 5.3

Leadership potential emerges out of demonstrated competence and trustworthiness in ministry, and out of one's spirituality. Spirituality is evidenced through one's character and the quality of one's relationships. This of course brings us back to my hypothesis concerning spiritual leadership. That is, spiritual leadership involves an *accountability to God* and a *responsibility to people*. Without spiritual formation in the learning experience, true spiritual leadership does not emerge. While any given leadership development approach may be more formal or non-formal or may have more informal dimensions, the balancing of the learning issues mentioned is critically important. Each of the basic modes of education described earlier, has its corresponding weaknesses which can be addressed by the other two approaches. Formal education tends to be theoretical. It lacks immediate practicality. It is expensive because of it being resource intensive. Non-formal education is often criticized for

the lack of theory, for being too focused on the present and on functions. Informal education, which occurs as enculturation in the context of relationships, is not structured. It lacks structured accountability. One never knows what really has been learned informally without giving a lot of time to it. When these three different modes can be combined in a balanced way, there is adequate theory, adequate practicality and relevant application, and the formation of value ownership and relationships. There is accountability and meaningful change. The balance helps to avoid the basic weaknesses of each approach and optimize their strengths (Elliston & Kaufmann 1993:208).

5.2 Conclusion

This dissertation began with the notion of a leadership crisis in Africa. A crisis that calls for, in Thabo Mbeki's words, an *African Renaissance*. Mbeki strongly asserts that we need to "rebel against the tyrants and dictators" who use power for their own benefit and thereby disenfranchise their own people. In a sense, this study might be thought of as a call for a *renaissance in African Christian leadership*. It has been shown how to regard leadership challenge in Africa and what we should do about it as practitioners of mission. The central thesis focused on a rediscovery, an appreciation, and a mature reappropriation of inherent traditional African leadership values and practices for the African church. It began in chapter 1 by establishing the need for leadership development in Africa. The nature and relevance of the leadership crisis was articulated along with the departure points and methodology for reflecting on this issue. In chapter 2, I presented a brief but representative overview of the historical, anthropological, cultural and socio-political dimensions that affect leadership issues in Africa. These were then analyzed in the light of leadership theory in chapter 3, as analytical tools and a reference point in our consideration of African and spiritual leadership. In chapter 4, a hypothesis for Christian leadership was detailed and a theology for leadership was developed through exegesis and reflection on selected Old and New Testament case studies.

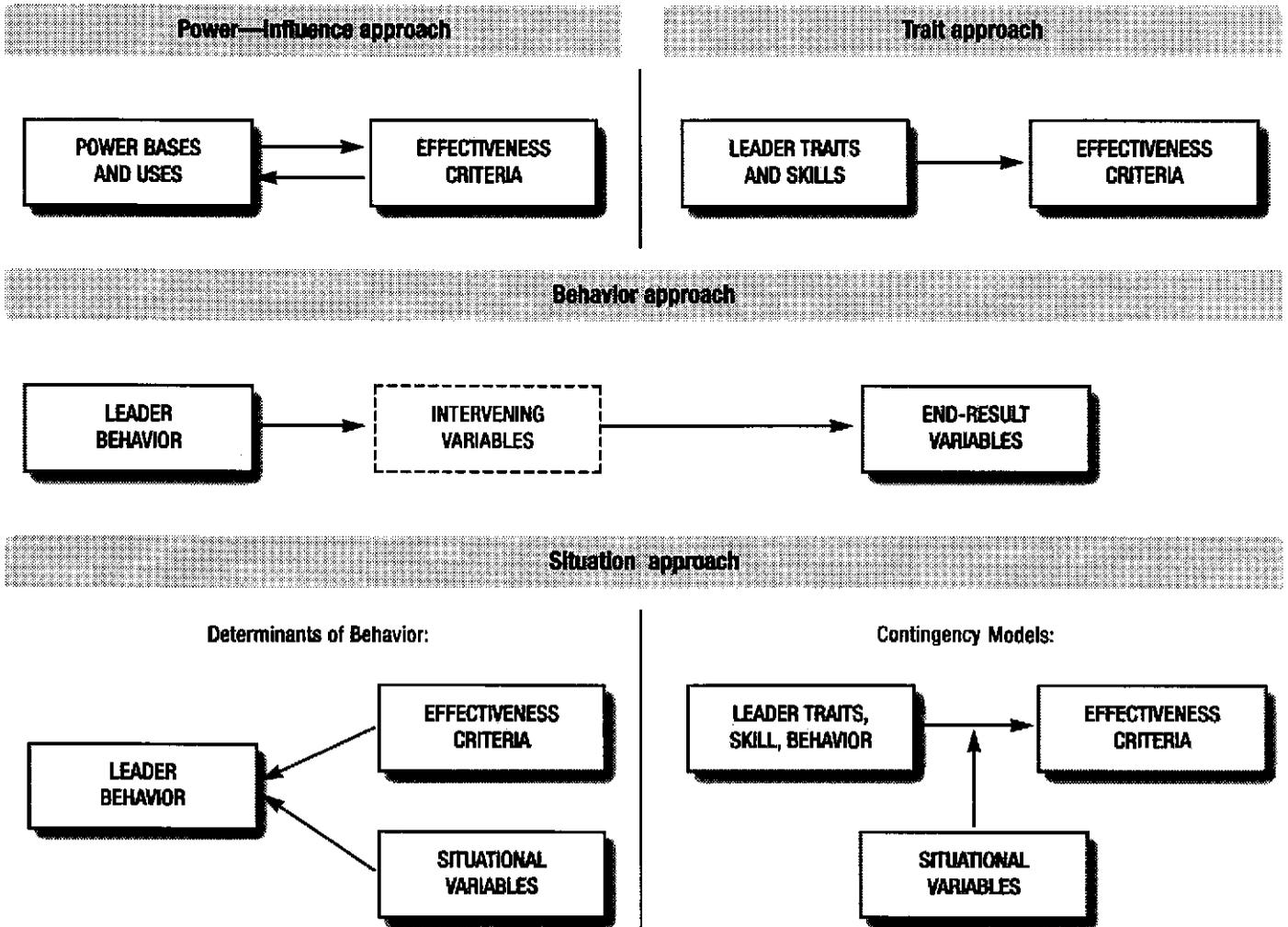
I believe it is an overgeneralization, but essentially true, to say that the issues and insights presented in this study are regionally valid in southern Africa. It is acknowledged that each people group has a unique cultural heritage which sets it apart from others. Yet there are some basic similarities or common denominators that provide building blocks for doing mission and understanding the dynamics of leadership in this region. We need to move forward, looking for relevant approaches to tackle the leadership challenge in Africa.

A most appropriate summation for this missiological reflection is succinctly captured in the words of Oswald Sanders (1967:180), "Perhaps the most strategic and fruitful work of the missionary in the contemporary world is to aid the leaders of tomorrow in developing their spiritual potential."

APPENDIX
Leadership Theories

Leadership has been studied in different ways, depending on the researcher's conception of leadership and methodological preferences. Most leadership studies have dealt only with one narrow aspect of the phenomenon. Nearly all of the research on leadership can be classified into one of the following four approaches (Yukl 1981:7):

- Power—Influence approach
- Trait approach
- Behavior approach
- Situational approach
 - Determinants of Behavior
 - Contingency models



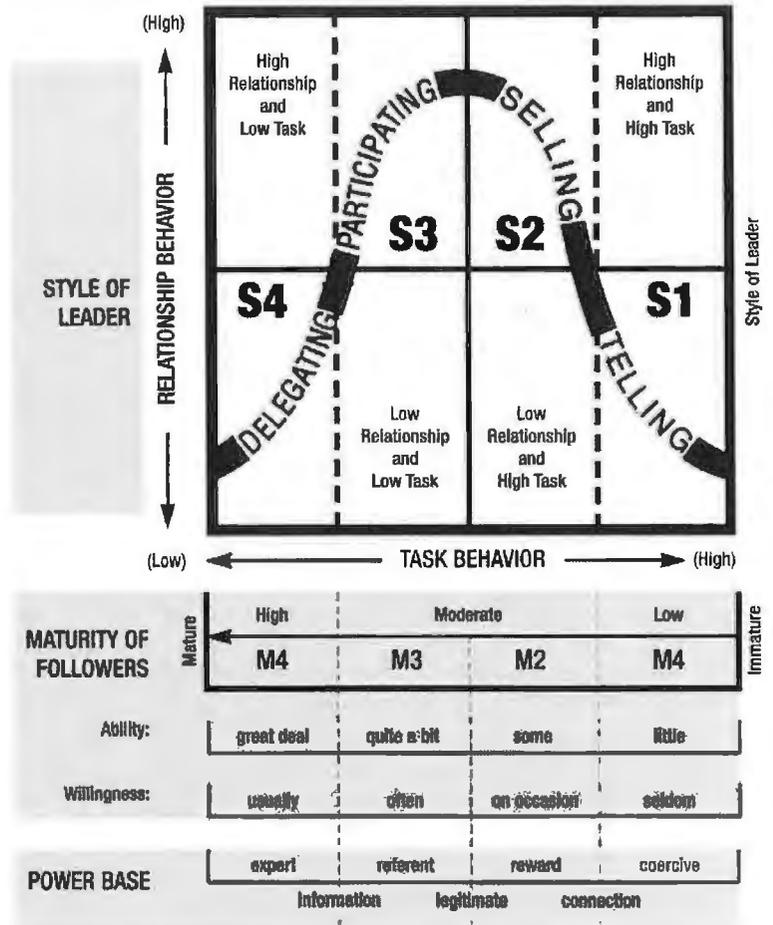
Hersey & Blanchard's Situational Leadership Model

Description—

A multi-style leadership model which advocates that as leaders vary styles and appropriate power bases according to follower maturity, effectiveness increases.

Summary—

The basic assumption of this model is: that the more leaders can adapt their style of leader behavior to meet the situation and the needs of their followers, the more effective they will tend to be in reaching personal and organizational goals. Style is the behavior pattern that a person exhibits when attempting to influence the activities of others as perceived by those others. (Hersey & Blanchard 1982:95-96). In summary, empirical studies tend to show that there is no normative (best) style of leadership. Effective leaders adapt their leader behavior to meet the needs of their followers and the particular environment. If their followers are different, they must be treated differently. Effectiveness depends on the leader, the followers, and other situational variables. Therefore, those interested in their own success as a leader must give serious thought to these behavioral and environmental considerations.



Source: (Hersey & Blanchard 1982)

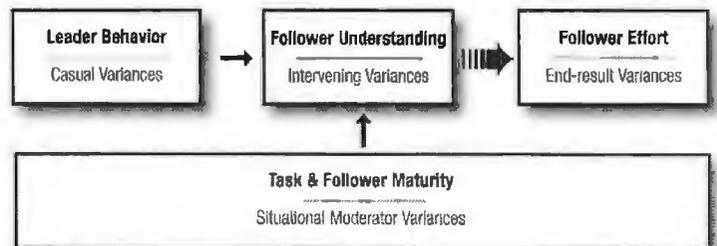
House's Path Goal Leadership Model

Description—

A multi-style leadership model which advocates that style is contingent on the means of influencing others towards goals.

Summary—

The assumptions of this model provide that the leader's behavior influences the follower's understanding which results in follower effort and satisfaction. This however, can be affected by the task involved and the follower maturity (House 1971:321-338).



Source: (Personal study notes)

Dennis Wrong's Power Theory

Description—

Power is the capacity of leaders (power holders) to produce intended and foreseen effects on others (power subjects).

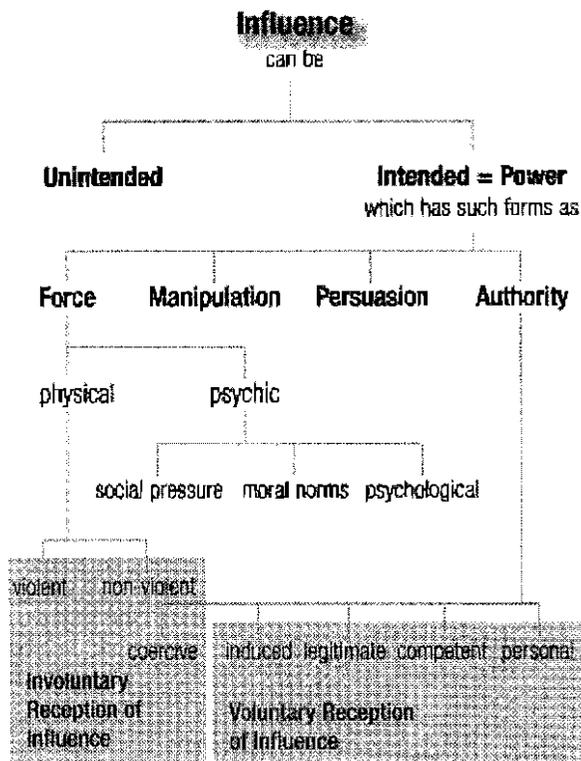
Summary—

Intended power can be analysed in terms of its *major forms*: force, manipulation, persuasion, and authority. Each of these can be further broken down into sub-categories, which focus on the power subject's compliance. Power can also be analyzed in terms of its *major bases*: individual and collective resources which focus on the power holder's resources. The three attributes of power relations:

Power is extensive if the power subjects are many.

Power is said to be comprehensive if the power holder's means of influence and variety of actions is considerable (i.e. the number of scopes in which the power holder controls the activities of the power subjects).

Power is intensive if the power holder can gain compliance of the power subject over a deep range, that is, within each scope the power holder has a range of effective options open to control the power subject.



Source: (Wrong 1979)

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