

**A PRACTICAL THEOLOGICAL EXPLORATION OF LEADERSHIP PRACTICES AND
ITS IMPACT ON THE UNITED APOSTOLIC FAITH CHURCH IN SOUTH AFRICA**

by

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DECLARATION

I, Solomon Sipho Mahlangu, declare that the thesis entitled “**A Practical Theological Exploration of Leadership Practices and its Impact on the United Apostolic Faith Church in South Africa**” is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references. I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality. I further declare that I have not previously submitted this work, or part of it, for examination at UNISA for another qualification or at any other higher education institution.



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ABSTRACT

The purpose of this study is to explore theological leadership practices and its impact in the UAFC. The UAFC was formed in 1912 and is today experiencing a leadership crisis that has the potential to limit its growth and its sustainability. The subsequent research questions are aspired to be explained by this research study: (i) what is a descriptive vision picture of the future for UAFC? (ii) what kind of leadership exists among the UAFC? (iii) what are some of the prominent challenges of UAFC leadership and what are contributory reasons to these challenges? (iv) what is the desirable visionary Christian leadership and its effective impact in the UAFC? (v) how many UAFC pastors and how many of them went to the Bible College. Also, how many members does the UAFC currently have?

This exploration of leadership practices in the UAFC is undertaken through the reviewing of leadership literature such as the Theocentric Servant-Leadership and the theological exposition of the Full-Range Model of Leadership. The study explores the concept of leadership in the UAFC by assessing the Pauline Theology of Cross-Cultural Leadership, and the Administrative Leadership and People Management of Moses. It is also important to deliberate on the effectiveness of succession within the UAFC juxtaposed to other denominations.

A qualitative approach was adopted. Data was collected and analysed using desktop study, one-on-one interviews, and survey questionnaires. Survey questionnaires were distributed to 253 UAFC General Church Council members and 179 (71%) responses were received. The key findings of the study suggest that the UAFC is oblivious of the leadership challenges and her deficient vision for growth. Most leaders in the UAFC are devoid of pastoral leadership skills and the UAFC Bethel Bible College is missing an opportunity to train and develop its leaders. The current UAFC financial-model is outdated and needs to be reviewed in order to bring it in line with the modern-day church demands as this has an adverse impact on the effectiveness of the UAFC visionary leadership.

This study does not profess to be an exhaustive exegesis of leadership practices and its impact within the UAFC.

KEY TERMS:

Church; Cross-Cultural Leadership; Kairos Document; Leadership; Moses Leadership Style; Organizational Change; Servant Leadership; Practical Theology; Transactional Leadership Style; Transformational Leadership Style.

TABLE OF CONTENTS

DECLARATION	ii
ACKNOWLEDGEMENTS	iii
ABSTRACT	iv
LIST OF TABLES	xi
LIST OF FIGURES	xii
LIST OF ABBREVIATIONS	xiv
DEFINITIONS OF TERMS	xv
CHAPTER 1: INTRODUCTION AND BACKGROUND	1
1.1 Introduction to the Study	1
1.2 Background to the Study	1
1.2.1 The early church of United Apostolic Faith Church.....	2
1.2.2 Differentiation between UAFC and AFM.....	2
1.2.3 Transition of the United Apostolic Faith Church.....	3
1.2.4 Renewal of the United Apostolic Faith Church.....	4
1.2.5 Leadership structure and new challenges of the UAFC.....	5
1.3 Problem Statement	6
1.4 Significance of the Study	8
1.5 Research Objectives	8
1.6 Research Questions	8
1.7 Delimitations and Limitations	9
1.7.1 Delimitations.....	9
1.7.2 Limitations.....	10
1.8 Theoretical Framework	10
1.8.1 Trait theories of leadership.....	11
1.8.2 Style theories of leadership.....	11
1.8.3 Contingency theories of leadership.....	12
1.9 Outline of Chapters	13

CHAPTER 2: LITERATURE REVIEW	15
2.1 Introduction	15
2.2 Defining the Notion of Leadership	15
2.3 Theocentric View of Servant Leadership	18
2.4 A Pauline Theology of Cross-Cultural Leadership	21
2.5 The Administrative Leadership and People Management of Moses	24
2.5.1 Characteristics of Moses as a great leader.....	25
2.5.2 The management skills and competencies of Moses.....	27
2.5.3 Moses leading in difficult times.....	29
2.5.4 Transition of leadership from Moses to Joshua.....	32
2.6 The Theological Exposition of the Full Range Model of Leadership	33
2.6.1 Transformational style of leadership	34
2.6.2 Transactional style of leadership.....	36
2.6.3 Laissez-faire style of leadership.....	38
2.7 The Crisis of Hierarchical Structures and Autocratic Leadership	39
2.7.1 Hierarchical structures.....	39
2.7.2 Autocratic leadership.....	40
2.8 Leadership Succession in the African Independent Churches	42
2.8.1 The Nazarite Church – iBandla lamaNazaretha.....	42
2.8.2 The Zion Christian Church.....	43
2.8.3 The International Pentecost Holiness Church.....	44
2.9 Practical Church Leadership: <i>The South African Kairos Document</i>	46
2.9.1 Critique of state theology.....	47
2.9.2 Church analysis.....	48
2.9.3 Church reformation.....	51
2.9.4 Church action.....	53
2.10 The State of Church Leadership During Covid-19 Pandemic	54
2.11 New Paradigm for Effective Church Leadership in the 21st Century	57
2.11.1 The dichotomy of traditional and progressive models of leadership	57
2.11.2 Organizational change and people development.....	58
2.11.3 Self-interest vs the common good of the people.....	59
2.11.4 Women involvement in leadership.....	63
2.11.5 Conclusion.....	64

CHAPTER 3: RESEARCH METHODOLOGY	66
3.1 Introduction	66
3.2 Research Method and Design	66
3.3 Exploratory Sequential Design	68
3.4 Data Collection and Analysis	68
3.4.1 Conducting the fieldwork.....	69
3.4.2 Semi-structured interviews via Zoom.....	70
3.4.3 Survey research.....	71
3.4.4 Participant observation.....	71
3.4.5 Design of questionnaires.....	72
3.5 Population, Sampling Methods, and Purposive Sampling	72
3.5.1 Population.....	72
3.5.2 Sampling methods.....	73
3.5.3 Purposive sampling.....	74
3.6 Ensuring Validity and Reliability	75
3.7 Ethical Considerations	76
3.7.1 Informed consent.....	77
3.7.2 Right of privacy.....	77
3.7.3 Management of information.....	77
3.7.4 Beneficence.....	78
3.8 Conclusion	78
CHAPTER 4: DATA ANALYSIS AND FINDINGS	80
4.1 Introduction	80
4.2 Dispersion and Background of the Participants	80
4.2.1 Survey questionnaires participants.....	80
4.2.2 One-on-one semi-structured interview participants.....	81
4.2.3 Participants breakdown.....	82
4.3 Demographic Breakdown of the UAFC in South Africa	84
4.4 Defining Denominational Leadership	88
4.5 Constitution, Policies and Procedures of the UAFC	92
4.6 UAFC Leadership Training and Development	98

4.7	Exploring Leadership Succession in the UAFC.....	105
4.8	Gender Parity in the UAFC Executive Church Council.....	109
4.9	Generational Mix in the UAFC Top Management Structures.....	112
4.10	The Anomaly in the UAFC Structural Composition.....	116
4.11	UAFC Inability to Implement Potentially Divisive Decisions.....	119
4.12	UAFC Leadership Vision for Growth.....	121
4.13	The Importance of UAFC Financial Wellness.....	125
4.14	Conclusion.....	127
	CHAPTER 5: CONCLUSIONS, SUMMARY AND RECOMMENDATIONS.....	128
5.1	Introduction.....	128
5.2	Conclusions of Chapters.....	128
5.3	Summary of Findings.....	130
5.4	Limitations of the Study.....	138
5.5	Recommendations to the United Apostolic Faith Church.....	139
5.6	Future Research Options.....	141
5.7	Final Remarks.....	142
	BIBLIOGRAPHY.....	143

LIST OF APPENDICES

Appendix A: Request for Permission from United Apostolic Faith Church for purposes of conducting the study.....	166
Appendix B: Approval from United Apostolic Faith Church to conduct the study...	167
Appendix C: Letter requesting individuals' participation in a research project.....	168
Appendix D: Consent form for participants.....	171
Appendix E: Thank you letter to the United Apostolic Faith Church and participants.....	172
Appendix F: Survey questionnaire.....	173
Appendix G: One-on-one interview questions.....	178
Appendix H: Acceptance letter from the UNISA Ethics Committee.....	185
Appendix I: Editors Certificate.....	186
Appendix J: Plagiarism Report.....	187
Appendix K: UAFC Constitution 6 th Edition.....	190
Appendix L: UAFC Vision for Growth.....	224

LIST OF TABLES

Table 1	: UAFC Local Presbytery Breakdown by Race and Province.....	85
Table 2	: Ordained Officials in the United Apostolic Faith Church.....	86
Table 3	: Annual Demographics at a Glance. Source: United Apostolic Faith Church in South Africa.....	87
Table 4	: Generational Categories.....	113

LIST OF FIGURES

Figure 1	: Qualitative research process.....	67
Figure 2	: Source – Own work, based on Map of South Africa with provincial borders (2021).....	75
Figure 3	: Responses to the Question: What is your gender? (n=179).....	82
Figure 4	: Responses to the Question: What have you been ordained as? (n=179).....	83
Figure 5	: Responses to the Question: How long have you been a UAFC Member? (n=179).....	83
Figure 6	: Responses to the Question: How long have you been part of the UAFC GCC (n=179).....	84
Figure 7	: Responses to the Question: Are you satisfied with the UAFC Constitution in its current form? (n=179).....	95
Figure 8	: Responses to the Question: Are UAFC Policies and Procedures known and accessible to the General Church Council? (n=179).....	96
Figure 9	: Responses to the Question: The communication of the UAFC Policies and Procedures to the Local Presbytery Churches is it effective? (n=179).....	97
Figure 10	: Responses to the Question: The Leadership Skillsets of the Executive Council and/or Pastors within the UAFC is good and effective? (n=179).....	101

Figure 11	: Responses to the Question: UAFC pays more attention to leadership development of their Leaders and/or Pastors? (n=179).....	102
Figure 12	: Responses to the Question: Do you think there should be Policies that govern leadership succession within the UAFC? (n=179).....	107
Figure 13	: Responses to the Question: Does UAFC has the gender equality within its management structures? (n=179).....	111
Figure 14	: Responses to the Question: UAFC has the generational mix in the top management structures i.e., Executive Council? (n=179).....	114
Figure 15	: Responses to the Question: In your view has the United Apostolic Faith Church fully transformed from any form of racial segregation? (n=179).....	118
Figure 16	: Responses to the Question: According to you is the Executive Church Council of the UAFC able to make the most difficult decisions? (n=179).....	120
Figure 17	: Responses to the Question: Are you in agreement with the long-term strategic direction and vision of the UAFC? (n=179).....	123
Figure 18	: Responses to the Question: UAFC in South Africa is growing as a Denominational Church in Membership numbers? (n=179).....	125

LIST OF ABBREVIATIONS

- AFM** : Apostolic Faith Mission
- AIC** : African Independent Churches
- BBC** : Bethel Bible College – the theological college of the United Apostolic Faith Church.
- Covid-19** : A pandemic caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2).
- FRLM** : Full–Range Leadership Model
- GCC** : General Church Council
- IPHC** : International Pentecostal Holiness Church
- KD** : The South African Kairos Document (1985)
- LGBTIQ** : Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer
- MC** : Mainline Churches
- PCC** : Pentecostal–Charismatic Churches
- UAFC** : United Apostolic Faith Church in South Africa
- ZCC** : Zion Christian Church

DEFINITION OF TERMS

<i>African</i>	The term 'African' mean 'black African'.
<i>Church</i>	A specified Christian denomination or a group of Christian believers. A congregation.
<i>Denomination</i>	An assembly of religious congregations united by a common faith, name and usually under a single administrative and legal hierarchy.
<i>Executive Church Council</i>	Executive Church Council of the UAFC is responsible for the spiritual, temporal and financial well-being and progress of the Church throughout the South African Region and its Subsidiary Regions.
<i>General Church Council</i>	Is the highest governance body of the UAFC, comprising of the General Overseer, General Secretary, General Treasurer, and all ordained Apostles, Pastors, Evangelists, Assembly Leaders, Elders, and meet at least once yearly.
<i>General Overseer</i>	The head of the UAFC in any country who is elected by the General Church Council for a term of two years. He may stand for re-election without nomination as per the Constitution of the United Apostolic Faith Church South African Region (6th Edition).
<i>Leadership</i>	The combined team of local church office bearers, including the pastors, ministers, elders, deacons, or 'leaders' of other UAFC.

Ordination

Ordination is a formal acknowledgment and authentication of one's call to service ministry by God.

Pastor

A Pastor is a Christian leader who shepherds the proverbial flocks. Pastors are always ordained.

***Pentecostal
Charismatic
Churches***

Pentecostalism is a form of Christianity that emphasizes the work of the Holy Spirit and the direct experience of the presence of God by the believer.

***United Apostolic
Faith Church***

A Pentecostal Christian Church founded in 1912 by Pastor James Brooke who was a missionary from England.

CHAPTER 1

INTRODUCTION AND BACKGROUND

1.1 Introduction to the Study

The first chapter of the study aims to present the background which led to this research study as well as the research problem. Over the years, there has been a huge interest in understanding behaviours that leaders can assume to inspire their followers to cohesively advance the vision and purpose of the organisation.

Although leadership remains very broad and stretches to almost all human institutions globally, this study focuses on leadership that is relevant for the United Apostolic Faith Church in South Africa (UAFC). There has never been any research study that has extensively examined the leadership skills of the previous and current leaders at the UAFC to help understand the effectiveness of their denominational leadership skills in the 21st century.

The United Apostolic Faith Church as one of the oldest denominational Church in South Africa is not growing relative to population growth. This research study will investigate whether or not the leadership of the United Apostolic Faith Church has been visionary and effective over the years. It will begin with background information on the United Apostolic Faith Church. The Problem statement, significance of the research study, delimitations, limitations, and a theoretical framework will comprise chapter one.

1.2 Background to the Study

The research study outlines the foundation of the United Apostolic Faith Church leadership founded by the Missionary Pastor, James Brooke, in the early 19th century in South Africa. The focus of this study is on the practical theological exploration of leadership practices and its impact in the United Apostolic Faith Church leadership practices from 1994 to 2020.

1.2.1 The early church of United Apostolic Faith Church

In 1909 a young London City Missionary had moved to the seaside town of Bournemouth, in the south of England to take over his first pastorate in the Baptist Church there. He was married and then had two young children, a girl and a boy. He was keen to see his ministry blessed and the work of the Lord progress both numerically and spiritually. To this end he had commenced a series of sermons based on New Testament teaching and experience as given in the Acts of the Apostles, though he himself had little experiential knowledge of what he was soon to discover.

The spiritual hunger and thirst became almost unbearable, so much so that he could not continue in the ministry unless God met his spiritual need. Such was the yearning of his soul. This young minister was James Brooke, born in 1885, who was, in later years to become the founder of the United Apostolic Faith Church (Jenkins 2009).

Pastor James Brooke left England on February 10, 1912 and arrived in Cape Town, South Africa, seventeen days later; then entrained for the 1 400 kilometres journey to Johannesburg. He met up with Pastor Isaac Ramalepe in the then Northern Transvaal who became the first African Pastor of the United Apostolic Faith Church in 1912.

The early years in South Africa began on the lowest rung of the ladder, but in 1938, Pastor James Brooke's son, Leonard R. Brooke took over from his father to continue the work his father had begun, and today the United Apostolic Faith Church has now spread into other African countries, including Botswana, Democratic Republic of Congo, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe (Jenkins 2009).

1.2.2 Differentiation between United Apostolic Faith Church and Apostolic Faith Mission

The researcher has to lay one more foundation in introducing the United Apostolic Faith Church, and that it is the stream of Pentecost that flowed from Azusa Street in Los Angeles and had an impact in Southern Africa. This came about through the

ministry of John G. Lake, who in 1891 had been ordained into ministry in the Methodist Church.

In the 1890s John G. Lake became a deacon under the ministry of John Dowie. In 1907 Lake was called to mission work in South Africa (Jenkins 2009:4). There, hundreds of miracles and healings took place, and the work that was to become known as the Apostolic Faith Mission (AFM) was born. George Hitchcock was involved in the Lake's miracle meetings and was ordained in 1909 as a missionary to the Eastern Cape before being sent to be the first permanent Pentecostal missionary based in Bulawayo, Zimbabwe (then Rhodesia). George Hitchcock met and teamed up with James Brooke and together they joined forces to reach the people of southern Africa for God, and to grow the formation of the United Apostolic Faith Church. Pastor George Hitchcock became the first General Secretary of the United Apostolic Faith Church.

The forms of worship between the United Apostolic Faith Church and Apostolic Faith Mission are similar. The United Apostolic Faith Church believe in immersing a person once when conducting water baptism, whilst Apostolic Faith Mission believe in immersing a person thrice when conducting water baptism. They both believe that speaking in unknown tongues is the evidence of being infilled with the Holy Spirit. The United Apostolic Faith Church and the Apostolic Faith Mission are two independent churches with no governing relationship.

1.2.3 Transition of the United Apostolic Faith Church

Before 1994 the United Apostolic Faith Church was categorised into three main sections, namely the African, the Coloured, and the White sections. This separation according to colour lines was a consequence of racial discrimination and segregation in South Africa. At its inception the United Apostolic Faith Church was a multiracial church, however through influences of the political dynamics of the time it became divided along racial lines. There was an unequal distribution of power and responsibilities among the three racial groupings of the United Apostolic Faith Church, with the white section being dominant (Kgatle 2017).

White missionaries of the United Apostolic Faith Church were appointed as overseers of the indigenous African Pastors. Indigenous African Pastors were barred from partaking in the Executive structures of the United Apostolic Faith Church. Indigenous African people were not allowed to have the United Apostolic Faith Church membership. Unlike their White counterparts they were just regarded as supporters of the Church. As the result of their dissatisfaction with the *status quo* many of the indigenous African pastors of the United Apostolic Faith Church took the decision to start their own churches (Kgatle 2017).

1.2.4 Renewal of the United Apostolic Faith Church

Amongst other unfortunate aspects of the enforced apartheid system was the separation of various people of the country and this separation was reflected in the separate Church structures. This was not acceptable to the Lord and to many people, that things should continue like that. After all He had designed a multi-racial church (Colossians 3: 11) and a fully multiracial heaven (Revelation 7: 9).

In 1996, the United Apostolic Faith Church under the leadership of Apostle Bill Anstruther as the General Overseer, elected in 1987 by the General Church Council which excluded African and Coloured Pastors, was to lead the first challenge of uniting the Church. Up until that time the United Apostolic Faith Church had three totally separate sections of the work: African, Coloured and White, each with its own constitution and separate structure, although the White General Church Council had the final authority over the whole Church (Jenkins 2009).

The White Executive Church Council agreed that it was time for a change and a meeting was convened at the Johannesburg City Hall with representatives from all sections of the Church to discuss a new united constitution. The project was greeted with enthusiasm by most and a new constitution was drafted combining the three sections of the United Apostolic Faith Church.

In the year 1997, the draft constitution was approved by each of the groups and for the first time a combined General Church Council was convened and a combined Executive Church Council was elected by all the church officers present. For the first

time, the General Overseer and the General Secretary were truly recognised and appointed by the whole church (Jenkins 2009:83).

1.2.5 Leadership structure and new challenges of the United Apostolic Faith Church

Many church growth practitioners posit that there is a solid connection between leadership and church growth (Maxwell 2019; Hybels 2002; Warren 1995). It has been proven through research that a leadership skillset that encompasses specific traits, styles and behaviours is required for effective church leadership (Baloyi 2020).

The existence of the number of leadership definitions notwithstanding, the overarching fact is that leaders inspire other people to attain a common goal. According to Kouzes and Posner (2007), when a denomination has bought into the vision of a leader they trust, they will make huge sacrifices to ensure that the vision is realised. Subsequently it is the leader's responsibility to then galvanise the said denomination through various motivational measures to ensure that together they achieve this vision.

The governance of the United Apostolic Faith Church is carried out by Councils and Presbyteries. The highest decision-making body of the United Apostolic Faith Church is the General Church Council. The General Church Council is composed of the General Overseer, General Secretary, General Treasurer, Apostles, Pastors, Evangelists, Assembly Leaders, and Elders; and meet at least once a year, at the time agreed upon by this Council. The General Church Council annually elect seven additional members to sit on the Executive Church Council.

The Executive Church Council comprises of the General Overseer, General Secretary, General Treasurer and the seven other officers elected by the General Church Council. All Apostles by virtue of their office, sit on the Executive Church Council and have power to vote. Local churches are organised into a District Presbytery, wherein the District Presbyteries in a particular Region form the Conference Presbytery (United Apostolic Faith Church 2015).

All United Apostolic Faith Church pastors are expected to have leadership qualities, behaviours, and traits to assist in the growth of the church. More than 109 years later,

the United Apostolic Faith Church as a denomination, is still battling with fundamental concepts of visionary and transformational leadership. Most denominational churches in South Africa today are experiencing similar leadership challenges resulting in very limited growth or even decline.

In order to determine this, this research study will:

- 1) investigate the growing church denominational leadership predicament within South Africa,
- 2) analyse various paradigms of denominational leadership within the religious fraternal,
- 3) conduct empirical research on the United Apostolic Faith Church in South Africa,
- 4) explore normative perceptions of leadership within the African Independent Churches, and
- 5) develop a revised process for the United Apostolic Faith Church to help it become an even more effective denomination for producing authentic Christian visionary leaders.

The researcher trusts the key findings of the study will pinnacle the paramountcy of visionary leadership and the opportunity to change the whole system for most denominational churches.

1.3 Problem Statement

Maxwell (2013) and Kumar (2011) posit that, the design of a research problem is the initial and significant step of the research process. This presents the need to define all used concepts and variables (Bless, Higson-Smith & Kagee 2006; Maxwell 2013). Additionally, problem identification is regarded as an initial endeavour to influence and design the problem (Fouche & De Vos 2005).

The background of the study highlighted the seemingly oblivious church leadership crisis of the United Apostolic Faith Church. The United Apostolic Faith Church today is experiencing leadership challenges resulting in very limited growth in totality. This postures a huge threat to the future of the church and its sustainability based on the current observation.

Any institution or organization that faces leadership crisis, is likely to dwindle. These challenges boil down to the question of leadership relevance for the church growth and its sustainability in post-apartheid South Africa. The United Apostolic Faith Church leadership is concentrating their commitment on caring for those who are already devoted followers of the gospel instead of evolving into mission work and visionary leadership style that is growth-oriented.

The problems of leadership that predominantly exists throughout the United Apostolic Faith Church are:

- Growth is setting acrimonious requirements on church leaders in some areas.
- Over-working church leaders who attempt to execute every task and unilaterally decide on everything is discouraging the United Apostolic Faith Church in some areas.
- Non-working church leaders who are conceding to the demise of the United Apostolic Faith Church in some areas.
- Unqualified church leaders who are incompetent in their leadership is a hinderance in the United Apostolic Faith Church.

This research shall considerably review these and other associated problems, in addition to that, analyse the practical theological assessment of leadership and its impact on the United Apostolic Faith Church leadership practices from 1994 to 2020.

1.4 Significance of the Study

The research study focus is on the real-world problem that United Apostolic Faith Church denomination faces in exploring and understanding the real challenges and their impact on the church growth in South Africa. This study will contribute to a greater apprehension of a growth-oriented and visionary leadership style of church leaders that is effective and impactful on personal, educational, denominational, and missiological levels.

The researcher is a member and lead pastor of the Church under study. To the researcher awareness this is the first academic study that has ever been conducted for the United Apostolic Faith Church.

1.5 Research Objectives

The subsequent definitive research objectives are outlined:

- a) To diagnose the holistic leadership problem within the United Apostolic Faith Church denomination in South Africa, in order to understand the current situation.
- b) To develop the effective and efficient visionary church leadership strategy that will improve methods of the church growth and sustainability of the denomination.
- c) To draw up an effective church leadership structure and procedures of the United Apostolic Faith Church denomination.

1.6 Research Questions

The subsequent research questions are aspired to be explained by this research study:

- (i) What is a descriptive vision picture of the future for the United Apostolic Faith Church?

- (ii) What kind of leadership exists among the United Apostolic Faith Church?
- (iii) What are some of the prominent challenges of the United Apostolic Faith Church leadership and what are contributory reasons to these challenges?
- (iv) What is the desirable visionary Christian leadership and its effective impact in the United Apostolic Faith Church?
- (v) How many United Apostolic Faith Church pastors and how many of them went to the Bible College. Also, how many members does the United Apostolic Faith Church currently have?

It is envisaged that these research questions will lead the study to yield better results and models that can assist the church.

1.7 Delimitations and Limitations

1.7.1 Delimitations

The delimitations of a study are those characteristics that arise from limitations in the scope of the study (defining the boundaries) and by the conscious exclusionary and inclusionary decisions made during the development of the study plan (Simon & Goes 2013). Unlike limitations, which flow from implicit characteristics of method and design, delimitations result from specific choices by the researcher. Among these are the choice of objectives and questions, variables of interest, the choice of theoretical perspectives that were adopted, the paradigm (qualitative/quantitative/mixed), the methodology, the theoretical framework and the choice of participants.

This research study will be delimited to three of the nine provinces of South Africa, and to the United Apostolic Faith Church. These limitations were put in place to keep the study manageable, since the United Apostolic Faith Church has footprint in all nine provinces of South Africa and in eleven other African countries.

1.7.2 Limitations

The limitations are potential weaknesses in a study that are mostly out of the researcher's control but could affect the study outcome (De Vos, Strydom, Fouche, & Delport 2005). They limit the extensity to which a study can go, and sometimes affect the end result and conclusions that can be drawn. Every study, no matter how well it is conducted and constructed, has limitations. Various practical alternatives of methodology and study design have distinct limitations restricting the extensity to which a study can progress, and occasionally influence the end result and conclusions that can be drawn (Simon & Goes 2013).

This researcher anticipates the following limitations throughout the research process:

- Lack of prior research on the subject study within the United Apostolic Faith Church. The researcher acknowledges and propose further research studies.
- This study is depended on respondents being open and honest in their answers and is depended on support from the United Apostolic Faith Church leadership at the Executive Church Council level.
- With the unprecedented times of Covid-19 pandemic in the World including South Africa, movement and fieldwork for gathering data might be a huge challenge.

1.8 Theoretical Framework

The speedy rate of change in organisations has made leadership an intrinsic factor of management. The existence of the number of leadership definitions notwithstanding, the overarching fact is that leaders inspire other people to attain a common goal. Different theoretical approaches have emerged in process of researching leadership. In the development of management thinking on leadership, three approaches in particular have been prominent: *trait theories*, *style theories*, and *contingency theories*.

1.8.1 The trait theories of leadership

The trait theories of leadership emanate from the early 20th century with the development of psychometric assessment procedures. These trait theories presented a belief that effective leaders are made up of their own distinctive personality and personal qualities. The insinuation for management is that leaders cannot be trained and developed but are chosen for leadership. This simply means – leaders are born, and not made (Fleenor 2006).

As a result, an avalanche of research was conducted to purposefully ascertain the personal characteristics of traits assimilated by successful leaders. Numerous studies have identified very many different traits; however, only a relatively few were common to different studies. A consensus exists that astuteness, initiative, self-confidence, and alignment for success and interpersonal skills are important, although there is no general agreement on the comparative significance of these attributes. (Fleenor 2006)

1.8.2 Style theories of leadership

The fundamental disparagement of the trait theories of leadership is that effective leaders are determined by their behaviour in preference to their psychological characteristics. This disparagement brought about the style theories of leadership, which intends to ascertain the most influential approach for leaders to behave towards their subordinates. (Khan, Zakeer, Nawaz & Khan 2016)

Subsequent to considerable research conducted on leadership styles, a common conclusion was made that leadership styles vary on two proportions. These proportions are outlined as *concern for task* and *concern for people*. Leaders that are task-oriented are more bothered about successfully completing any undertaken task and display maintaining standards. Whilst leaders that are people-oriented are more bothered with establishing healthy working relationships and are, for example, interested in the welfare of their team, they are accessible and welcoming and they keenly acknowledge suggestions. (Khan. *et al.*, 2016)

One of the style theories of leadership that is extensively recognised is called the Managerial Grid of Blake and Mouton (Blake, Mouton & Bidwell 1962). This locates managerial styles on two proportions called *concern for production* (task) and *concern for people*. Blake and Mouton's theory asserts that leaders who are most effective they demonstrate a high bearing for both production (that is, task) and people. Like other style theorists, Blake and Mouton argued that this style is most effective irrespective of the circumstances.

1.8.3 The contingency theories of leadership

The notion that there was one best style of leadership was later challenged by research findings. This challenge led to the successful emergence of the contingency theories of leadership, which suggest that what encompasses leadership style that is effective is dependent upon the situation. Fiedler (1967) is a pioneer of the contingency theories of leadership. Fiedler entrenched the findings of the two proportions of style theories of leadership: *task-oriented* leaders and *people-oriented* leaders. Nonetheless, he went further and asserted that a task-oriented style will be relevant and favourable in some situations at the same time a more people-oriented style of leadership will be relevant and favourable in others.

Fiedler asserts that the relevant style of leadership relies on how favourable the situation is; and the test for favourableness relies on three fundamentals. These three fundamentals are:

- The extent to which group members like and trust the leader.
- The extent to which tasks are clearly defined and structured.
- The degree to which the leader punishes and rewards the group (through pay, dismissals and so on).

The practical implications of the contingency approach are that effective leadership style is dependent upon the situation faced. However, there has been clashing views

on how to attain this. Fiedler asserted that the leadership style and characteristic of an individual that is systematically sturdy and highly onerous is difficult to transform or adapt. Effort should therefore be concentrated on altering the situation to be favourable, in order to enhance the fit between the leader and the situation.

Hersey and Blanchard (1988), who are also contingency theorists, have a different view and argue that the effective leaders can adapt their style of leadership to the situations. It is likely that the truth lies somewhere between these positions. Certain leaders with their leadership styles may be adaptable, whereas others, may be inflexible leaders who would rather manage the situation to suit their particular style of leadership.

Its popularity notwithstanding the contingency theories of leadership is not without castigation. Gill (2011) asserts that the two pivotal castigations of these theories are that they do not factor in the position of the leader or manner in which their leadership styles change. Whist these theories factor in the critical role of situations, they fail in explaining the different variations in leadership styles. They do not explain how leaders can transform or adapt their leadership style in response to different situations or group dynamics.

1.9 Outline of Chapters

The structure of this research is categorised into the subsequent five chapters:

Chapter 1 – Introduction and Background

The focus of this chapter is on the introduction and provides an account of the background, and the general direction of the research study. The chapter also outlines the problem statement, justification or rationale for the study, objectives and questions of the research, and clarification of key theoretical concepts.

Chapter 2 – Literature Review

This chapter will begin by developing a theological framework (ecclesiology) within which to understand the visionary leadership and its effective impact on the church. Also, to explore the trait theory of leadership, Pauline theology of church leadership,

effectiveness of cross-cultural leadership and church growth, servant leadership, hierarchical leadership, and transformational leadership. The researcher will also look into the unprecedented challenges of Covid-19 pandemic on church leadership.

Chapter 3 – Research Methodology

The focus of this chapter is on the research method and design, the description of the researcher and the usage of the qualitative research process. Data collection and ethical considerations, how will validity and reliability be achieved.

Chapter 4 – Data Analysis and Findings

This chapter will concentrate on the research findings that will emerge from the fieldwork, interviews, observations, documentary sources, case studies, and surveys. These findings will be presented, discussed, compared, and constructed within the existing literature relevant to visionary church leadership and its effective impact in relation to the United Apostolic Faith Church.

Chapter 5 – Conclusions, Summary and Recommendations

The focus of this chapter is to present conclusions, a summary of the key findings, limitations, and will evaluate whether the main research questions have been answered and whether the research aim has been achieved.

Recommendations to the United Apostolic Faith Church will be drawn and recommendations for further research will be discussed.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The aim of this chapter is to enter into theological exploration of church leadership with an emphasis on how it relates to the growth of the church. The focus is on the practical theology as it relates to this study covering the following areas:

- a) Defining the Notion of Leadership
- b) Theocentric View of Servant Leadership
- c) A Pauline Theology on Cross-Cultural Leadership
- d) The Administrative Leadership and People Management of Moses
- e) The Theological Exposition of the Full Range Model of Leadership
- f) The Crisis of Hierarchical Structures and Autocratic Leadership
- g) Leadership Succession in the African Independent Churches
- h) Practical Church Leadership: *The South African Kairos Document*
- i) The State of Church Leadership During Covid-19 Pandemic
- j) New Paradigm for Effective Church Leadership in the 21st Century

2.2 Defining the Notion of Leadership

This section defines the notion of leadership and its multiple meaning for many institutions or organisations. While leadership is understood as a broad concept across institutional and organisational cultures, its aim boils down to growth and inspiration through ethical principles of human relations. According to Baloyi (2020:1) “leadership is vital and gives a competitive edge to any organization in the world”.

The research on leadership has advanced over time with a focus becoming on behaviour and personality style, the group process, and the leadership context. Leadership is about identifying other people’s abilities while delivering out their best potential (Baloyi 2020:2). Scholars such as Drury (2003) acknowledged leadership as the exertion of influence, a power relationship, an instrument of accomplishing set

goals, or the beginning of structure. Leaders are supposed to be change agents due to the constant organizational changes influenced by internal and external situations.

According to MacGregor Burns as cited in Udogu (2007), points out that the critical role of leaders is that:

The concept of leadership is realised when people with common motives come together in conflict or competition with others, in order to appease the followers' motives. This is done for the realization of mutually held goals of both leaders and followers (2007:31).

In agreement with the above quote, churches are not different nor exempted from this kind leadership. Church leaders need to apply sound leadership theories to successfully lead people and organizations. Conventional leadership is when a leader is formally or informally responsible for a cohort to attain a desired goal. Conventional leaders also coordinate efforts to attain such a goal (Kouzes and Posner 2003). While conventional leadership can easily be understood, spiritual leadership is not easy to decipher.

Many have struggled to define the notion of leadership. Bass (1990) submits that leadership is central to the dynamics of any group. Other definitions of leadership are the exertion of influence, a power relationship, an instrument of accomplishing set goals, or the beginning of structure. (Northouse 2013). According to Aritz, Walker, Cardon, & Li (2017) the majority of delineations characterize leadership as an influential, systematic process for achievement of a common goal within a group.

Perhaps a most illustrative sign of a number of attempts to describe leadership can be found in a number of leadership theories that exist in literature. Stogdill (1974) suggests that there are myriad definitions of leadership concepts out there. Northouse further submits that current literature contains no fewer than 65 leadership theories (Northouse 2007:2).

The 20th century was characterized by an emergence of interest in cultivating leadership. The developments of various leadership theories such as transformational

(Bass 1985), transactional (Berne 1963), behavioral, trait leadership theories provided a framework from which this knowledge could be applied to the church. Given the fundamental disparities in approaches to leadership, it appeared as though a lot of compromise had to be made in order for there to exist a certain degree of resonance between these theories and the Bible.

Other leadership theories such as servant leadership have significant similarities to Biblical leadership (Greenleaf 1977). Clark (2008), however, alerts of the inherent dangers of simply assimilating these leadership theories into a Biblical philosophy of leadership. According to Frank (2006) there is a danger of beginning to explore these leadership theories on an incorrect basis. General leadership theories' first point of departure is establishing a predetermined desired outcome. Leadership definition is therefore linked to a measurable goal. When one integrates these leadership theories in defining Christian leadership theology, it is likely that constituent increase, financial increase, or an amalgamation of both become success indicators. Such a leadership theory does not have as its basis the fundamental question of whether spiritual growth and conversion has been accomplished. The focus is on the superficial growth of the church that manifests itself in terms of numbers of parishioners and consequently a larger purse for the church.

While some of small churches have successfully influenced communities and parishioners in areas they operate in a meaningful way, their size renders their contribution virtually invisible. Conversely, society is obsessed with mega churches that moved from rags to riches within a short space of time, this preoccupation with superficial success is what leads many churches to adopt a general theory of leadership rather than theory that has its basis on Scripture. It is important to disclaim that this researcher does not suggest that mega churches using general theories of leadership are not scriptural nor is it suggested that there is a distinct intrinsic favour that comes with mediocrity.

In summary, general leadership theories can be useful within a Christian context. However, the downfall of these theories is that they are in most cases dependent on material and/or superficial deliverables. Those deliverables are axiomatically different to outcomes that have a spiritual basis and are inborn in every follower of Christ. This

researcher consequently submits that if a leadership theory has as its main preoccupation increased numbers that ultimately leads to increased revenue accompanied by obscene opulence it cannot be considered as Christian leadership. Allowing general leadership theories to usurp Christian revelation undermines the fundamental basis of faith and conversion.

Gortner (2009:121) provides useful insights of leadership habits garnered from the conventional leadership practices that are relevant to Christian leadership these included behavioral, interpersonal, emotional savvy, mental, directional and creative habits of teamwork.

It is therefore important for churches like the United Apostolic Faith Church to establish a leadership theory that encapsulates both general leadership practices and scriptural values. The notion of servant leadership is the most apt theory that needs further elucidation and interrogation for the purpose of this research study.

2.3 Theocentric View of Servant Leadership

The notion of servant leadership was introduced in 1970 by Robert Greenleaf. A servant leader is defined as a leader who leads by being a “servant first” (Greenleaf 1977:13). This is a leader whose main preoccupation is empathy and concern for the welfare of his followers (Northouse 2019:227).

Since that time, the construct has been further developed and measurements created and tested. Spears (2009), as one example, developed ten characteristics of a servant leader. They include cognisance, compassion, attentiveness, convincing, restore, visionary, oversight, people development, building community and conceptualization. Liden, Zhao, Wayne, and Henderson (2008) suggested another list, consisting of conceptual skills, creating value, equipping, emotional restoration, growing subordinates towards success, and ethical behaviour. In essence, these two examples are ways to “operationalize servant leadership to outline what it really stands for” (Huizing, Burchard, Hamstra, Scuringa, & Kliuchnikov 2019:3). Spears (2010:11) argued that “Greenleaf’s pronouncement on servant leadership is progressively getting traction”. From Western perspective, servanthood was expressed by the

example of Jesus Christ. Matthew 20:28 supports this assertion with an interpretation of servanthood which states that Jesus came to serve and not to be served, and to give His life to save many people (Huizing *et. al.* 2019:22).

The culture of the Kingdom of God from a Christian perspective produces and defines the concept of servanthood. Robert Greenleaf was not original with this idea. Still, the Christian church and its teaching also exist in a cultural environment and resemble the culture in which they were developed. Orthodox Christianity resembles more of oriental culture with its emphasis on mystery of God, Catholicism is characterized by strict hierarchical structure, and Protestantism is based on individual responsibility of each member of human race before God; and this is just a tip of an iceberg of how cultural paradigm shapes Christian practices.

Gender, faith, culture, ethnicity, education, and socio-economic status construct everyone's approach to life and leadership. Bordas (2013:97) asserts that world-view of groups is influenced by their cultural orientation. Additionally, Northouse (2019:233–235) posits that servant leadership does not occur in isolation but is influenced by the culture of the organisation. There are number of important contributing factors to understanding servant leadership and it is vital to explore the praxis of servanthood in distinct cultural settings.

Over the years servant leadership has gained global recognition and has informed and been informed by a myriad of cultures across the globe (Gandolfi & Stone 2018:264). Servant leadership finds resonance in teachings of esteemed leaders such as Dr Nelson Rolihlahla Mandela and Archbishop Desmond Tutu, who used the servant leadership theory to bring peaceful transition to South Africa. Greenleaf (1977:142) submits that business leaders are required to serve society ahead of profit generation. Business must strive to be beneficial to the people in addition to providing quality service and products to its customers.

What follows below are the characteristics of Servant Leaders and Servant-led Organisations:

- They must be empathetic and receptive to the needs of people.
- They offer development to people by offering learning opportunities and modelling suitable behaviour.
- They value diversity and are strong in building communities through collaborative efforts.
- They have integrity and are dependable and they value transparency.
- They are visionaries who are able to strategize on how to achieve set goals.
- They are consultative in making decision that affect others.

Although there are similarities between *transformational and servant leadership* – servant leadership is leader focused (Patterson 2003). In transformational leadership the organisational objectives take priority; whilst in servant leadership people are highest currency relative to organisational results. Farling, Stone & Winston (1999:3) posits that:

servicing is not the means by which to get results, but the behaviour of servicing is the result.

Servant leadership continues to be an inherent-based theory of leadership because little tangible validation of servant-leader behaviour exists. Servant leadership theory is crucial for the church as it epitomises the life of Jesus Christ who sacrificed heavenly glory and came to earth to be crucified for mankind's transgressions. He later built the church by teaching His disciples the spirit and value of servant leadership so that they can spread the gospel to all the ends of the earth.

The notion of serving is Biblical, which is why it is easy to draw parallels between servant leadership and Christianity (Atkinson 2014). Atkinson (2014:147) further

submits that servant leadership does not imply serving God, but implies completely serving the people they are leading.

Agosto (2005) in his writing has assisted in forming a Biblical view on servant leadership. He posits that, according to the Bible a religious leader responds to a particular need. In responding to this need, he uses a style or approach that is flexible. He also assumes a contextual approach that takes into cognisance the needs of the community he is serving (Agosto 2005:9). Agosto raised two significant elements, first, a leader must be flexible and his leadership must be contextualized.

There can be little doubt that the primary reason servant leadership has received traction within the church is its suitability to dynamics that exist in the church. A church by its very nature is an instrument of service and its preoccupation should be on bettering the lives of people that live in the community the church is situated in.

2.4 A Pauline Theology on Cross-Cultural Leadership

One of the most credible leaders and monotheists who exemplified the spirit of sound leadership was Apostle Paul; it is only prudent that the thesis attempts to do a brief exegesis about his cross-cultural style of leadership.

According to Acts 21:39, Apostle Paul was a Jewish man and a citizen of Tarsus in Cilicia. He was educated in Jewish religion, literature and culture (Capes, Reeves, & Richards 2017). Debatably, his childhood was in Jerusalem. From the text in Acts 22:3 it is clear that while Apostle Paul was a citizen of Tarsus, brought up and studied in Jerusalem. Him being raised in Jerusalem or relocating there in his formative years, is a clear indicator that Jerusalem is where Apostle Paul spent his influential early years (Bruce 1988).

Apostle Paul was a Diasporic Jew residing in Tarsus (Acts 11:25). He was also a Greek literature scholar (Porter 2016; Barnett 2008; Hengel & Deines 1991; Acts 11:25). Being an active Jew living in a Greek environment is testament to Apostle Paul's mixed cultural identity. Some scholars contend that due to other cultures being ingrained in him because of his upbringing, Apostle Paul was not a cross-cultural

leader (Raiter 1999). While other scholars posit that Apostle Paul's multiple identity was formed by his experiences in complex diverse cultures (Hodge 2005). However, it is worth noting that some scholars submit that labelling Apostle Paul as a multi-cultural leader dilutes his Jewish identity and living together with the struggles associated with this, such as those he encountered when engaging Gentiles in Ephesus and Philippi (Acts 16:20–23; Acts 19:24–41, Campbell 2012).

In a globalized world leaders across are finding it difficult to manage their teams in a world of diverse cultures. Engagements that were previously considered straightforward are now proving to be a lot more challenging largely because leaders now have to deal with multi-cultural teams who bring their own perceptions and expectations. Simply put cross-cultural leadership is the competence of leading people from diverse cultures, attitudes and behaviours for the pursuit of a common goal.

The cross-cultural leadership methods from Apostle Paul's life and ministry spanned nations, languages, and subgroups. Apostle Paul is known by biblical scholars to be one leader who was very powerful in the early church, to an extent that many leaders admire his leadership practices (Newton 2018; Lokkesmoe 2017; MacArthur 2010). In order to appreciate Apostle Paul's cross-cultural leadership, it is important to first recognize his upbringing and contextualize his ministry.

Throughout his ministry, Apostle Paul was faced with various cultural differences. He even encountered these cultural differences within the synagogue through addressing a mixed Jewish and Gentile audience (Dunn 2016; Plummer and Terry 2012; Acts 12; Acts 13:26, 43; Acts 17:4, Acts 18:4). These cultural differences often led Apostle Paul to have overt disagreements within the church (Elmer 2006; Acts 15). Apostle Paul also spent time in other cities that were influenced by Greek philosophy and had multiple divinities. As a result of Apostle Paul spending time in other places besides the synagogues, he was able to encounter other cultures that were pervasive in public places and outside the city gates (Acts 17:17, Acts 16:13).

According to Ledbetter & Banks (2016:18), leadership is ensuring that followers understand the organizational vision and values in a manner that is attainable and measurable. In order to achieve this objective alliance of people must be created and

their passions should be aligned to carry out the vision (Northouse 2018; Haley 2013; Winston & Patterson 2006; Kotter 2012).

Apostle Paul in his cross-cultural leadership style was able to align his followers to the vision and values of Jesus Christ by preaching the gospel of repentance. Subsequent to Apostle Paul having aligned his followers to the vision and values of Jesus Christ, he proceeded to plant churches with his disciples, to disseminate the message of salvation to others. Apostle Paul then worked with these coalitions of people, developed them and then handed over the responsibilities of leadership to others like Timothy and Silas (Plummer & Terry 2012, Bock 2007; Polhill 1992; Acts 20:28). Apostle Paul chose elders and prayed for them for each church he established, these were men who had trusted the Lord (Elmer 2006, Acts 14:23). After he had developed leaders like Timothy and Erastus he then sent them out to preach the Gospel (Acts 19:22, Schnabel 2016).

Apostle Paul's ministry was solidly based on leadership development. The primary purpose of all leaders should be to develop other leaders to accomplish the purpose of advancing the vision of the organization (Plueddemann 2009). Christian leadership development is central to the fulfilment of the Great Commission in the ministry. Turner says, the leader's fundamental responsibility is to reproduce himself in others (Turner 2008).

The impact of cross-cultural leadership is when a leader inspires people from different cultural settings to build a community with a common purpose and then equip them to attain a persuasive vision of faith (Lingenfelter 2008). Lingenfelter (2008) elucidated that the building of a community with a common purpose does not come without its challenges because one has to navigate the minefield of reconciling people from different worldviews.

A cross-cultural leader must have a robust biblical foundation to strengthen him in times when a myriad of cultural differences come to an unavoidable worldview clash. A leader who is well versed in cross-cultural leadership will be able to know how and when to adjust the message to evolving situations within the church, while fastidiously holding on to a predetermine goal. The cross-cultural leader must build relationships

and be familiar with prevailing group issues in order to properly engage with disgruntled members within the organization. By building these relationships leaders will have the integrity to harmoniously influence the group into achieving set goals. According to Akin and Pace (2017:80) this philosophy of leadership is called “incarnational”; this is when a leader engages these different cultural views with love and humility to intentionally deliver the gospel to them.

Cross-cultural leaders who assimilate cross-cultural methods will possess the skills and abilities develop astute leaders who can escalate the organisation to a higher level. These developed leaders will know how best to deal with different cultures and needs and to carry on the discipleship agenda.

Various political and economic factors have led to the exacerbation of urbanisation and immigration which often leads to an influx of different people from different cultures and origins into the country and into churches. Possessing cross-cultural capabilities has become an indispensable skill that any leader whether in church or in business cannot afford to do without. A leader who is devoid of this skill will find it difficult to navigate the dynamics of an evolving church and will consequently alienate a particular group of parishioners largely because of his or her insensitivity to their culture and/or language. Leaders in the United Apostolic Faith Church therefore have an intrinsic responsibility to harness and nurture their cross-cultural skills because not doing so will have an adverse impact on the church’s numerical and spiritual growth.

2.5 The Administrative Leadership and People Management of Moses

The purpose of this section of literature review is to analyse and highlight the effectiveness leadership style and challenges of Moses. From the findings of this literature review then draw lessons for the United Apostolic Faith Church.

An exegesis into the Moses and his style of leadership is important because among all leaders in the Bible he was in all probability the most challenged. From the beginning the life of Moses was characterised by various challenges. Moses was a Levite by birth, the son of Amram and Jochebed (Exodus 2:1, Exodus 6:20). He was

born at a tumultuous time when the King of Egypt gave instructions to all Hebrew midwives to kill every Hebrew boy child during delivery.

Notwithstanding these instructions the Hebrew midwives often clandestinely defied the King and did not carry out his murderous directives. After Moses was born his mother hid him for three months, when it became increasingly difficult to conceal his birth his mother put him in a basket that was coated with tar and pitch and placed him along the bank of the Nile River.

Moses was then found by a Princess of Egypt, Pharaoh's daughter, who raised and educated Moses according to Royal Egyptian customs. This education paved the way for Moses to harness and develop his leadership skills that he would require to lead a large number of children of Israel out of Egypt, through the wilderness and into the Promised Land. When Moses came of age and was walking around Egypt, he saw an Egyptian fighting with a Hebrew he intervened in the fight and killed the Egyptian, buried him in the sand and fled to Midian.

Moses is considered a quintessential leader who inspires many leaders and is used as a prototype for effective leadership. What follows is an exploration of the traits and circumstances that led to Moses to be considered as model leader.

2.5.1 Characteristics of Moses as a great leader

Very few can argue that in order for Moses to not only lead a large number of children of Israel but to also negotiate with a Pharaoh that was fastidious and brutal he had to possess some exceptional leadership characteristics. Any leader who seeks to inspire a collective towards the realisation of a common goal has to possess leadership characteristics that will enable him to perform this task. Moses' leadership characteristics as an effective leader were shaped by the manner in which he was raised, his education, and God's intervention and counsel.

Herskovitz and Klein (1999), submit that Moses was not only destined to lead but the environment he grew up under developed his leadership skills. The manner in which he was educated in Pharaoh's court as a prince developed the skills he needed to

negotiate with the Pharaoh. These skills also came in handy when he had to lead a stubborn collective who were encumbered by the mentality of slavery even long after they had left Egypt.

The mark of an effective leader is not how they lead people during prosperous times but how they lead people during difficult times. An effective leader is measured by his ability to navigate a minefield of discontent, despondency and in extreme cases rebellion. This type of leader needs to be able to negotiate these challenges while at the same time ensuring that people do not lose sight of the bigger vision of the organisation. Herskovitz & Klein (1999) assert that the challenges that Moses encountered from the children of Israel in the wilderness were key in developing him into an effective leader. Moses had to ensure that through even through their discontent and murmuring the children of Israel were always mindful of the fact that the overarching goal is reaching the Promised Land.

In order for Moses to achieve his objective of leading his people to the Promised land he had to possess certain personal characteristics. A number of leadership characteristics are imputed to Moses in the Bible, for current purposes this researcher will explore the following: empathy; humility; integrity; and commitment.

Empathy – In Exodus 2:11–12 the Bible records that Moses “looked on the burdens of his brethren” and killed the Egyptian that was smiting a Hebrew. Notwithstanding his status as an Egyptian Prince, he still had empathy and felt the pain of his Hebrew brethren. No leader can lead effectively if he does not empathise with what his followers go through.

Humility – In Exodus 3:11–12 and Exodus 4:10, Moses highlights his inadequacies to approach Pharaoh the Egyptian King and to lead the children of Israel. God tasks Moses with an extremely difficult task and in spite of this vote of confidence from God Moses is still humble enough to regard himself as inferior for the task. Leaders who are humble are more likely to run organisations in an all-inclusive and consultative manner, because they are not conceited, they do not have an over reliance on their own abilities.

Integrity – Herskovitz & Klein (1999) state that Moses had personal characteristics such as initiative, tenacity, and integrity that made him an effective and competent leader. Ben-Hur & Jonsen (2012) submit that Moses was a devoted servant in the house of the Lord (Hebrew 3:5). Moses was prepared to forsake all material luxuries that came with being prince in order to help his Hebrew brethren. Integrity is one of the cornerstones of effective leadership, effective leaders lead with integrity at all times.

Commitment – Moses was not only committed to the children of Israel but he was also committed to God himself and the overall purpose of delivering the Hebrews from subjugation.

Although this list of leadership traits is by no means exhaustive, the foregoing are leadership traits from Moses that modern day church leaders can replicate and customise in order to effectively run their denominations.

2.5.2 The management skills and competencies of Moses

Management of a collective is an integral part of effective leadership, in order to lead effectively one must be able to properly manage one's followers. There is difference in opinion regarding the difference between leadership and management. While these two concepts may overlap, they are not the same (Bass 2010).

Some people are also of the opinion that good leaders are incapable of being good managers. Yukl (2011) submits that the role of managers is to ensure that an organization functions smoothly and a leader's role is to focus on long-term goal achievement.

Simply put leadership is the motivation of people to strive toward a long-term common vision, while management entails the day-to-day administration of work in order to achieve the goals associated with the vision. While leadership is important it cannot be effectively implemented if there is no proper management. In order to lead the children of Israel through the wilderness and various life-threatening challenges

associated with the journey it was important for Moses to possess certain group management skills.

For purposes of this study the following group management attributes can be extrapolated from Moses: Restorative discipline; Consultation and Delegation; and Self-confidence.

Restorative discipline – In the Book of Numbers 21:4–9 the Bible records that after the children of Israel rebelled against God and Moses because they had no water and bread God sent fiery serpent among them that bit and killed many of them. When the children of Israel came back to Moses in agony Moses prayed for the people and God instructed him to craft a bronze snake so that whomever beheld it lived. In spite of the children of Israel constant disobedience Moses constantly petitioned God on their behalf. Good management of a collective is realizing that people will make mistakes. While it is important for discipline to be meted out in cases of gross ill-discipline, such discipline must not only be punitive but should also have a restorative element.

Consultation and Delegation – Moses used consultation accompanied by communication in order to properly resolve disputes. He often sought direction and counsel from Joshua, Aaron and Jethro. He respected the views and opinions of these leaders who made that his actions were congruent to their wishes and advises (Wilson 2015). A true leader is cognisant of his shortcomings (Wart 2011). In most cases leaders who are effective recognise that they cannot do everything on their own, they therefore surround themselves with individuals that complement their own skills the same way Aaron complemented Moses (Cohen 2008).

The book of Exodus records the manner in which Moses interacted with various leaders through the narration of the promises of God (Exodus 3:16, 18; and Exodus 4:29); giving directives through the elders about the impending Passover (Exodus 12:21); Choosing able men to the service of officers and judges (Exodus 18:21–26); and communicating what God says about the Sinai Covenant (Exodus 19:7). Consultation and listening are cornerstones of effective leadership (Banwart 2020).

According to Kimball (1979), good leaders do not only listen to other people but also listen to their own inner voice and the Word of God. No leader can run an organization effectively without proper delegation and consultation, collaboration and combined efforts in dealing with conflicts assisted Moses in executing daily tasks and therefore enabled him to manage effectively.

Self-confidence – Followers generally gravitate towards confident leaders, for any leader to lead effectively he must possess a certain degree of confidence. Confidence gives an impression of competence and a competent leader is attractive to his followers. (Cohen 2008) submits that Moses had a speech impediment and was also reluctant to lead. Under normal circumstances a leader who exhibits such low self-confidence would find it very difficult to convince people of his competence and ability to lead. Northouse (2018) states that self-confidence can be defined as certainty about one's skills and competences. It is therefore very important for a leader to have self-confidence so that followers can buy into his vision with minimal resistance.

Exodus 18:13–27 gives a prototypical administrative representation that can be used in the effective administration of churches. Moses was a leader who was going through the challenges associated with leadership. He was nevertheless open to accepting the advice dispensed by those who were older and more experienced than he was like his Father-in-Law, Jethro. This means that leaders must not only rely on their own wisdom but must also have recourse to the views of others in order to advance the goals of those they lead. Although these management attributes gleaned from the life of Moses are not exhaustive, they can however be used as benchmarks that an effective Church needs to aspire to. Leadership is about consulting others, delegating authority and confidently applying decisions to advance organisational goals.

2.5.3 Moses leading in difficult times

Challenges that leaders encounter can often make or break them; it is during difficult times and not pleasurable ones that the character and grit of a leader are truly tested. The story of Moses and the children of Israel as they navigated the wilderness quagmire should be used as a blueprint of how leaders should lead in difficult times.

For purposes of this study in order for a leader to be able to lead during difficult times he must possess the following attributes that have been extrapolated from Moses leading in the wilderness: Dependence on God; Patience; Assertiveness; Emotional Intelligence; and Forgiveness.

Dependence on God – Moses was able to deal with the challenges presented by the children of Israel in the wilderness largely through his dependence upon God. Moses reconciled himself with the idea that he will not be able to lead the children of Israel without the intervention of the Almighty God. In order for him to ensure safe passage and the survival of his people in the wilderness Moses had to have an intimate relationship with God. Whenever the children of Israel challenged his authority and leadership Moses relied on God’s miraculous interventions to emphatically respond to the concerns raised by the people.

Patience – Leading in difficult times requires a leader that is clothed with patience and an understanding that in these situations leaders should transcend petty conjectures and arguments brought by those that they lead. Moses has to constantly deal with a barrage of complaints (Exodus 14:11, Numbers 11:4–5, and Numbers 21:5). Notwithstanding these issues Moses intercedes for the children of Israel and often even argues with God on their behalf. Moses managed to implore God to desist from punishing the children of Israel after they created the golden calf and after the Korach rebellion (Exodus 32:31–33; and Numbers 16:21–22).

If Moses was not patient enough it is probable all the children of Israel would have perished in the wilderness. In order to effectively lead their churches leaders must be have enough patience to deal with recalcitrant followers who are prone to chronic complaining and murmuring.

Assertiveness – During difficult times leaders should demonstrate a level of assertiveness that will enable them to make difficult decisions. Difficult times require leaders to make tough decisions and tough decisions require an assertive leader. An assertive leader should not be confused with an autocratic leader. Autocratic leaders take unilateral decisions without consulting their followers while assertive leaders take firm decisions after consulting with their followers. Being an assertive leader

sometimes means taking decisions that are unpopular for the good of the collective and sticking to those decisions. Moses' leadership of the children of Israel is littered with examples of him taking unpopular decisions for the good of all the children of Israel.

Emotional intelligence – An emotional intelligent leader has the ability to deal with his followers' moods, proclivities and emotions. Emotional intelligence does not only mean dealing with other's emotions and proclivities but it also includes a leader balancing dealing with his own emotions in times of difficulties (Humphrey 2014).

Hyatt *et al* (2007) submit that emotional intelligence is one of the most underrated and yet critical features a person can have in order to increase their chances of success. Moses' emotional intelligence was tested when the children of Israel came together against him and Aaron to complain about the shortage of water. God in giving Moses a directive unambiguously told Moses to speak to the rock, contrary to God's directives Moses struck the rock twice instead of speaking to it just as God commanded. By doing this Moses openly disobeyed God and paid the ultimate penalty for his disobedience (Numbers 20:10).

An emotionally intelligent church leader guards his own emotions and is also circumspect in how he deals with the emotions of others.

Forgiveness – Difficult times mean that a leader will more often than not clash with his subordinates. Effective leadership requires a leader that will be able to mend relations with subordinates after there has been fallouts. Moses not only forgave the children of Israel after they had created the golden calf but he also interceded for their redemption when God seeks to destroy the entire nation.

Effectively leading the Church such as the United Apostolic Faith Church in difficult times requires leaders that are well rounded and who can intelligently traverse potentially divisive challenges. As mentioned above the life of Moses can serve as a blueprint for dealing with such issues.

2.5.4 Transition of leadership from Moses to Joshua

An exegesis of patterns of leadership that emerge from the Bible demonstrates that whether deliberate or through coincidence most leaders had the wisdom and foresight to develop successors. In the Old Testament this is reflected in relationships such as those of Moses and Joshua, Eli and Samuel, and Elijah and Elisha (Ngomane 2013). Any organisation today that values continuity and sustainability can ill afford to neglect transition of leadership principles. The successful and seamless transition of leadership from one leader to the next requires that a leader creates and implement a deliberate and elaborate plan for succession. In Numbers 27:15–23, we read of a seamless leadership transition from Moses to Joshua done in God’s way.

Moses has just been advised that he is going to die. Moses’ first concern is for the children of Israel. He knows that they need a leader. He does not insist on choosing that leader, but asks God to appoint someone. Moses has been mentoring Joshua and we can only imagine his smile at God’s choice (Crofford 2016:58).

In Exodus 24: 13 we witness Joshua been prepared and nurtured for the leadership position by Moses. Joshua is by Moses’ side when Moses receives the Ten Commandments. Joshua was responsible for guarding the Tent when Moses had a face-to-face interaction with God (Exodus 33:11). Joshua was also one of the twelve (12) people who were chosen by Moses to spy the land of Canaan (Numbers 13:8). Out of the twelve (12) people who were sent by Moses only Joshua and Caleb came back with a positive report. Keil and Delitzsch (1996) are however quick to submit notwithstanding the foregoing Joshua was only ordained to the position of leadership only after his character and resolve were exhaustively tested.

While it is sometimes painful for leaders to let go of their positions at the conclusion of their service; the classic example of Moses and Joshua is an important reminder that an unrelenting dedication to best interest of an organization must always supersede selfish pursuits of personal glories. Furthermore, the Bible clearly demonstrates that God named Joshua as successor at the behest of Moses himself (Numbers 27:15–17). After God had named Joshua as Moses ‘successor, Moses did not only accept

Joshua's leadership he completely embraced it. Moses obeyed the word of the Lord and commissioned Joshua (Crofford 2016).

Several lessons can be extracted from the relationship between Moses and Joshua. First, leaders need to have the wellbeing of the followers God has given them to lead at the forefront of their concerns. God may tell leaders it is a time for transition, hopefully not by death, but maybe through retirement or moving to another position of service. Leaders need to be obedient to the new calling, but remember those who have been in their care. Moses accepted his imminent death without a word, except a plea for those he led. He demonstrated the passionate heart of a servant-leader (Crofford 2016).

The development and nurturing of leaders will always be the responsibility of the current leadership. Ngomane (2013) submits that current leaders should be mindful of the skills and competencies that are required for the successful completion of God's plan. Ready and Conger (2007) submit that emerging leaders should not only be developed but they should be personally mentored by the current leadership. While elaborate training programmes are essential personalized mentoring should reign supreme. The mentoring of Joshua took almost 40 years before the proper transition happened.

It is clear that while issues of succession in the Church are often dicey and challenging, when they are handled correctly, they can ensure that the Church continues to meet its predetermined goals even after a new leader has taken over. Moses and Joshua's approach to succession should be the ideal standard that is used in the Church to ensure that there is seamless and uninterrupted transfer of power from one leader to the next.

2.6 The Theological Exposition of the Full Range Model of Leadership

It is postulated that the Full Range Leadership Model is an academic theory which is used to examine the practices of leadership in their entirety. Full Range Leadership Model's unique character is its relevance throughout all professions. Full Range Leadership Model was initiated in the 1980s and has since then become the most

researched leadership theory today (Avolio & Yammarino 2013). Bernard Bass and Bruce Avolio are considered as the pioneers of the Full Range Leadership Model. In developing the Full Range Leadership Model, Bass (1985) categorised leadership styles into three:

- transformational style of leadership
- transactional style of leadership
- laissez-faire style of leadership

2.6.1 Transformational style of leadership

James McGregor Burns (1978) posits that transformational style of leadership arises when leaders and followers motivate each other in a morally acceptable manner to reach an optimal goal. Transformational style of leadership focuses on empowering people to optimally achieve their long-term self-development for benefit the organization instead of focusing on instant gratifications (Drury 2003).

Bass (1985) also stated that the leader's ability to be transformational is largely determined by his or her influence on those that follow him. Followers of such a leader trust, admire, respect and are loyal to the leader and as a result of the qualities he possesses as a leader those that follow him are prepared to work harder than originally expected. These leaders do not only concentrate on the transformation of the individual but on the total turn-around of the overall organization, as a result followers tend to increase their commitment to the organization's vision by going beyond their self-interests.

Transformational style of leadership consists of four factors whose main aim is behavioural change; and two other factors that have a quid pro quo element.

Transformational Factors:

- 1) Leaders should be influential and charismatic.
- 2) Leaders should be able to inspire and motivate followers.

- 3) Leaders should stimulate followers intellectually.
- 4) Leaders should give individual attention to followers.

Transactional Factors:

- 1) Leaders should use positive reinforcement to reward followers for achieving their goals.
- 2) Leaders should oversee followers and when necessary, offer remedial advice.

The spirit of transformational style of leadership is eloquently captured in II Timothy 2:2:

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

This denotes that, transformational church leaders must endeavour to produce equally or more competent leaders. The following are the ramifications of transformational style of leadership for the church:

- 1) Transformational church leaders must have an anointing from God rather than exclusively depending more on their personality. Church leaders must seek any metaphysical interventions from God that would advance people's transformation (Drury 2003).
- 2) Transformational church leaders must preoccupy themselves with raising the bar high for their followers in order for them to attain a higher level of self-development and effectiveness (Drury 2003).
- 3) Transformational church leaders must empower their followers to develop the propensity of thinking outside the box. The purview of thinking out of the box should not rest exclusively on the shoulders of the transformational church leader (Drury 2003).
- 4) Transformational church leaders must develop individuals. Understanding an individual's gifts, passions, abilities, personality, and experiences will assist the transformational church leader to deploy people into correct positions based on their strengths and competencies (Drury 2003).

2.6.2 Transactional style of leadership

People involved in this form of leadership enter into an exchange; transactional style of leadership is dependent on the power of the leader to positively strengthen followers for the achievement of a goal. This strengthening may sometimes be materialistic or symbolic, implicit or explicit, and usually involves rewards or resources. Transactional leadership centres on exchanges between leaders and followers (Zareen, Razzaq, & Mujtaba 2015). Followers' performance must be congruent to the leader's directive in exchange for their efforts being positively rewarded.

Drury (2003) posits that while transactional leadership style is not as simple as a reward for effort process, it should also include directing followers on what needs to be done to achieve a particular goal.

Leadership literature generally refers to the two fundamentals of transactional style of leadership:

- 1) **Contingent reward:** Is premised on the belief that excellent performance is dependent on a follower's reward and satisfaction. While this belief is popular, Yanklovich & Immerwahr (1983) submits that many people do not subscribe to the idea that better pay mean excellent performance.
- 2) **Management-by-exception:** Is premised on a leader intervening with a follower only in exceptional situations when the desired goal is not met. The leader oversees the follower and when necessary, offers remedial advice.

Contingent reward and management-by-exception concepts are not new to Christian theology. The contingent reward concept has its theological bases on the assertion that God offers rewards for excellent work. While the management-by-exception theory asserts that God only interferes with believers after some sort of transgression against Him (Drury 2003).

Therefore, while a majority of Christians believe we do not make any form of transaction or exchange for our salvation, they would however concede that there is a

reward from God for faithfulness and punishment for infidelity. This has the unintended consequence of allowing Christians to employ transactional modes of leadership within the church.

The following are the consequences of transactional style of leadership for church leaders:

1. Except for paid professionals in the church, other church functionaries rarely receive any financial rewards for the work they perform. The rewards they receive are not of a simple labour-salary model, but are more Spiritually-based, intangible and of personal satisfaction.
2. Church leaders who motivate and inspire their followers on attaining eternal rewards provides what cannot be offered by secular organizations. As much as financial reward is important, however Christians should set their minds on the attainment of eternal rewards since financial and other rewards are temporal.
3. Church leaders should intentionally motivate their followers about the value of volunteering. Church work is rewarding and should be positioned as such.

Bass (1985) submits that while transactional leadership is important, it is however a *lower order* form of leadership (Oberfield 2014). Bass posits that even though transactional style of leadership is a necessary factor of management, it is however not adequate for the full realization of organizational goals.

In other words, in order for this form of leadership to be successful and effective it must be augmented by transformational leadership.

2.6.3 Laissez-faire style of leadership

Laissez-faire style of leadership is when a leader uses a hands-off approach to influence his followers (Northouse 2010). This is a leader who interferes minimally in the affairs of followers. Bass and Avolio (1990) defines this style of leadership as “the avoidance of intervention”. Laissez-faire leaders take a posture that gives an impression that they are abdicating their duties and responsibilities (Lewin, Lippit & White 1939).

Laissez-faire style of leadership is considered by many as a leadership style that is deficient and unproductive. Can Laissez-fair style of leadership really be considered as completely flawed within the context of church leadership?

Church leaders who apply the laissez-fair style of leadership may create role ambiguities and confusion among their followers (Kelloway, Sivanathan, Francis & Barling 2005). These role ambiguities and confusions may be created when a church leader has not fully and clearly defined each of the followers' roles and responsibilities. In other instances, this can be compounded by the lack of oversight of how these roles and responsibilities are performed. This has a potential of causing leadership chaos within the church.

Notwithstanding the perceived destructive nature of the laissez-faire style of leadership, in organisations with competent followers this approach can be effective (Marques 2006). Laissez-faire style of leadership can also be effective in churches that have a clearly outlined vision and followers with a strong sense of self-direction. This approach should be applied with a certain degree of circumspection because its inability to provide sound direction will result in the church's growth and unity being hindered (Bass 1990).

This form of leadership places a high-expectations on followers to solve problems, some scholars submit that while this form of leadership is viewed negatively when followers go through this process enhances learning and development and harness certain leadership qualities.

It is therefore clear that the laissez-fair style of leadership within the context of the church is not completely flawed. However, when applied on its own it tends to have disastrous effects.

2.7 The Crisis of Hierarchical Structures and Autocratic Leadership

In deciphering different leadership practices, examining the relationship between the hierarchical level of an organisation and the differences in their leadership styles is

important. Specifically, the degree to which organisations are disposed to the use of autocratic leadership style in decision-making.

2.7.1 Hierarchical structures

Hierarchy is defined as the ranking of organisational members according to their position or authority. Differences in hierarchy have a propensity of creating unequal relationships between people. Child (2019) posits that relationships where one person is subservient to the next may be characterized as hierarchical (Child 2019).

According to Pfeffer (2013, cited in Child 2019), hierarchies exist everywhere. The larger the organisation becomes the more pronounced hierarchies become. They were the organisational backbones of the ancient civilisations of China and Egypt, enabling the undertaking of projects that required a massive collective effort such as building the Great Wall and the Pyramids. Today, hierarchies are intrinsic to how major institutions are organised, including governments, the military, churches and business firms (Child 2019).

In former times, when national populations were much smaller and few large-scale organisations had developed with notable exceptions such as the Catholic Church, hierarchies were generally defined by status distinctions and associated obligations that applied to a society as a whole, these distinctions were often based on the ownership of, and rights to use, land. With the growth of the organization's primary group, formally defined hierarchies of authority and accountability are established. In addition, they develop informal hierarchies of status and power as evidenced by features such as who can speak for the organisation, and the distribution of dominant and deferential behaviours (Lee & Edmondson 2017).

The functional principle behind hierarchy is that different levels of authority and responsibility should be distributed among an organised collection of people according to the importance or complexity of the decisions which have to be made, and the capacity of different individuals to make them (Child 2019). This principle has a very long historical heritage. For example, when Moses established the nation of Israel

(Exodus 18:25–26) he chose men that are capable from all the Israelites and made them rule over a multitude of people.

The origins of the term lie in the Greek *hier arkhes* “sacred government or rule”, and one of its earliest meanings in the Christian world referred to a “system of orders of angels and heavenly beings” (Child 2019). This implies that there is an almost divinely-ordained inevitability about hierarchy. One might interpret the very ubiquity of hierarchy as meaning that it has in effect become a social institution sustained by the three “pillars” of institutions conceptualised by Scott (2014), the *regulative*, *normative*, and *cognitive*. So, hierarchy has a structure that is regulated in the sense that it is laid down by formal definitions, rules and rituals, especially in organisations. It has a normative foundation to the extent that it has become the usual way of organising collective activities. It has a cognitive component insofar as people accept and internalise hierarchy and do not conceive of alternatives. Its institutional embeddedness informs a conservative view of hierarchy and presents a barrier to its reform (Child 2019).

2.7.2 Autocratic leaders

In leadership institutions there is an assumption that leaders have an inherent benevolence and empathy for followers and their organizations. It is further submitted that productive leaders motivate and inspire followers to achieve set goals. According to Baloyi (2020:2) these assumptions are founded on the basis that all leaders have an interest of empowering followers while at the same time are accelerating the vision and mission of the organisation.

Moreover, leadership comes with expectations to innovate, develop and inspire followers to excel in their tasks. Leadership is about the influencing of the attitudes, feelings, goals and actions of employees in an organization (Chukwusa 2018). Eze (2011) posits that how followers perceive their leaders is dictated by their leaders’ total pattern of actions. The execution of tasks and the relationship between the leader and followers defines the style of leadership (Adeyemi and Adu 2011).

In contrast to the above, autocratic leadership as defined by Baughman (2008, cited in Chukwusa 2018:3) is a coercive leadership that is forced on followers. While inputs from followers are sometimes sought, in most cases autocratic leaders take arbitrary and unilateral decisions. Maqsood, Bilal and Baig (2013) are in agreement with Baughman (2008, cited in Chukwusa 2018:3) that autocratic leaders are known to take arbitrary and unilateral decisions with minimal inputs from their followers. They typically invite their followers to discuss matters that they have already decided upon. These discussions are in actual fact meant to make announcements on decisions taken unilaterally. The role of followers in this dynamic is merely to rubberstamp decisions that have already been taken by the leader. This kind of leadership is demoralizing and may create resistance to followers' commitment to set goals (Chukwusa 2018).

There are however certain instances where autocratic leadership can be beneficial like for an example in urgent cases where decisions need to be taken without consultation. Maqsood *et al.* (2013) avers that typically the autocratic style of leadership is most beneficial in military conflicts where urgent decisions need to be made. This style gives followers the freedom to concentrate on executing their specific duties without the encumbrance of taking complicated decisions.

What is clear from this discussion is that autocratic style of leadership stifles the emergence of creative ideas that ultimately lead to problem solving within the organization. Many Religious Leaders in church organizations are susceptible to the use of the autocratic style of leadership. However, autocratic style of leadership in any form remains a leadership style that is greatly flawed and is of little benefit to churches and/or denominations. Leaders should be circumspect in their use of autocratic style of leadership in managing their followers and organizations.

2.8 Leadership Succession in the African Independent Churches

The focus of this discussion will now be to explore and juxtapose leadership succession practices in what is commonly called the African Independent Churches. This section attempts through scholarly review to interrogate what unsuccessful leadership that ultimately lead to splits and a myriad of crises within the church looks

like. This is not an exhaustive discussion; the attempt is to briefly decipher the manner in which these churches are led and what may be the deficiencies in their leadership practices.

To this end we will look at various African Independent Churches (AIC) in South Africa that have experienced some level of crisis in leadership and who have ultimately gone through splits of some sort. Our elucidation will focus on the Nazarite Church (iBandla lamaNazaretha), the Zion Christian Church (ZCC), and the International Pentecostal Holiness Church (IPHC). This researcher also disclaims that the selection of these churches should not in any way be construed as a negative indictment on their relevance, spiritual effectiveness and reach within the country. Our exegesis is largely concerned with an issue of leadership succession which although important should not be used to negatively colour these organisations as whole.

2.8.1 The Nazarite Church – iBandla lamaNazaretha

The Nazareth Baptist Church known as KwaShembe was founded in 1911 by Isaiah Shembe (Dube 1936:29). KwaShembe was founded with the vision of restoring the Zulu culture to its erstwhile glory.’ (Masondo 2004:69–79). Today this Church is one the most fast growing and traditionally relevant Church in South Africa founded upon steep Zulu traditions. Its membership is estimated to be in the region of five million active parishioners.

Notwithstanding this seemingly noble reason for the creation of the church there seven splinter groups by 2015 which characterised by various lawsuits, heredity challenges and countless difficulties. What is the true genesis of all the problems experienced within this church? It is mainly the control of the legacy and the general direction in which the Church should take after the death of its patriarch. (Oosthuizen 1981:7).

Oosthuizen submits that there are two things that need to be considered when choosing a successor within African Independent Churches. The first thing to consider consideration is the consideration that is based upon the choice of the general congregation which is called the democratic consideration. The second thing to

consider is electing leaders on prophesy or other metaphysical considerations (Oosthuizen 1981).

Due to many succession battles in the Shembe Church during the 1970s seven splinter groups emanated that all claimed legal and traditional rights to the Shembe name. Over the years the Shembe Church has become an important player in politics, society and religion in general. This can partly be ascribed to its astronomical numerical growth. The frustrating dynamic is that the latest hereditary leadership squabbles on succession in the Shembe Church have kept many members in a state of uncertainty.

2.8.2 The Zion Christian Church

The Zion Christian Church (ZCC) is one of the largest African Independent Churches in Southern Africa with an estimated membership of over 10 million. The Zion Christian Church was established in 1924 by Engenas Lekganyane after he terminated his relationship with the Zion Apostolic Faith mission which was the splinter from the Apostolic Faith Mission. From the beginning unlike the Western style churches, the Zion Christian Church never demanded its members to cut ties with their African culture in favour of Western cultures. On the contrary, the ZCC in fact encouraged its members to hold on to their culture and accept it as a normal way of life that should be cherished, enjoyed and respected.

In 1948 Engenas passed away without appointing his successor and immediately thereafter, his first-born son Barnabas also died. Now the power struggle of leadership of the church between Edward the second son and Joseph the favourite ensued (Moripe 1996:23).

The church then split into two because Engenas did not openly appoint his successor. The family felt that Joseph should succeed his father while the ministers in the church felt that Edward because of his seniority should be the legitimate successor. Joseph and his few followers then founded the Saint Engenas Zion Christian Church in 1949, and chose the dove as their token and emblem. Edward took over the leadership of

the Zion Christian Church, and they chose the Silver Star as their emblem (Lukhaimane 1980:98–103).

2.8.3 The International Pentecost Holiness Church

Of all the African Independent Churches, sources on the history of the International Pentecost Church (IPC) are most scant. Literature on this church is not abundant, press statements sometimes fill in the gaps. Rev Frederick S Modise founded the church in 1962 after seceding from the ZCC. Its headquarters are at Zuurbekom, west of Soweto in the Gauteng Province. The church centre is known as Silo – a complex of buildings worth millions of rand, including an auditorium seating 20 000 people and a well-equipped restaurant to feed the multitudes who flock there once a month to be healed by “Father Modise”.

The International Pentecost Holiness Church (IPHC) leadership succession is hereditary, as a result the church has been embroiled in a protracted succession battle since the passing of its leader, Comforter Gayton Modise, in 2016. As reported in the national newspaper called the Sowetan on the 28th of July 2019, Gayton Modise inherited the church from his late father and founder, Reverend Frederick S Modise, who died of an undisclosed illness in 1998.

The current battle for the leadership of the church is between Leonard Modise and Tshepiso Modise; and Michael Sandlana who according to court papers was “ready to define himself outside the Modise name”. According to the national newspaper called the Sowetan Sunday World on the 31st of March 2019, Leonard has turned against family’s resolution to endorse his elder brother, Tshepiso, as the leader of the church. Leonard now wants the position for himself and does not want his family anywhere near Silo which he has forcefully occupied.

Africans can adequately handle leadership succession in concrete and structured indigenous ways. These indigenous ways can be replicated and may form theories that can augment modern leadership succession including succession in the church. Leadership succession as defined by these indigenous ways was never arbitrarily applied but had a specific order, plan and sequence.

Seniority dictated the rotation of successors between houses of the royal family (Makaudze 2017; Sesay 2014). Potential successors were chosen on the basis of intellect, knowledge and capabilities. An inexperienced person would not be tailored for such role (Makaudze 2017:217).

In the light of the above discussion, African Independent Churches because of their spiritual background, which resonates with African culture, can easily assimilate these cultures to choose successors (Nel 2019). These African cultures had a clear plan, which ensured that there the process was as transparent as possible. Qualified elders were responsible for monitoring these plans.

African Independent Churches must, therefore, have a succession plan that will be under the oversight of qualified elders of the congregation and other seasoned church leaders in the community who have an outstanding reputation in ministry leadership. The reality is that succession of any form and of any organization whether religious or business must be done intentionally and in a structured manner. Current leaders must ensure that successors are well prepared for the task that lies ahead.

The overarching common thread that is common in the African Independent Churches that have been discussed is that the outgoing leadership did not provide clear directives on who should be the successor. This often leads to uncertainties and acrimonious leadership contestations. This structured and intentional process should include exhaustive consultations with followers so that the successor receives some relevance, authority and credibility.

Granted, while the dynamics of African Independent Churches are different relative to mainstream churches the foregoing succession principles can still be properly implemented in these churches.

2.9 Practical Church Leadership: *The South African Kairos Document*

The South African Kairos Document (KD) is a Biblical and theological commentary by the predominantly black clergy on what was a potentially explosive political situation in the tumultuous 1980s. The South African Kairos Document was published by mainly

Soweto based theologians in 1985, this process was initiated by Reverend Frank Chikane.

The Kairos Document is also an analysis of different theological models in the country with a view to find the one most suited to answer the problems facing South Africa then. The aim of the Kairos Document was to challenge how the church responded to the brutal and repressive policies of the then Apartheid regime during the State of Emergency. Another aim of the Kairos Document was to inspire the Christian church to re-evaluate theological leadership models prevailing at the time. It advocated for actions to be taken by the Christian church in resolving the political conflicts of the time (Kairos Document 1985).

John de Gruchy (1991) submits that the founders of the Kairos Document sought to encourage southern African Churches to completely dissociate themselves with apartheid colonial shackles together with the state and church theology that informed them. The policy of apartheid was a repressive system in which a minority White regime prevailed over an overwhelmingly African populace. This totalitarian regime was by definition antagonistic to the welfare of all people.

One is asking himself as to what can be the practical relevance of the Kairos Document in relation to the modern-day church leadership in the democratic South Africa. The literature review of the Kairos Document was selected as a model for this research to analyse the manner in which it impacts in different leadership practices in the United Apostolic Faith Church.

2.9.1 Critique of state theology

The apartheid regime had its own a theology which labelled as a State Theology within the Kairos Document. State theology is described as a theology that justifies the existence and use of oppressive laws in the name a particular religion. In the 1980s South Africa notoriously used the Bible (Romans 13:1–7) to derive its moral and religious justification for oppressing a sector of the community.

The literal interpretation and its implementation led to untold horrors being visited on the majority of mainly African people. In implementing State theology its supporters disregard an important component of Biblical and legal interpretation. To interpret these texts in the abstract and divorcing them from their context has the potential to completely distort the word of God and its intended purpose. What we have come to understand is this, using Biblical and theological texts to further ulterior and self-serving motives is not sustainable.

The Kairos Document further submitted that the Bible in its totality does not enjoin anyone to submit and be obedient to oppressive rulers. What this meant practically was that notwithstanding the fact that the oppressive apartheid regime sought to derive its power to oppress from Biblical texts, activists still felt emboldened to defy these laws. Activists used examples ranging from Pilate to Pharaohs to assert the view that their oppressors were allowed to rule over them temporarily but their conduct did not meet God's approval. It was not the will of God.

State theology further tried to use the notion of maintaining stability as basis for legitimizing the regime. They argued that they had the divine right maintain law and order. The counter argument from people opposing the illegitimate regime was that one cannot maintain law and order using unjust and discriminatory laws.

It is important for the church to decipher the occurrences within its own State. Church leadership needs use both biblical and theological perspective to objectively critique its own state. Failure to do that will lead to a situation where the State rather than the Church has carte blanche in determining what is right for the populace. This style of leadership can result in the ultimate collapse of both the State and the Church (Kairos Document 1985:3–7).

The Dutch Reformed Church is a classic demonstration that state theology implemented in the manner it was during the apartheid era is a flawed form of Theology that cannot advance any credible leadership practices. Uganda is another example of how not to implement state theology, the literal interpretation of Biblical texts has led to the persecution of the LGBTIQ community in that country.

This researcher submits that State theology can be effective if used correctly. The most progressive way of using state theology to advance excellent leadership practices starts with how Biblical texts are interpreted. If like the apartheid regime and the Ugandan government we use the literal interpretations of Biblical texts that end up informing public discourse and in the long-term draconian government policies then we are doomed as a church and country. In other words, this researcher submits that the answer to effectively using State theology lies in the purposive interpretation of Biblical texts, meaning extracting and deciphering what God's purpose for a particular text is taking into cognizance the true nature of who God is.

2.9.2 Church analysis

In addition to State theology the Kairos Document also denounced what it called "Church Theology". This is a theology which although critical of apartheid its criticism is described in the Kairos Document as guarded, cautious, superficial and counter-productive mainly because it did not take social dynamics of the time into account. Church theology has its basis upon three pillars which were:

- Reconciliation (Peace)
- Justice
- Non-violence

Are these heavily criticised principles still finding expression today? Can they still influence leadership practices in the United Apostolic Faith Church? For the purpose of this study this researcher is of the opinion that two of these three pillars may still impact the leadership of the church today. These are reconciliation and justice.

2.9.2.1 Reconciliation

This pillar talks about reconciliation as an absolute principle and a panacea to all South Africa's problems. The Kairos Document explains reconciliation as an obligation to be impartial and to have amicable negotiations in order to resolve differences. One of the important principles that the theology of reconciliation losses sight of is the fact that

there are inherent imbalances in some conflicts. For example, in South Africa, these imbalances manifested themselves where the oppressive regime was armed to the teeth and the oppressed were defenceless. Attempting to reconcile these grossly imbalanced forces will be applying the Christian theology of reconciliation in a flawed manner. Fundamentally, the Bible does not espouse that we attempt to reconcile good and evil, light and darkness, God and the devil.

At the heart of what the Kairos Document was saying was that our religious and spiritual proclivities notwithstanding, there are certain things that are just irreconcilable. In the current political landscape how does the reconciliation pillar measure up as a tool to adequately influence leadership practices? South Africa is in the grip of rampant and ubiquitous corruption to the detriment of the most indigent members of our population. Should the church apply the reconciliatory posture towards perpetrators of this corruption or the church should be vociferously shouting from the rooftops for an end to this plague? A leadership strategy that seeks to use reconciliation as an absolute tool to achieving its objectives without having recourse to other surrounding factors is fundamentally flawed.

We have reached a moment when the church needs to champion the plight of the underprivileged no matter the consequences. In most cases the churches have been heavily criticised for their close proximity to the ruling party, a choice that has led to the church being mute when it comes to criticising the government for fear of some sort of reprisals that sometimes includes the curtailment of monetary benefits.

There is nothing that is needed more than true reconciliation and genuine peace – the peace that God wants and not the peace the world wants (John 14:27). The peace that God wants is based upon truth, repentance, justice and love. The peace that the world offers us is a unity that compromises the truth, covers over injustice and oppression and is totally motivated by selfishness. There can be no real peace without justice and repentance. Church leaders must adopt a theology that millions of Christians have already adopted a Biblical theology of direct confrontation with the forces of evil rather than a theology of reconciliation with sin and the devil.

An interesting dynamic that is brought to bear by this principle of reconciliation is the following: Followers are not obligated to adopt a reconciliatory posture on leaders that run organisations in an unjust and unscrupulous manner. Conversely, leaders are also not obligated to adopt a reconciliatory posture on followers that are hell-bent on destabilising churches.

2.9.2.2 Justice

It would be quite wrong to give the impression that 'Church Theology' in South Africa is not particularly concerned about the need for justice. There have been some very strong and very sincere demands for justice from church leaders. But the very serious theological question to be asked is: *What kind of justice?*

This pillar of church theology is concerned with achieving "justice" under the terms dictated by the oppressor. Real justice will come from the radicalization of the church. The government must be compelled by a radicalized church to act decisively on corruption and other ills that plague the country.

Any form of reform that has come as a result of appeal to the conscience of the government has never been sustainable. If the government introduces severely punitive measures around dealing with corruption they will do so as a result of pressure from the oppressed. God's form of justice requires drastic structural changes in government, and a pacified church cannot and will not make a notable difference in South Africa's political and social landscape.

2.9.3 Church reformation

According to the Kairos Document (1985:12), the theology that should underpin a reformed church is called the Prophetic Theology. What is the Prophetic Theology and how does it contribute to the reformation of the church in South Africa? More importantly how does or can it influence leadership practices in the United Apostolic Faith Church? The Kairos Document asserts that in order for churches to become truly transformed they must move away from generalized Christian principles. The church

needs to be bold and incisive. In order to achieve this ideal it must interrogate the following factors:

- Social analysis
- Explore the tyrannical leaders in Christian tradition
- Spread the message of hope

2.9.3.1 Social analysis

The process of social analysis is best described by the Kairos Document (1985:12) as reading the signs of our times. This means analyzing the current social dynamics we are faced with and our response thereto. This analysis will lead to churches knowing exactly what the challenges are in their respective communities and assist in formulating plans of how to deal with these challenges.

The social analysis intervention will obviously require churches to put boots on the ground and be pro-active in collecting informed data that will lead to them creating relevant interventions to counter identified the challenges. The church cannot afford to operate in communities they know nothing about, knowing the challenges will make the churches responses much more measured and meaningful.

2.9.3.2 Explore the tyrannical leaders in Christian tradition

Upon objectively perusing Biblical texts one thing becomes apparent, God always sides with people who are oppressed. He is not neutral. Once it is determined that a leader is a tyrant, that leader relinquishes his right to lead and the people he leads have the right to defy that leader. Although a tyrannical regime may be recognized by other governments it is morally and theologically illegitimate.

When does the government become tyrannical, the Kairos Document (1985) uses the test of *hosti bonni communis*. According to the Kairos Document any government becomes a tyrant once it stops acting for the good of the people it purports to serve. In my view it was easy to categorise the apartheid regime as tyrannical because their

actions were overtly brutal and the fact that they were elected by a minority of people also played a critical role.

Like the process of social analysis determining whether the government is tyrannical or not assists churches in the kind of approach they should take in dealing with that government. The follow up question after determining that the government is tyrannical is, what actions can churches take? This is especially relevant because Christians are enjoined to love their enemies, it is submitted that part of loving your enemy and the oppressed is recognizing their tyrannical behaviour and removing them from power.

To bring this closer to home – are followers in the church itself obligated to follow and obey a tyrannical church leader? The Kairos document makes the submission that a tyrannical leader loses legitimacy as a result of such legitimacy. Similar to the church being urged to oppose the tyrannical apartheid regime during the 1980s, followers are also urged to defy such leaders because it is not the will of God to have a tyrannical leader preside of His flock. The modern-day leader is required to be consultative and have empathy for those that he leads.

2.9.3.3 Spread the message of hope

Churches have an inherent responsibility to spread the message of hope; it is the main reason why they exist. According to the Kairos Document (1985:21), Church leadership's primary motivation should be on training and mobilization of church leaders. Leaders must strive to fight for liberty and justice; they must understand what the world needs and focus on meeting these needs by any means necessary. It can however only do this if it undergoes true spiritual and Biblical reformation. Hope needs to be spread and confirmed. Hope needs to be maintained and strengthened.

The world is in desperate need of hope and there was a time when churches were considered to be catalysts of spreading hope. However, the current social, political and economic dynamics have led to the church itself needing confirmation of hope. The Kairos document submits that churches need to be centres of hope and in order to realise this objective they must themselves undergo spiritual and Biblical

reformation. The modern-day church needs to reassure people again and again that God is with them.

2.9.4 A call to Church action

While the dynamics and circumstances will differ between the current church and the church as it was in 1985 when the document was drafted, the call to action in that document is still relevant to the church today. The church cannot afford to sit on the fence anymore; in order to lead the country its participation in the struggle on all levels is key.

The church must inform discourses on issues of homosexuality, poverty alleviation and many other factors affecting the people. The activities which churches undertake must tangibly change the lives of the people, the time for long and protracted prayer meetings that are not accompanied by programmes of action cannot be allowed to continue anymore. Churches campaigns must be structured and must respond directly to issues affecting communities in which they operate. This means that when the occasion demands of the church to march in protest against tyrannical regimes then the church must do so.

After all is said and done churches must be places of supreme moral guidance, the youth need moral and divine guidance from the church but the church sometimes takes a judgemental and aloof posture on issues affecting the youth. As a result, there are individuals and organization that purport to be repositories of all knowledge on issues affecting the youth that take advantage of the situation. The reality is that the youth is slowly disappearing from churches largely because church does not make sense to them anymore at the heart of this are churches creating programmes for the youth without the youth.

The challenges and solutions noted in the Kairos Document of 1985 are still true today this is the reason why this document has been replicated in areas such as Palestine. We need to continuously revisit this document with a view to making it relevant for the current generation. The church will occasionally have to oppose the state's oppressive and unjust laws.

The concept of Church leadership is to train and mobilize people oppose and overthrow tyrannical regimes. To achieve this objective the church may have to use methods such as prayer, petitions, marches, or even civil protests if necessary. As cited in Lockard (2012:70), Luzbetak posits that when crisis ensues in a community, the church must empower people to overcome that crisis.

The current generation of leaders cannot afford to undermine the relevance of the Kairos document; this document still has answers for the modern-day church leadership. This researcher concedes that some sections of the document will need to be customised in order for them to be relevant to the current generation.

2.10 The State of Church Leadership During Covid-19 Pandemic

The years 2020 and 2021 were epitomised by difficulties the world has never seen, imagined nor experienced. The Covid-19 pandemic plunged the entire world into a state of complete uncertainty and fear. The world leaders had to reimagine how to do things. The church was not spared from the effect of this ravenous virus, church leaders like their counterparts in government and business had to clamour around to find ways not only of continuing to worship but to also find ways to generate income in order to be functional.

From a denominational church leadership such as the United Apostolic Faith Church, Covid-19 pandemic presented leaders with multi-pronged challenges. Although by no means exhaustive the challenges the church faced in the midst of this pandemic were:

- Lack of denominational leadership support to other church leaders who were themselves adversely affected by Covid-19, either through loss of income, illness or death.
- Deficiencies in denominational leadership ability to capacitate other Church leaders with skills to properly counsel their parishioners during the Covid-19 pandemic.

- Lack of denominational leadership strategies to continue financing its activities including taking care of people who have lost their livelihoods because of the pandemic.

Notwithstanding the myriad of challenges brought by the Covid-19 pandemic a silver lining nevertheless existed. This silver lining presented church leaders with an opportunity to be resilient, adaptive, inventive and creative in doing things (Pillay 2020).

Covid-19 pandemic has also presented the church with a unique theological church leadership challenge. Among other things, the vertical relationship of pastor and parishioners has been replaced by a more horizontal leadership approach. This horizontal approach is where family members in homes are now taking the lead in providing spiritual leadership (Pillay 2020). Also, in many homes women actively assumed the role of spiritual leadership which in some churches is a theological and ecclesiology leadership anomaly. It can be argued that Covid-19 has ushered in a new theological dimension for women in church leadership.

Church leaders during the Covid-19 pandemic had to restrict and improve the priorities of the church. In the midst of any crisis church leaders need to provide biblically grounded and emphatic direction. Christopherson (2020) posits that, Godly and biblically-sound leaders who are more focused are now replacing leaders whose main preoccupation is financial excellence and astronomical numerical growth. A more focused church leader during the Covid-19 pandemic now has an opportunity to assist church members in a more personalized and meaningful manner (Pillay 2020).

This renewed and personalised approach requires church leaders to undertake extensive restructuring measures that include streamlining teams to suit this new approach. The streamlined approach requires church leaders to focus more on the functioning of gifts in the church.

In this unprecedented time of Covid-19, church leadership has an obligation to foster the spirit of trust. Church leaders have to be extremely adaptive to the abrupt changes

brought by Covid-19 without much preparation. These abrupt changes have compelled church leaders to make rapid decisions they would not ordinarily make in normal situations (Ahern & Loh 2020).

Building leadership trust during the Covid-19 pandemic is important. Hutchinson (2018) submits that trust is an expectation of an individual in trying times that a leader will be ethical and fair in making decisions. When leaders' decision-making is founded on being ethical and fair, this results in followers having a common purpose. Often times past behaviours can either reinforce or adversely affect trust within followers or organisations; in other circumstances trust can be forged anew (Ahern & Loh 2020).

During the Covid-19 crisis church leaders should stay abreast of information that will have an impact on followers' ability to make informed choices. This information should come from various reliable sources such as the World Health Organization and the Department of Health in South Africa. With the Covid-19 pandemic continuing to negatively affect the entire world; it is clear that the church leadership trajectory has been perpetually altered. Church leaders are now required to devise uniquely geared strategies that offer a credible vision for the future of the church.

The reality is that Covid-19 has changed the leadership landscapes for good. The manner in which churches are led has been drastically and abruptly altered. While many conservative leaders are lamenting the use of audio-visual advances in reaching parishioners there can be no denying that these advances have become an integral part of the modern-day society. The conservatives argue that these advances will lead to decreased attendances. While this is valid, but it misses the point of salvation – salvation is not only achieved by increased foot traffic into the church buildings but by ensuring that the good news of the Gospel reaches people wherever they are.

2.11 New Paradigm for Effective Church Leadership in the 21st Century

This section is the representation of the researcher's attempts to aggregate the literature collected during the study to determine what constitutes effective church leadership in the 21st century. Amongst other things, women in leadership, the effects

of the Covid-19 pandemic, and various technological advances have made the ground fertile for the emergence of a progressive style of leadership.

The complex and multidimensional realities of the 21st century have rendered traditional styles of church leadership and organizational structures somewhat inadequate and ineffective. With the dawn of these new realities a new way of thinking and new structures needs to be innovated to counter this emerging reality. It is now impractical and imprudent to view effective leadership as merely a means to exercise power or authority. The exceptional leadership dilemmas confronting leaders today require an innovate approach to what constitutes a “new paradigm for effective church leadership”.

2.11.1 The dichotomy of traditional and progressive models of leadership

The changing dynamics of our time have brought the traditional and progressive form of leadership on a direct collision course with each other. Traditionally the structure of organisations resembled that of pyramids with a few and sometimes privileged individuals occupying the upper section of the pyramid. This meant that the majority of people were stationed at the bottom and had significantly less power and influence. This linear and top-down approach had the inevitable effect of creating leadership hierarchies. Leaders at the top of the pyramid exercised control over those at the bottom, acted with impunity and compulsion and when convenient used physical, emotional and financial force. This approach to leadership led to the creation of traditional styles of leadership.

So, is there any alternative to this traditional style of leadership? An alternative to this leadership style is one that is collaborative, inclusionary, and tailored towards the clear dissemination of the organizational vision. Fox (2018) defines this leadership style which fits into the new paradigm for effective leadership as the Progressive Model of Leadership.

Progressive model of leadership eradicates hierarchal divisions congruent to traditional style of leadership. In this context, followers are subjected to the same rules

their positions notwithstanding. Meaning, subordinates in a church or any organization are given a choice and an opportunity to serve and to be involved in decision-making.

In the new 21st century paradigm, Church leaders are expected to lead in collective and inclusive manner (Day & Harrison 2007) lest they be overwhelmed by the complexities of a global world. Progressive style of leadership fits the Ephesians 4:1–16 narrative and reaffirms the view of an African proverb that says: “*Ntja pedi ha e hlolwe ke sebata*”, which basically means a system is much stronger as the sum of the parts than each part simply functioning on its own. Unfortunately, much of the church is still stuck in unsustainable traditions of leadership.

2.11.2 Organizational change and people development

Change is inevitable to any organization. It is important for any organization to adapt the manner in which they operate to stay abreast of the growing opportunities and demands brought by external change. Change must not only be structural; it needs to be people centred as well. Incorporating change will give an organisation a competitive edge over those reluctant to change.

With a people centred approach to change in mind it is important to pose the question – are leaders born or made? This is a question that has been asked repeatedly, and one that is now pervasive within the Church. If in fact leaders are not born but are made, how then do they become, and what practices enables their leadership development in the church. An axiomatic fact is that business organizations spend countless amounts of resources on leadership development; the same cannot be said for theological training institutions. The traditional way in which the church trains its leaders is seemingly obsolete in the 21st century church, and it requires rapid change.

Osei-Mensah (1990:8) posits that now more than ever there is a need for the Church to start creating leaders that are competent in all matters. He further submits that in order for leaders to achieve this level of competence the kind of training they receive is fundamental. The new paradigm shift of the 21st century has led the church to reconsider the kind of theological training and curriculum to dispense to emerging leaders. Banks (1999:4) opines that theological training is going through a massive

culture shock and uncomfortable change. Part of this change includes theological organizations balancing the curricula of orthodoxy and orthopraxy.

Church leadership presents challenges to emerging leaders who have ambitions to serve in the church. While formal theological training is an important component of Christian ministry, it does not adequately prepare emerging leaders for the complex institution called 'The church'. Upon completing theological training, these emerging leaders are expected to lead without any leadership development (Elkington, Meekins, Breen & Martin 2015).

True leadership requires development. Williams and McKibben (1994:161) posit that the modern-day approach of getting the job done at any cost has eroded the culture of mentoring upcoming leaders. Notwithstanding the foregoing, it is also important to acknowledge that there are leaders who still are passionate about mentoring upcoming leaders (Elkington *et al.* 2015:3). Williams & McKibben 1994:186 further submits that:

Apprenticing was the original Christian model of leadership development. Christ instructed and developed his disciples according to that model. Paul worked with Timothy and Titus the same way. Apprenticing is a time-consuming and sometimes painful process, but usually a rewarding one for teacher and student alike.

2.11.3 Self-interest vs the common good of the people

Leader's influence to the value of a group is the barometer with which an effective leader is measured. The effective leader's ability is also measured by the manner in which he improves cohesiveness to the group, commitment, cooperation, and confidence. The leader's effectiveness can further be measured by his ability to improve problem solving and decision making within the group (Datta 2015).

Traditional leadership as a model of leadership propagates a style of leadership whose main preoccupation is the self-interest of a leader and those in close proximity to the levers of power. Leaders who fall within this category of leadership often take

measures that are in most cases against the good of the collective in order to increase their own power.

This researcher opines that while there are number of factors that give rise to a leadership with self-interest, culture especially within an African context plays an enormous role in perpetuating this kind of leadership. Within African context leaders often assume power through genealogical and mystical ways, followers do not have the right to question this type of leader and his decisions are in most cases cast in stone. People who benefit from these mystical African leaders are those closely related in one way or another to this type of leader.

Traditional leadership and culture have also played a prominent role in ensuring that churches not only in Africa but across the world subscribe to this kind of leadership, in America for example this form of leadership has often been key in creating “cult churches”. People like Jim Jones who founded the Peoples Temple in Indiana are some of the extreme examples of self-interest leadership gone horribly wrong (Mills 1998). Jim Jones because of the enormous influence and power that he had over his followers managed to convince them to drink cyanide resulting in 909 people losing their lives (Mills 1998).

Although the Jim Jones example is somewhat extreme it is however an example of what happens when traditional leadership and self-interest merge. The self-interest dynamic is pervasive in some South African churches. This has been evident within most Pentecostals, Charismatic and Evangelical churches where the self-interests of a single leader are often characterized by displays of obscene opulence. These self-interests often take priority over the common good of the church leading to splits in the church and numerous court battles.

This researcher has observed a common thread that exists among leaders with self-interest, although the list that follows is by no means exhaustive in the researcher’s opinion the following rate among the most critical:

- **Heavy handed exercise of power:** these leaders exercise power in a heavy-handed manner against detractors. This exercise of power may be in the form

of violence, isolation from resources and ostracizing those who don't toe the line.

- **Manipulating culture or the Bible:** these leaders often use culture or the Bible as an instrument to oppress their followers because their powers flow directly from these sources and cannot be questioned.
- **Close inner circle:** these leaders often have a close inner circle that they give positions to on the basis of patronage. People in these inner circles often themselves wield enormous power because they are closely associated with a leader.
- **Common good of the group neglected:** the common good of the group plays second fiddle to the self-interests of the leaders and those close to him. This is often characterized by displays of obscene opulence by the leader and his inner circle.

Organisations or churches that are led in this manner hardly ever succeed and their downfalls are often spectacular. The modern-day leader is however required to transcend myopic, selfish and narrow self-interests for the common good of the group. The modern-day leader is more of a custodian, the word custodians mean caretaker, this is a pre-emptive word that necessitates some sort of action on the person holding power.

A custodian by its very nature holds something in trust on behalf of someone else or on behalf of a group, his exercise of power cannot be capricious or self-serving. He does what is best for the common good of the people.

Kapur (2020) lists the following as the characteristics of a purpose driven and effective leader:

- **Honesty and integrity:** the practice of showing strong moral and ethical principles and values.

- **Skills and abilities:** leader's inherent responsibility is to carry out their duties with skills that advance the purpose of the organization. These include communication skills, decision-making skills, above average work ethic, etc.
- **Commitment and passion:** in order to perform well and achieve organizational goals leaders are required to be committed and passionate for the realization and proper implementation of their roles and responsibilities.
- **Delegation and empowerment:** leaders need to delegate assignments to those below them; this is done so that followers can be capacitated with the skills necessary for them to feel like they are an important part of the organization. People feel important when a leader demonstrates a level of trust in the follower and shows that he values their contribution.
- **Empathy:** a leader needs to understand and sometimes internalize feelings and emotions of others as if they have experienced those feelings themselves. Colloquially, they need to put themselves in the shoes of their followers.
- **Transparency:** leaders have the responsibility to be open and share meaningful information that has an impact on the strategic direction of the church or organization.
- **Vision and purpose:** Implementations of policies, allocation of resources have to be strictly aligned to the vision and purpose of the organization.

Very few can argue against the efficacy of a purposive approach to leadership relative to the type of leadership focused on the leader's selfish pursuit of power and material gains. It is clear that self-interest leaders have no role in the modern church. The new paradigm for church leadership dictates that churches should be places where transparency, empathy and an inclusive approach to leadership are intrinsically linked to the manner in which churches are run.

2.11.4 Women involvement in leadership

Religion, culture and the manner in which women have been socialized ultimately determines the role that women play in church and in the society as a whole. As mentioned above the traditional form of leadership together with different cultural practices have played a major role in subjugating various marginalized groups such those at the bottom of the leadership pyramid and women. The role of Biblical interpretation and manipulation also plays a fundamental role in the determination of what role women assume in the church.

For a long-time women have been deprived the right to lead in churches because of the literal interpretation of some Biblical texts. Biblical texts such as: Ephesians 5:22–24, 1 Corinthians 14:33–34, 1 Corinthians 11:3–16 have been used to ensure that women do not assume leadership roles in the church.

In this day of progressive leadership, it would be interesting to observe why patriarchy is still so strong. Why does the church continue to hang on to exclusionary policies while at the same time preaching principles of inclusiveness and universality, wherein everyone is presumed to equal before God? Why do women continue to be equal in being but unequal in function? The new paradigm for effective leadership in the church cannot be achieved while the status of women is still regarded as inferior. The irony of the situation is that women constitute the majority in churches and yet they are not included in decision-making structures.

According to Drury (2003), an enquiry into the status of women leadership in the church is central to Christian theology and the interpretation of a biblical hermeneutic. The primary question is – Can women be leaders? The overwhelming response is a resounding “yes, women can lead”. However, can they lead men or are relegated to just being leaders of other women and children?

The issue of the inclusion of women has to be deliberate and the genesis of women inclusion should be the willingness by their male counterparts to let go of patriarchal trappings that have been part of the church for a long time. This means that the church should start with preaching liberative doctrines.

2.11.5 Conclusion

While the concept of leadership has been studied in detail and various models developed it has somehow managed to remain somewhat of a fluid concept. Meaning that no one leadership model or concept can claim to be a panacea for all leadership challenges across all types of organizations. The manner in which the church is managed is axiomatically different to how a fortune 500 company is run; this is largely because the metaphysical dynamics associated with the running of churches dictate the need for a different approach.

Mainline Churches, Pentecostal-Charismatic Churches and African Independent Churches clearly require a different form of leadership, however, different does not necessarily mean wrong or flawed. We have observed that notwithstanding the different ways in which these groups of churches are run they have all demonstrated some sort of growth in terms of number of congregants. There is an argument to be made to the effect that the concept of leadership should be dismissed as an exaggerated concept that should not be given attention by students of leadership practices. A large body of scholarly research has however demonstrated to us the importance of a leader in the success or failures of organizations.

Stetzer and Dodson (2007:2–4), submit that churches must hold supreme authority of the Biblical texts. The church must be comprised of leaders who are firmly grounded in their faith. The church must be a covenant community not just the combination of non-believers and believers because churches are called to spread the gospel. Therefore, the church must continue the world-wide evangelism, meet human needs, and many other activities as Jesus Christ commanded the disciples. Churches must change their approach in order to meet the needs of communities they operate instead of being pre-occupied with numerical growth (Stetzer & Dodson 2007:18).

“The reality that we have to grapple with is that it is not sustainable for churches to depend on conventional leadership theory as an example to leadership expression that is Christ-like. The focus should rather be on comprehending the expression of faith through God’s authority, with Christ as the core. This mission should also be extended to the manner in which churches and/or denominations are led” (Huizing

2011:73). The current church should learn from the rich tapestry of leadership theories. This should provide the church with treasure trove of leadership case studies that can be effectively replicated and developed into a theology of leadership

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

Research methodology is an exploration of different techniques implemented by the researcher in exploring the research problem in conjunction with its rationale (Kothari 2004). Methodology is a technique of aggregating data that aids in unpacking the research questions and objectives of the study in question (Creswell 2007; Edwards & Skinner 2009).

Research methodology enables the researcher to acquire data using a myriad of instruments. These instruments include but are not limited to face-to-face interviews, focus group interviews, and survey questionnaires. The research methodology guides the enquiry through to positivism/objectivism or interpretivism, directed by strict adherence to the research objectives. Positivism which is the quantitative method is used where the aim of the research objectives is to augment knowledge or plug a vacuum. Interpretivism which is the qualitative method is used where the aim of the research objectives is to solve a particular problem (Creswell 2007).

The focus of this chapter is on the methodology that is systematic so as to solve the current research problem within the United Apostolic Faith Church. It determines and affirms the research objectives by offering an extensive and intricate plan.

3.2 Research Method and Design

Research method refers to different cohesive ways of acquiring, preparing, reviewing, and presenting data (Creswell 2015). Research methods include but are not limited to fieldwork, face-to-face interviews using electronic interview platforms, and survey questionnaires. These methods can be intellectualized as consisting of a qualitative, quantitative, and mixed method (Şahin & Öztürk 2019). A qualitative method is an approach applied in this research study.

Burns and Grove (2010) submit that qualitative method is a subjective system through which daily experiences are highlighted and given an expanded meaning. By having recourse to a holistic approach qualitative research gives the researcher license to deeply interrogate, different perspectives, in order to decipher complexities that may exist (Holloway & Wheeler 2002).

A qualitative research method as defined by Creswell (2007) is a systematic procedure that is underpinned by different methodological traditions that interrogate social or human issues. This researcher will create a comprehensive perspective through analyzing words, reporting on participants views, reviewing documents, and conducting the study in a natural setting.

McLeod (2001) further submits that qualitative method is a challenge to decipher the human world scientifically. Qualitative research can be used to delve into potential precursors where little has been studied (Strauss & Corbin 1998). It is a revelatory and realistic method based upon how different people observe and interpret occurrences (Guba & Lincoln 1994; Neuman 2011). Figure 1 below shows the qualitative research process adapted from Johnson and Onwuegbuzie mixed-method research process (2004).

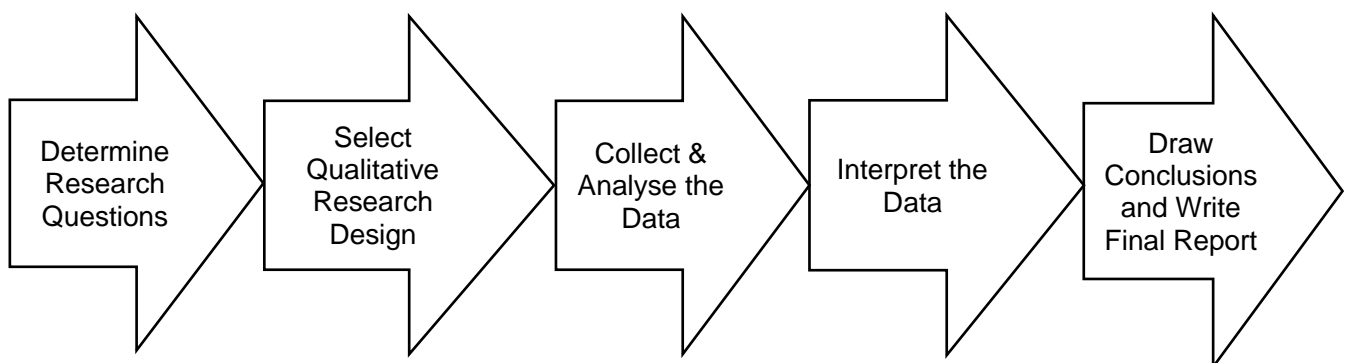


Figure 1: Qualitative research process

As this study is about the practical theological exploration of leadership practices and its impact on the United Apostolic Faith Church from 1994 to 2020, therefore a qualitative method is an approach applied in this research study.

A comprehensive collection of data from different sources is the foundation of any qualitative approach. In this research methods used are fieldwork study, face-to-face and electronic interview platforms, and survey questionnaires.

3.3 Exploratory Sequential Design

The nature of this research study assumes an exploratory design that has a practical theological approach. This exploratory design is intended to give insights into and an understanding of the problem faced by the researcher. According to Babbie, Burns and Grove (2009; 2010), when a new interest or subject matter is investigated the researcher may use the exploratory research design which always results in new understandings into a topic of research.

As cited by Khan (2014), the aim of the exploratory research is to give a new perspective through exploring possible solutions on a phenomenon that has never been investigated (Cavana, Delahaye, & Sekaran 2001; Marshall & Rossman 2006). The exploratory research may also identify and give insight into a future research direction (Phillips & Pugh 2000).

The researcher established that the exploratory research design is appropriate since little is known about the United Apostolic Faith Church, its leadership and structures. This approach will be used to obtain data from the United Apostolic Faith Church Executive Council and the General Church Council about the phenomenon under study.

In exploring this design semi-structured interviews will be used in asking open-ended questions. In addition, the researcher will use survey questionnaires to understand the growth or decline of the United Apostolic Faith Church branches (*local presbyteries*) and membership.

3.4 Data Collection and Analysis

The collection of data is a critical activity in research. Data collection is a process of using validated and reputable tools to collect, measure and analyze research insights.

A hypothesis can be evaluated based on the data collected. Irrespective of the field of research, the collection of data is the single most important measure in research. Different fields of study use different approaches of data collection, depending on the outcome/output required. The overarching purpose of data collection is to ensure that pertinent and reliable information is collected for statistical analysis so that research decisions are data-driven.

The empirical research techniques the researcher used for data collection are presented below. Due to the Covid-19 pandemic, this study had limited personal contacts with the selected participants. The study used mainly electronic means of collecting data such as Zoom and/or MS Teams as interview platforms, online survey, e-mail communication, telephonic conversation and other forms of social media.

Graue (2015:8) states: “Qualitative data analysis is a process of the description, classification and interconnection of phenomena with the researcher’s concepts”. The analysis of qualitative data has the following general aims (Flick 2014): Describing and juxtaposing similarities and differences of several cases in detail and developing a theory on the subject studied.

3.4.1 Conducting the fieldwork

The conducted fieldwork used semi-structured interview with various participants. The fieldwork conducted includes analysing documents from the United Apostolic Faith Church Headquarters in Pretoria, General Church Council Reports, Minutes and Resolutions that were made available for the purpose of this research.

The researcher chose the following sample to perform one-on-one fieldwork interviews:

- **Conference Presbytery Leaders:**
 - Central Region Conference Presbytery Leader
 - KwaZulu-Natal Conference Presbytery Leader
 - Limpopo Conference Presbytery Leader
 - English Language Conference Presbytery Leader

- **District Presbytery Ministers:**
 - Gauteng District Minister in the Gauteng Province
 - Durban and Surrounding District Minister in KwaZulu-Natal Province
 - Southern KwaZulu-Natal District Minister in KwaZulu-Natal Province
 - Vhembe District Minister in Limpopo Province

3.4.2 Semi-structured interviews via Zoom

The flexibility to approach different respondents while capturing a similar data collection area informed the choice of selecting semi-structured interviews over structured interviews. In order to avoid losing data and to preserve the accuracy of interviews Zoom interviews were recorded and every recording was numbered with the name of interviewee in order to avoid complication.

Various technological advances have presented new opportunities to conduct qualitative research. Chief among these is Zoom videoconferencing. This is an inventive videoconferencing platform that has unique features which are secure cloud-based recording sessions, online meetings, and group messaging services (Zoom Video Communications Inc. 2016). These features are appealing to researchers of qualitative and mixed-methods (Archibald, Ambagtsheer, Casey, Lawless 2019).

The benefit of using Zoom videoconferencing method for researchers and participants is its convenience, flexibility and cost-effectiveness. As cited in Archibald *et. al.* (2019), relative to in-person interviews digital technologies are best communication instruments to use when participants are spread over a large geographical area (Braun, Clarke, & Gray 2017; Cater 2011; Deakin & Wakefield 2014).

The researcher chose the following sample to perform semi-structured one-on-one interviews via Zoom:

- **Executive Council Members:**
 - Bethel Bible College Principal
 - Current General Overseer
 - Former General Overseer
 - General Secretary

3.4.3 Survey research

To collect a large amount of data from a large audience the use of survey research is ideal. Survey research is predetermined qualitative method that has a set of closed questions that are not difficult to answer. High responses are usually achieved because these methods are relatively simple to decipher. This is the reason why this is a method commonly used today.

The researcher was privy to attend the General Church Council and the Gauteng District Presbytery meetings of the United Apostolic Faith Church. At these respective meetings, Survey Questionnaires were distributed to 253 participants and only 179 (71%) responses were received. The researcher conducted the survey research on the following sample:

- **General Church Council Members** constituted of Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders as per the United Apostolic Faith Church Constitution.

3.4.4 Participant observation

In order to extract information which is not readily obtainable from other methods, the researcher will need to observe the subject in the area of interest. Insight and informed understanding will be generated through the researcher's observation of the subject matter being researched. This researcher was invited to attend the following sessions as an observer:

- Two General Church Council meetings; one which was conducted via Zoom and the second one was held in-person.
- Two Executive Church Council meetings which were held in-person.
- Gauteng District Presbytery meeting which was also held in-person.

3.4.5 Design of questionnaires

Questionnaires are important instruments of collecting statistically useful data from a large number of participants (Roopa & Rani 2012). They are often utilized in a quantitative research approach. When they are correctly designed and effectively used, they assist in acquiring information about the subject matter under research.

There are about four types of survey questionnaires which are used in relation to the survey purpose (Roopa & Rani 2012). These different types of survey questionnaires are:

- 1) Contingency questions/Cascade format
- 2) Matrix questions
- 3) Closed-ended questions
- 4) Open-ended questions

In this survey the researcher used the closed-ended questions which include the following:

- a) Participants respond to questions with a 'Yes' or 'No'.
- b) Participants have *Multiple Choice* questions from which to select.
- c) Participants' answers to *Scaled Questions* are graded on a continuum.

The detailed questionnaire for measuring the leadership effectiveness and church growth within the United Apostolic Faith Church is given in the Appendix F.

3.5 Population, Sampling Methods, and Purposive Sampling

3.5.1 Population

Guthrie (2010) and Maree (2007) defines population as the distinct group of individuals with common characteristics to be studied and generalized. Creswell (2014), Babbie (2009), and Babbie (2010), offers another definition of population as when a

researcher identifies a group of people with common interest and then draws conclusions from that identified group.

The population for this research study is made up of only the ordained United Apostolic Faith Church Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders who form part of the General Church Council. The selected research population consisted of knowledgeable and experienced people whom the researcher could readily access (Holloway & Wheeler 2010). The researcher is cognizant that the population of this research might include different parishioners such as the ordained Deacons and other Office bearers of the United Apostolic Faith Church.

3.5.2 Sampling methods

Probability and non-probability sampling are the two key sampling techniques. Each of these techniques have explicit approaches.

Probability sampling results where a list of potential participants exist and specific participants are randomly selected. Simple random sampling, systematic sampling, and cluster and stratified random sampling are the types of probability sampling (Babbie 2010).

Non-probability sampling is used when the researcher does not know the list of potential participants. This effectively means, an equal chance of selecting participants will be applied in each unit of the population. Snowball sampling, quota sampling, purposive sampling, and convenience sampling are the types of non-probability sampling (Creswell 2009).

According to Fossey, Harvey, McDermott & Davidson (2002), the sampling methods should be appropriate and adequate. In a qualitative research method non-probability sampling methods are used, in particular purposive sampling techniques, when the research deals with a difficult-to-reach specialized population (De Vos, Strydom, Fouche & Delpont 2011).

3.5.3 Purposive sampling

Purposive sample characterizes a small portion of the population that the researcher is keen in researching (Neuman 2005). A sample is made up of a group of individuals that are chosen randomly from a bigger population to partake in a specific research study (Babbie and Mouton 2007). Sampling involves deliberately selecting specific participants from the whole population to learn more on the subject matter that is being studied (Holloway & Wheeler 2010). In conducting this research, a sample was drawn due to time and financial constraints.

The non-probability approach will be purposive or judgmental sampling (Gilbert 1993:74). The researcher had to ensure that the choice of a sample is seen to represent the total researched population. The researcher's knowledge and available information has informed this decision (Grobbelaar 2000:159).

It is this researcher's aim to concentrate on officially ordained individuals such as Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders who form part of the General Church Council of the United Apostolic Faith Church.

The total sample size is two hundred and fifty-three (253) identified participants made up of the two (2) previous General Overseers since the year 1994, current General Overseer, General Secretary, Bethel Bible College Principal, four (4) Conference Presbytery Leaders, four (4) District Ministers from the Gauteng District, Southern KwaZulu-Natal District, Durban and Surround District in KwaZulu-Natal, and Vhembe District in Limpopo.

The rest of the other participants (*through the survey questionnaires*) were the members of the General Church Council of the United Apostolic Faith Church. The survey questionnaires with closed-end questions were distributed to all 253 participants who form part of the General Church Council.

The research study was conducted in the following three sampled provinces of the Republic of South Africa: Gauteng Province, Limpopo Province, and KwaZulu-Natal Province (figure 2 below).

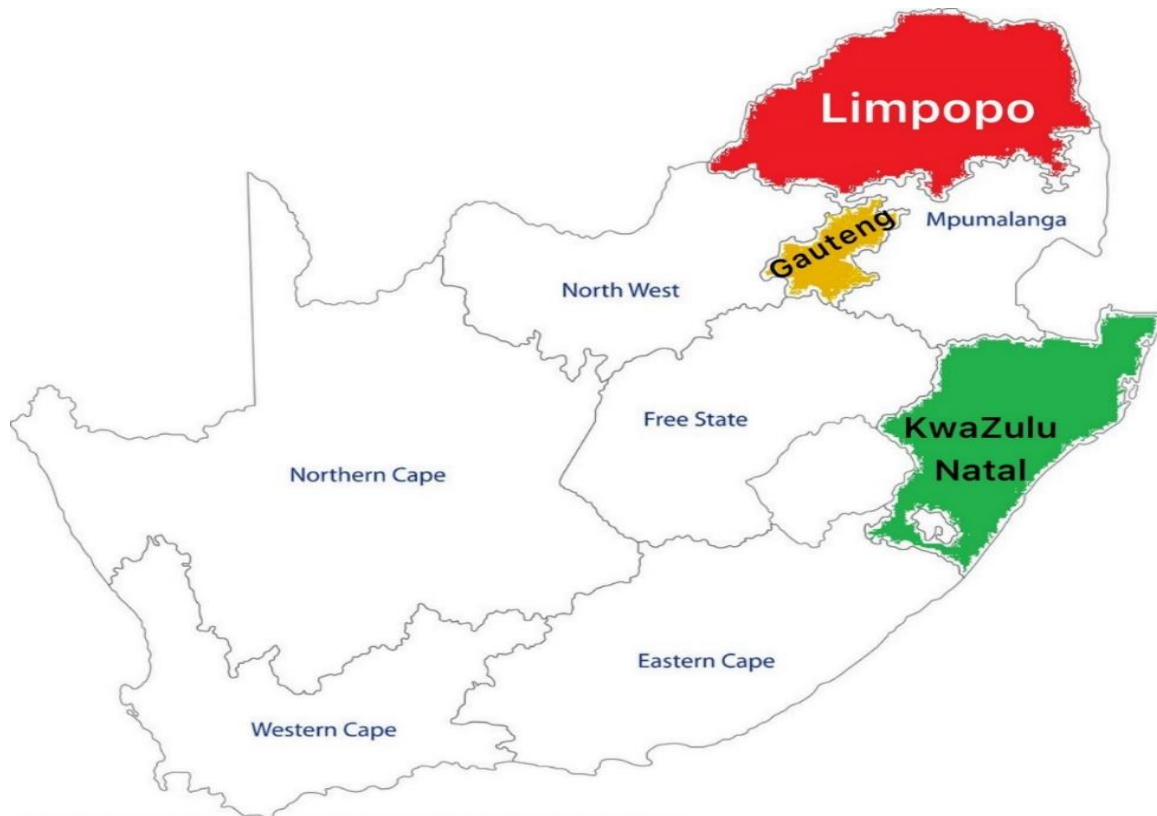


Figure 2: Source – Own work, based on Map of South Africa with provincial borders (2021)

All participants are reasonably guaranteed confidentiality. The identities of those who are identified to participate in the research study are only known by the researcher.

3.6 Ensuring Validity and Reliability

To guarantee the quality of research it is vitally important that the idea of validity and reliability is sustained. In properly evaluating findings of the research validity and reliability are the most crucial issues to be considered. The validity (*i.e. accuracy, meaningfulness, and credibility*) of this research study is important. When the researcher considered the validity of this research study, two basic questions were asked: First, does the study have adequate controls to guarantee that the conclusions are reasonable from the collected data? Second, beyond the researcher's specific situation can others use what is to be observed to make generalizations about the world from this research study?

According to O’Leary (2014:64), the credibility indicators to be considered for any research study are:

- a) *Objectivity* – not influenced by personal biases, subjectivities, or emotions; and conclusions grounded on apparent phenomena.
- b) *Validity* – reflects whether methods, techniques, and approaches relate to what is being studied and is reflected with true value.
- c) *Reliability* – reflects internal consistency of collected data and results.
- d) *Generalizability* – reflects if a sample or group findings are valid to a broader population group or another group.
- e) *Reproducibility* – reflects if a similar methodology was applied in a varied research study within the same setting.

In judging the credibility of this study, this researcher will rely on the various methods.

3.7 Ethical Considerations

The research methodology selected for the collection of primary data need the approval of the United Apostolic Faith Church Executive Church Council for the researcher to undertake research at the United Apostolic Faith Church South African Region. Research participants will also have to sign consent forms. As a direct consequence of the Covid-19 pandemic, participants signed and/or inserted their names electronically to avoid personal contact and possible spread of Covid-19.

These steps are important in ensuring the protection of participants at all cost. In any research, the issue of confidentiality is very important. Data collected will not in anyhow reveal the identity of participants. The researcher has guaranteed the participants that the data collected will only be used for purposes of this research. The university granted the researcher ethical clearance prior to the start of the fieldwork.

Consideration was given to the following ethical issues:

- Informed consent
- Right of privacy
- Management of information
- Beneficence

3.7.1 Informed consent

Consent letters were given to research participants. These consent letters explained the person's competency, willingness to volunteer and the actual data the researcher was trying to attain. The participants voluntarily participated in this research study and they had the right of withdrawal from participating further at any given time. Informed consent is required for research to be regarded as ethical (Cater & Overlien 2014:71).

3.7.2 Right of privacy

Specific answers will not be publicly connected to any participants by the researcher. Participants' rights of privacy are not breached and the confidentiality of participants will be guaranteed.

Consent of the participants will be required in order to reveal their identity and/or the information acquired in the course of the research study. Unless there is an intention to do harm or to threaten someone's life, confidentiality will never be compromised (Leedy & Omrod 2010).

3.7.3 Management of information

This is when the collected information from one or several sources is managed; and then distributed to one or several audiences (Creswell 2014 & Kumar 2011). This sometimes includes those who have an interest to that information or those who are entitled to it.

The processing of collected data was completed in an ethical way. As soon as the information is collected it will be coded and saved confidentially. Audio files will be coded to hide any information that can be identified. These audio files will be safely stored in the “cloud office” that can only be accessed by the researcher. The transcripts will be made accessible to the supervisor without any identifying information. All audio files and other confidential information will be terminated as soon as the study has been concluded and approved.

3.7.4 Beneficence

Action that is performed for the benefit of others is called beneficence. In any research study the researcher must ensure that the benefits for participants are maximised and risks minimized. The researcher is enjoined to inform the participants about the benefits and purpose of the research study (Akaranga & Makau 2016).

3.8 Conclusion

In this chapter, the researcher has highlighted the reasons behind the selection of a qualitative approach instead of a quantitative approach, or mixed-method approach and further reasons for a phenomenological approach. Its preferability over other qualitative approaches has also been highlighted and linked with the present research. Qualitative data collection methods and in-depth interviews have briefly been discussed and ethical issues related to this study have also been explained.

It is apparent to this researcher that the selection of the research methodology is important in structuring and directing the trajectory of the study. For the purpose of this study the qualitative research approach proved to be the most suitable and effective method of deciphering the research phenomena in question. Various data collection techniques which were explored have the effect of enhancing the validity and reliability of the research outcomes.

It is also clear that selecting the appropriate sampling method for the study is key in ensuring that the data to be collected is relevant, honest and authentic. The researcher has highlighted the technique of selecting the population for the study. In selecting the

population, it is imperative that the researcher selects a distinct group of individuals with common characteristics. The researcher identifies a group of people with common interest and then draws conclusions from that identified group.

Ethical consideration during the study is of paramount importance to ensure that the integrity of the research is upheld at all times.

In the next chapter, this research will be focusing on data collection and analysis with an intention of exploring the leadership practices within the United Apostolic Faith Church.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4.1 Introduction

Research findings and data analysis gathered accumulated by means of survey questionnaires and one-on-one semi structured interviews will be the focus of this chapter. Zikmund and Banin (2010:16), explain data as applying reason in order to understand collected data. Nieuwenhuis (2007:98) explains that qualitative data analysis is used to determine how respondents view a specific subject matter through the analysis of their mind-set, insight, virtues and expertise.

The main focus of the survey questionnaire and in-person interviews is to explore and analyse in-depth the General Church Council and Executive Church Council perceptions, attitudes, needs and expectations regarding issues of visionary leadership within the denomination of the United Apostolic Faith Church.

Findings that emanated from the survey questionnaires and the semi-structured interviews are juxtaposed with the current literature on the research study topic. The research questions and objectives of this study as spelled out in Chapter 1 of this research, find full resonance in the below data analysis and findings.

4.2 Dispersion and Background of the Participants

There are two main methods the researcher used to reach the participants. These methods are:

- (i) Survey questionnaires; and
- (ii) One-on-one semi-structured interviews via Zoom or in-person.

4.2.1 Survey questionnaires participants

Survey research is used to collect a large amount of data from a large group of people. This qualitative method has a set of preconceived closed questions that are not difficult to answer. This is the method most commonly used method today, this is because its simple nature elicits high responses from participants.

The intention of this researcher is to focus on individuals who are officially ordained Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders who form part of the General Church Council of the United Apostolic Faith Church. This researcher conducted the survey research on the following sample:

- **General Church Council Members** constituted of Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders as per the United Apostolic Faith Church Constitution.

This researcher was privy to attend the General Church Council and the Gauteng District Presbytery meetings of the United Apostolic Faith Church. At these respective meetings, Survey Questionnaires with closed-end questions were distributed to 253 participants. Several participants did not avail themselves for the study. Although they did not disclose reasons for not participating; a total of 179 questionnaire responses were received and qualified with the criteria to be included as set out in the preceding chapter. Notwithstanding the fact that only 179 questionnaires were returned, this totalled 71% of the researched population.

4.2.2 One-on-one semi-structured interview participants

A total of fifteen (15) one-on-one semi-structured interviews were conducted in Gauteng, KwaZulu-Natal and Limpopo Province. The interview participants were drawn from a pool of influential members of the United Apostolic Faith Church. Their designations within the church range from the selected members of the General Church Council, Executive Church Council, Conference Presbytery Leaders, District Ministers, and the Bethel Bible College. Participants are drawn from distinct cultural and racial dispositions represented within the United Apostolic Faith Church.

Throughout this process and thereafter pseudonyms are used to conceal the identities of respondents. The researcher will not publicly make the connection between a particular research participant and a specific response. The researcher undertakes to observe strict confidentiality and also guarantees the non-violation of participants' rights to privacy. Any information related to participants that is collected in pursuance of this research study will not be disseminated without the express or implied consent of affected participant.

4.2.3 Participants breakdown

Figure 3 below depicts that 21% of the responses are from females in the United Apostolic Faith Church General Church Council as compared to the 79% responses from their male counterparts. This was expected because the General Church Council is made up mainly of males, and they are the most vocal and dominating in the General Church Council meetings. Very few women compared to men are ordained as officers within the United Apostolic Faith Church. Gender parity in senior leadership structures is still a big factor of concern within the United Apostolic Faith Church.

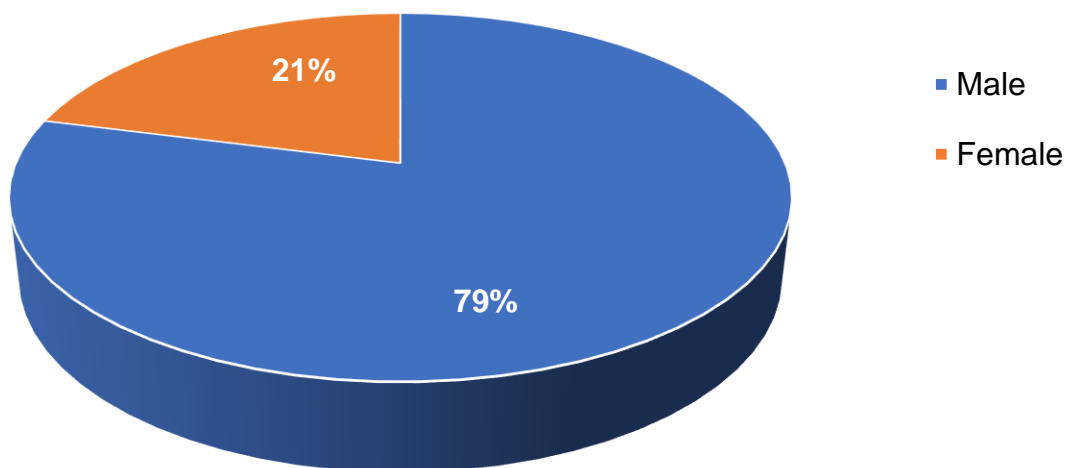


Figure 3: Responses to the Question: What is your gender? (n=179)

Figure 4 below depicts 50% of the respondents are ordained as Elders and 39% as Pastors. 5% as Assembly Leaders, 3% as Apostles and 3% as Evangelists. These are the officials that forms part of the United Apostolic Faith Church General Church Council as stipulated in the United Apostolic Faith Church Constitution.

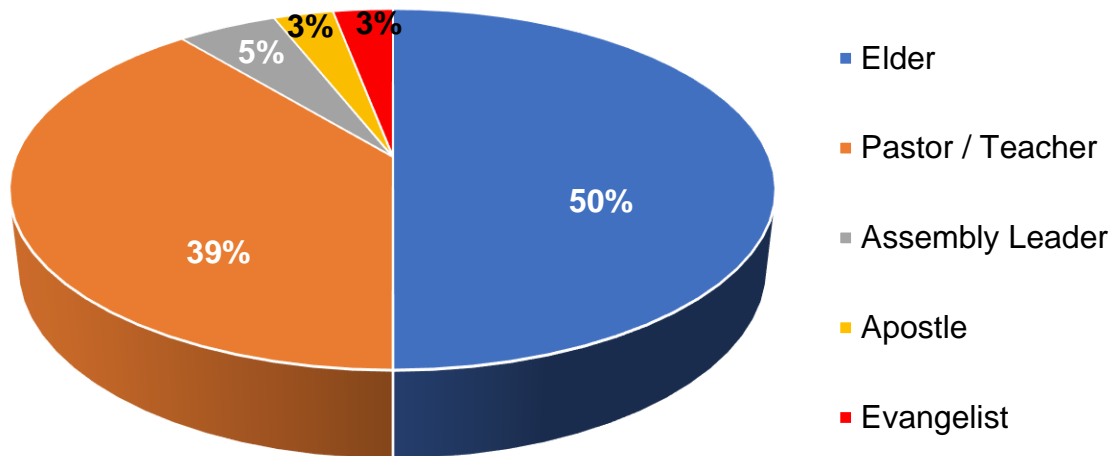


Figure 4: Responses to the Question: What have you been ordained as? (n=179)

Figure 5 below depicts that 91% of the respondents have been members of the United Apostolic Faith Church for more than 10 years; and 6% for more than 5 years. Whilst 2% of the respondents have been members of the United Apostolic Faith Church for exactly 5 years and 1 for less than 5 years.

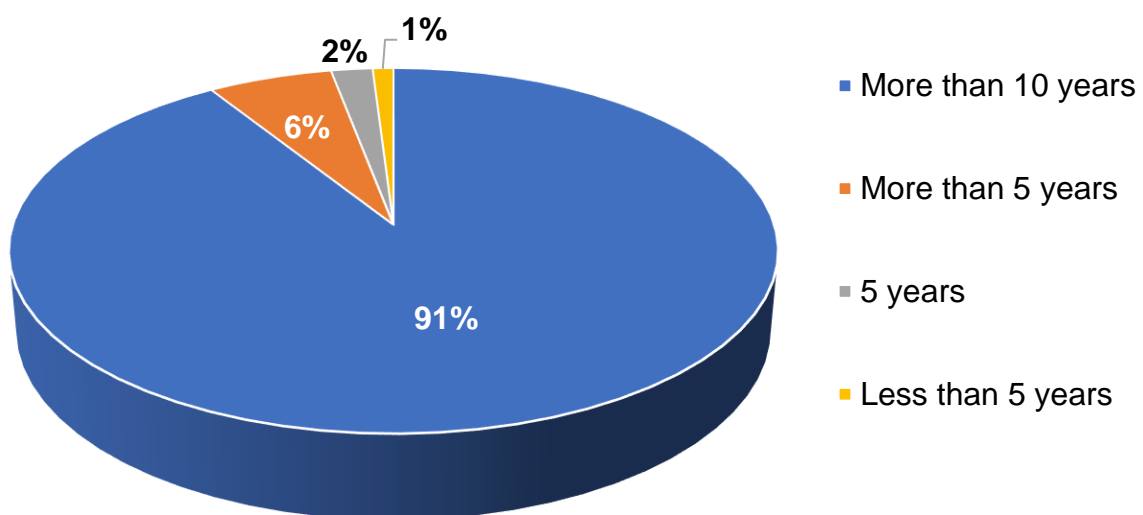


Figure 5: Responses to the Question: How long have you been a UAFC Member? (n=179)

Figure 6 below shows that 63% of the respondents have been members of the United Apostolic Faith Church General Church Council for more than ten years; 19% for more than five years; 7% for five years; and 11% for less than five years. This demonstrates that the majority participants have part of the United Apostolic Faith Church for a reasonably long period and should know the dynamics of the United Apostolic Faith Church leadership, its mission, vision and structures.

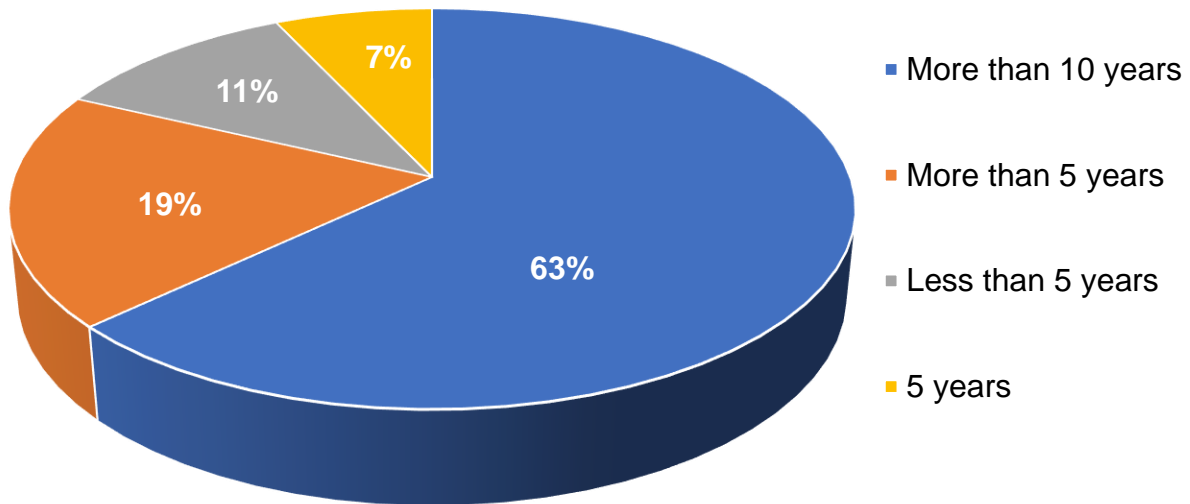


Figure 6: Responses to the Question: How long have you been part of the UAFC GCC (n=179)

4.3 Demographic Breakdown of the United Apostolic Faith Church

The United Apostolic Faith Church is one of the oldest Pentecostal Church founded in 1912, it has footprints all 9 South African provinces and certain African countries. Its total number of Presbyteries in South Africa (church branches) is 187.

Limpopo having the highest number of United Apostolic Faith Church Local Presbyteries, with 49 Church Branches. The KwaZulu-Natal being the second with 45 followed by Gauteng with 40 United Apostolic Faith Church Local Presbyteries. Western Cape has the lowest number of United Apostolic Faith Church Local Presbyteries with 5 Church Branches.

Below is Table 1 showing the United Apostolic Faith Church Local Presbytery breakdown by race and province.

Table 1: UAFC Local Presbytery Breakdown by Race and Province (2020)

<i>Province</i>	<i>African</i>	<i>Coloured</i>	<i>White</i>	<i>Total</i>
Eastern Cape	2	5	0	7
Free State	9	1	0	10
Gauteng	30	5	5	40
KwaZulu-Natal	45	0	0	45
Limpopo	49	0	0	49
Mpumalanga	11	1	0	12
North West	3	3	1	7
Northern Cape	5	7	0	12
Western Cape	2	2	1	5
South Africa	156	24	7	187

The United Apostolic Faith Church has three main divisions in South Africa:

- The African people made up of 83,4% of the United Apostolic Faith Church membership;
- The Coloured people 12,8%; and
- The White people accounted for 3,7% of the United Apostolic Faith Church membership.

Table 2 below shows that the United Apostolic Faith Church has a total number of 383 ordained Officials who form part of the General Church Council. This number excludes the 875 ordained Deacons who do not form part of the General Church Council as prescribed in the 6th edition United Apostolic Faith Church Constitution.

Table 2: Ordained Officials in the United Apostolic Faith Church (2020)

<i>Ordained Officials by the UAFC</i>	<i>Number</i>
Apostles	11
Prophets	2
Pastors	180
Assembly Leaders	15
Evangelists	35
Elders	140
TOTAL NUMBER OF ORDAINED OFFICIALS	383

Table 3 below shows that, in 1994 the followers of the United Apostolic Faith Church were estimated at 20 000, compared to the 11 000 estimated number in the year 2020 by the United Apostolic Faith Church Headquarters in Pretoria.

The United Apostolic Faith Church Headquarters provided another estimate of the lowest church growth, which shows the estimated decline of 45% since the year 1994

until 2020. For the same period, the number of Local Presbyteries (or Church Branches) have decreased by 64 churches. This is caused by some pastors leaving the denomination to start their own ministries; and most of them when they leave, they also take their church members with them.

Table 3: Annual Demographics at a Glance. Source: UAFC (2020)

Overview of key estimates 1994 – 2020				
	1994	2004	2014	2020
Number of Conference Presbyteries	–	–	6	6
Number of Districts Presbyteries	14	17	20	21
Number of Local Presbyteries	251	235	220	187
Number of UAFC Membership	20 000	22 000	15 000	11 000
% Growth Rate by Membership since 1994	% Base	+10%	-25%	-45%

In an interview with Pastor Jeremiah Mohapi, he cited that:

People leave the United Apostolic Faith Church because of doctrinal differences related to Pentecostal theology or disagreements concerning certain denominational regulations.

Pastor Robert Clarke enunciates that:

Pastors who left the United Apostolic Faith Church lacked Spiritual Fathers in the Church, who provide fathering to them. And these pastors also felt that the denominational structure is not supporting them. Whereas congregants leave the denomination because they are looking for Charismatic VIBE in the modern Pentecostal Charismatic Churches.

It was practically impossible to track the increase of number of White members who left the United Apostolic Faith Church since the year 1994 to 2020. It is evident though that a significant number of White members are leaving the United Apostolic Faith Church to join other Church Ministries for reasons seemingly unknown to the United Apostolic Faith Church Leadership.

What follows below are one-on-one interviews conducted with different leaders in the United Apostolic Faith Church that operate within the Executive Church Council regarding a myriad of issues that affect the manner in which the church is led.

4.4 Defining of Denominational Leadership

This researcher thought it prudent to start by engaging participants on how they construe the concept of leadership within the United Apostolic Faith Church – its strengths, glaring failings and tacit deficiencies inherent in the system.

During the interviews a question was asked to all participants: ***“What is your definition or idea of leadership within a denominational Church?”***

87% of the participants interviewed are overwhelmingly of the opinion that there is a glaring deficiency in how the United Apostolic Faith Church under the Executive Church Council leadership is led.

Pastor Adriaan Kruger posits that the idea of leadership within the United Apostolic Faith Church is clearly defined in the United Apostolic Faith Church Constitution; he further opines that the basis of leadership should be on Biblical principles coupled with some measure of education and training.

Pastor Adriaan Kruger states:

Any choice of a leader that is not based on firm Biblical foundations is bound to fail.

He submits that the idea of leadership as defined in the United Apostolic Faith Church Constitution is sufficient for achieving the overall purpose of leading the church. He however, laments the lack of proper training in leading and to a certain extent the lack of secular education that would enable leaders within the United Apostolic Faith Church to lead properly.

Pastor Andries Pretorius also submits that there is a glaring leadership vacuum within the members of the Executive Church Council. This he submits is largely because of the current political situation we find ourselves in as a country.

He posits that:

This political situation has led to a situation in which people who are not fit for the purpose of leadership now find themselves in positions they are not equipped to hold.

Meaning that, leaders of African descent because of the South African political landscape are most likely to occupy roles within the higher structures of the church relative to their white counterparts.

Both Pastors also agree that the United Apostolic Faith Church leadership in general – the General Church Council and the Executive Church Council – is not well versed on the constitution of the United Apostolic Faith Church and this leads to incorrect people being placed in positions of influence. They make a submission that if leaders

were properly educated on the constitution, people would be placed in positions they are qualified for. They posit that the constitution clearly sets out the manner in which people need to be elected into positions and the qualities that those people need to possess.

Pastor Ofentse Motlhanke is vociferously critical of some members who are part of Executive Church Council but who are making little or no contribution at all. This he submits is largely because:

There are no defined criteria of appointing people to positions; and if the criteria does in fact exist, it is not used because individuals appointing leaders are themselves not educated on what the United Apostolic Faith Church Constitution says on these matters.

Pastor Sylvester Buthelezi is of the opinion that the Executive Church Council members are conservative, timid and unlikely to speak their minds. He further opines that:

Their fastidiously traditional and linear manner of thinking prevents them from thinking outside the box, and as a consequence of that they are unable to advance the United Apostolic Faith Church in anyway.

Pastor Adriaan Kruger suggested that the church needs to conduct a strength and weakness analysis on potential candidates that are to assume different roles within the Executive Church Council. This is because several leaders have been appointed to the aforementioned body and their contributions have tended to be “*drag factors*” instead of elevating these bodies to the next level.

The common thread among the interviewed participants is that the current crop of leaders within the Executive Church Council are really not fit for the purpose of advancing the United Apostolic Faith Church to the next level.

Pastor Adriaan Kruger emphasizes this point by submitting that:

You cannot judge a fish by its ability to climb a tree, a fish should be judged on its swimming abilities.

Meaning that when you appoint people in roles, they are incapable of executing then you are setting them up for failure.

After these extensive engagements with various influential role players within the United Apostolic Faith Church Executive Church Council it is important to have an exhaustive discussion on how these engagements impact the manner in which the United Apostolic Faith Church denomination is led. Meaning, what are the potential impacts of these engagements on the church juxtaposed on how institutions of this nature should ideally be led?

Simply put how does the leadership style of the United Apostolic Faith Church as discussed with its leadership structure measure up to the various theories of leadership such as trait, behavioural, transactional (Berne 1963), and transformational (Bass 1985) and most importantly Greenleaf's servant leadership theory. Senge (1990), Notes that the servant leadership model will continue to be influential in leadership organisations now and in the future.

The term servant leadership was coined by Robert Greenleaf (1977) who defined it as:

A lifelong journey that includes discovery of one's self, a desire to serve others and a commitment to lead (Greenleaf 1977:13).

To further augment Greenleaf's theory of Servant Leadership, this concept of leadership is further defined as the process of leading others towards a common goal. For purposes of this discussion this researcher is of the opinion that, Blackaby's definition is more apt. Blackaby (2001:20) submits that the ability to advance God's purpose in people is called Spiritual Leadership. The barometer for measuring leadership should be based on results and not skills (Blackaby 2001:19).

After evaluating responses of an overwhelming number of the Executive Church Council members, it becomes apparent to this researcher that the leadership of the United Apostolic Faith Church is clearly deficient in skills and competencies, coupled with the concept of servant leadership. This means that they are unable to objectively advance God's purpose within the United Apostolic Faith Church and by extension the community.

Problems in the United Apostolic Faith Church are mainly foundational because the local presbytery churches are comprised of leaders who are not skilled in leadership. It is therefore inevitable that the Executive Church Council members will be comprised of the same quality of leaders drawn from the very same dysfunctional local presbytery churches.

The trick is therefore to start capacitating United Apostolic Faith Church pastors at a local level. If quality leaders are groomed in local presbyteries the Executive Church Council will have a greater pool of capable and trained leaders to draw from. Maxwell (1993) believes that people are not born with inherent leadership qualities. The foundational traits required for leading can be acquired through training.

4.5 Constitution, Policies and Procedures of the United Apostolic Faith Church

Policies are interpreted as attempts to realize what the Constitution envisions. Many organisations labour from reactionary approaches to leadership. They do not see the need to document procedures and policies to effectively run their organisations. This fundamentally flawed way of doing things loses sight of proactive risk management practices and opens organisations up to possibilities of being litigated against. (Amadei 2016).

According to the interview with Pastor David Bruce, the Constitution of the United Apostolic Faith Church was first formulated in the year 1927. Due to the development and increase of churches in Great Britain, Canada and Southern Africa, it became necessary in the year 1951 to revise and amplify the then existing Constitution. In 1994 when South Africa moved into a new political dispensation, the United Apostolic Faith

Church also revised its Constitution in 1997 to enable the church to have a more inclusive Constitution with the intention of creating a unified church. The current Constitution was drawn up in 1997 and it has been amended twice with minor revisions.

This discussion falls under the ambit of corporate governance. Within this context corporate governance is defined as the system of rules, policies and processes by which a church is directed or controlled. The main aim is to increase the organization's accountability while managing any risks that the church may encounter.

The question was asked to all participants: ***“The UAFC Constitution, Policies and Procedures: are they effective in advancing good governance within the UAFC?”***

While Pastor Robert Clarke is of the opinion that the United Apostolic Faith Church Constitution is still a sufficient guiding document, he is also quick to concede that it is flawed in many respects.

He submits that:

The manner in which the United Apostolic Faith Church Constitution is crafted does not create room for policy development as it is silent on how a myriad of issues should be regulated. The issue of disciplinary processes for example is a thorny and contentious subject within the United Apostolic Faith Church. Due to a lack of uniform rules governing the issue of discipline errant senior Pastors and Apostles within the United Apostolic Faith Church have in some cases gone unpunished for committing infractions that have had the potential of putting the entire organization into disrepute.

Pastor Ntsieni Siobo raised an interesting dynamic that is especially pervasive in churches that operate in rural areas.

His assertion is that:

Some rural churches have an aversion to depending on the conventional church constitutions as guides to how churches need to function, churches operating in these areas rely on the Bible and in Spiritual revelations as sacrosanct guiding tools on how church related matters should be handled.

This overreliance on metaphysical interventions is the basis of why some rural communities especially do not pay special attention to the existence or non-existence of conventional written policies and procedures. In their views these interventions fall within the realm of worldly trappings that should not be heeded. As a result, there is no appetite or inclination on their part to engage in conversations around issues of conventional rules governing the manner in which the church is run.

One of the interesting dynamics relating to issues of policy development and discipline was raised by Pastor Phumlani Mthembu who lamented the plight of disgruntled members who left the United Apostolic Faith Church.

He intimated that:

Whatever policies are created should have an element of restorative justice, while it is important to discipline errant members the spirit of our faith requires that whatever disciplinary rules should not be exclusively punitive. In other words, the disciplining of members should be done with love and restoration in mind.

More than 90% of the pastors interviewed concede that the constitution, policies and procedure of the United Apostolic Faith Church need a total overhaul. They take comfort in the fact that there is a committee that has been set up by the Executive Church Council to look into developing policies and procedures for the United Apostolic Faith Church.

It is this researcher's assertion however that this process should be done with the aid of a legal practitioner that will ensure that whatever policies are created are legal, not inconsistent with the spirit of the constitution of the republic and mostly importantly can be effectively executed.

Figures 7, 8 and 9 below show the responses from the survey questionnaire on the efficacy of the United Apostolic Faith Church Constitution, Policies and Procedures from the 179 participants who form part of the United Apostolic Faith Church General Church Council.

Figure 7 below shows that 43,1% of the participants strongly disagree that they are satisfied with the United Apostolic Faith Church Constitution in its current form. Strongly 46,9% of the respondents agree that they are satisfied with the United Apostolic Faith Church Constitution in its current form. 10,1% of the respondents are uncertain on the efficacy of the United Apostolic Faith Church Constitution.

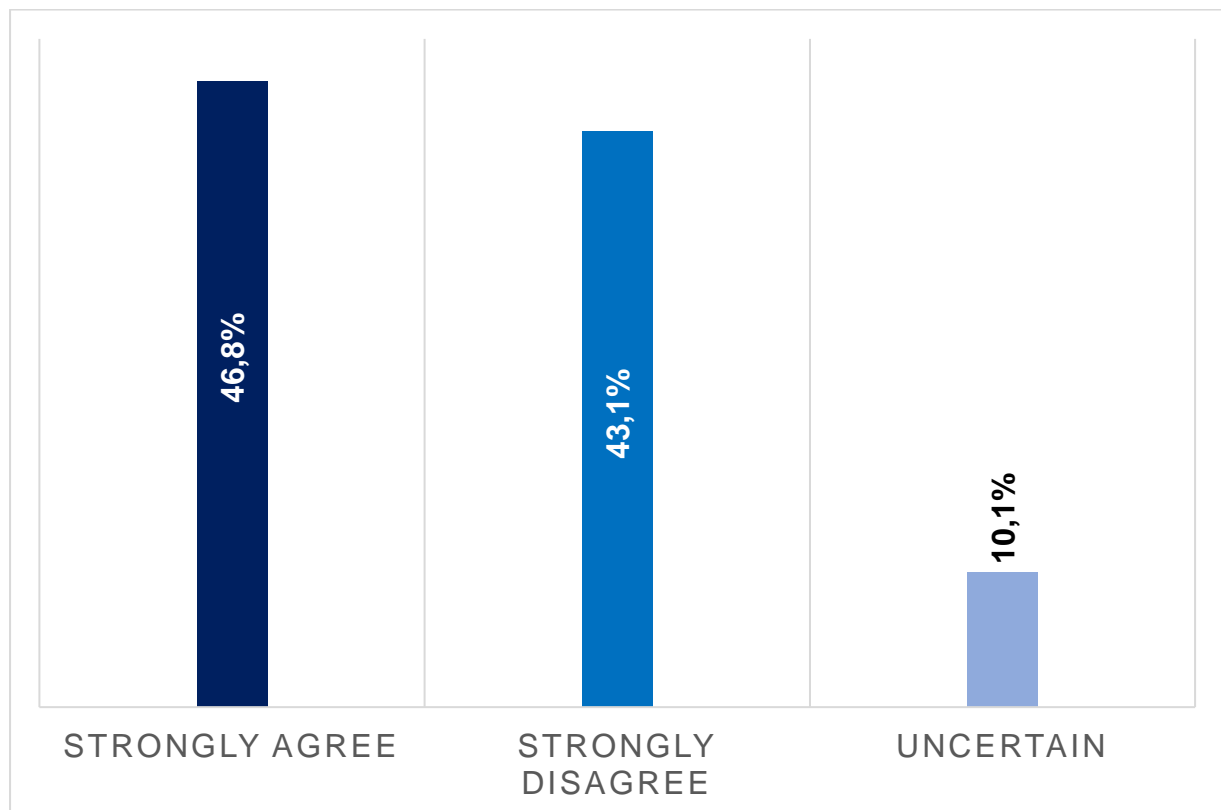


Figure 7: Responses to the Question: Are you satisfied with the UAFC Constitution in its current form? (n=179)

Figure 8 below shows that 77,6% of the respondents strongly disagree that the United Apostolic Faith Church Policies and Procedures are readily accessible to the General Church Council members.

Whilst 14,6% of the respondents strongly agree that the United Apostolic Faith Church Policies and Procedures are readily accessible to the General Church Council members. 7,8% of the respondents are Uncertain on the accessibility of the United Apostolic Faith Church Policies and Procedures to the General Church Council members.

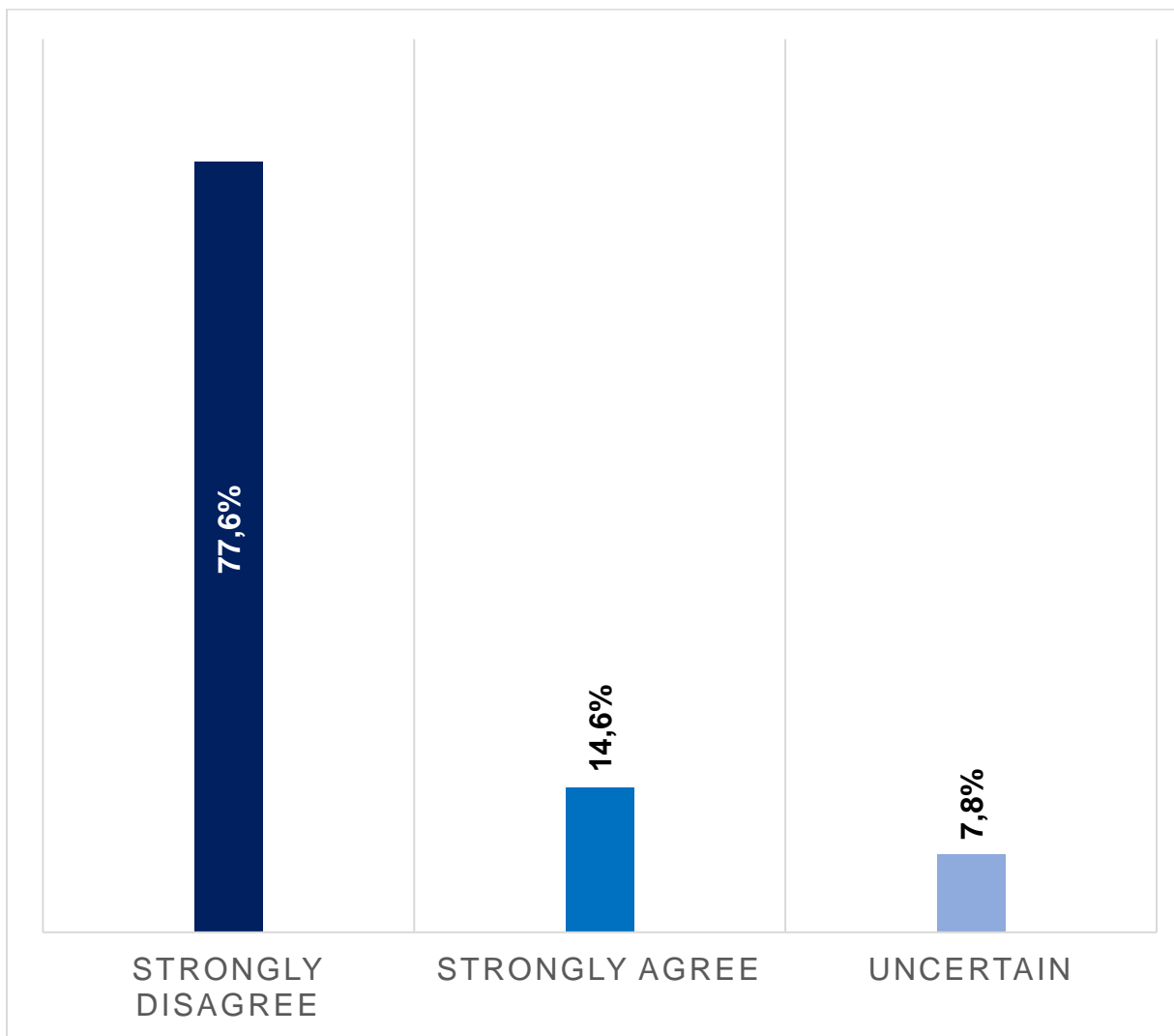


Figure 8: Responses to the Question: Are UAFC Policies and Procedures known and accessible to the General Church Council? (n=179)

Figure 9 below demonstrates that 84,4% of the respondents strongly disagree that the communication of the United Apostolic Faith Church Policies and Procedures to the Local Presbytery Churches is effective.

Whilst 11,7% of the respondents strongly agree that the communication of the United Apostolic Faith Church Policies and Procedures to the Local Presbytery Churches is effective. 3,9% of the respondents are uncertain on the communication of the United Apostolic Faith Church Policies and Procedures to the Local Presbytery Churches is effective.

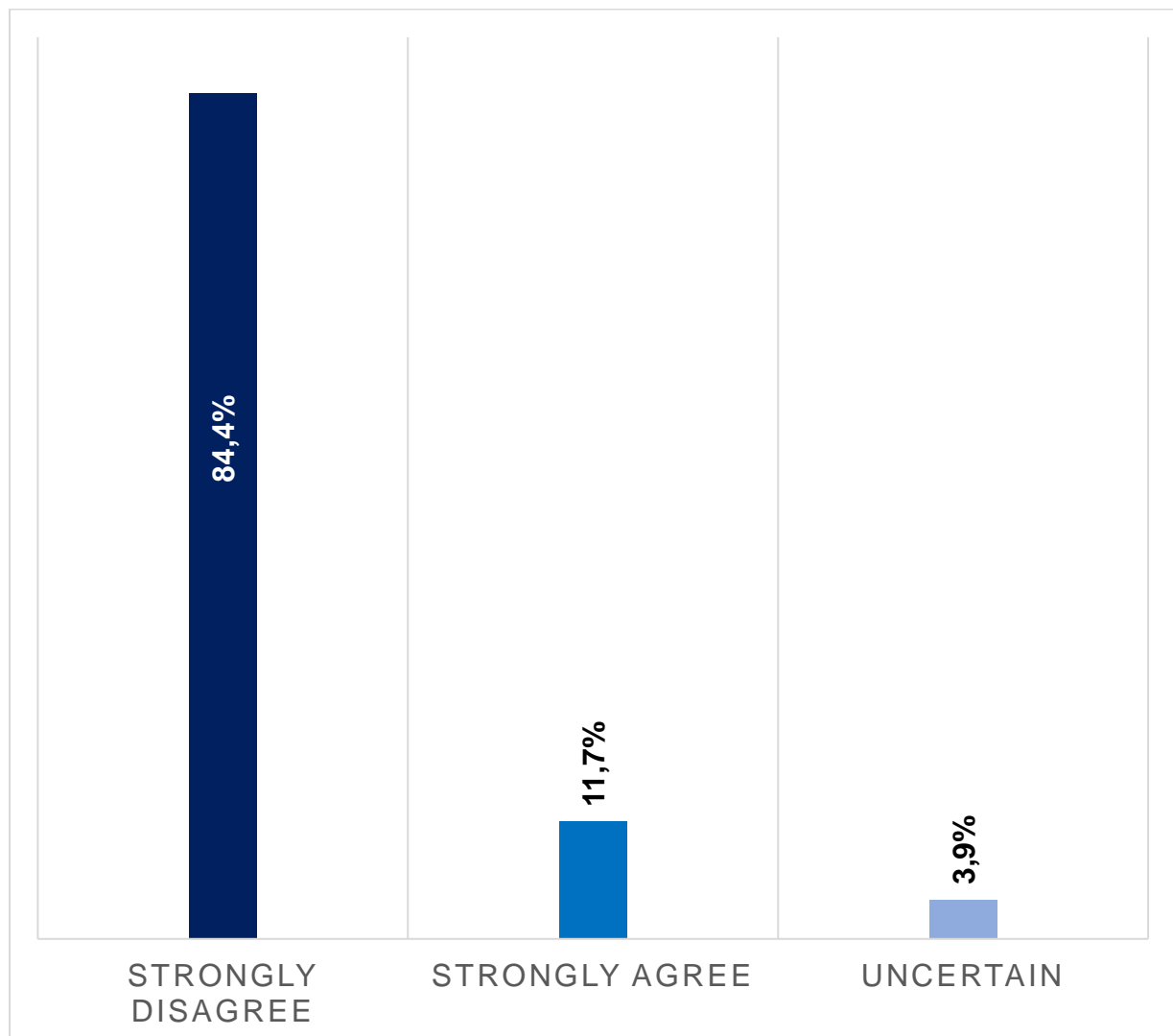


Figure 9: Responses to the Question: The communication of the UAFC Policies and Procedures to the Local Presbytery Churches is it effective? (n=179)

In the engaging with the United Apostolic Faith Church Executive Church Council this researcher got sight of empirical evidence to the effect that there are no existing Policies and Procedures within the United Apostolic Faith Church. This has an import of casting a shadow on the statistic that suggests the policies of the United Apostolic Faith Church are effective.

Procedures and policies are simple directives of the manner in which a particular organization plans to run its business and conduct its actions, actions. They guide organisations on how to make procedurally and ethically sound decisions. Ideally policies and procedures do not have to be overly complex and unreasonably long. – A few brief and concise may suffice to cover a particular area that a policy wants to regulate.

The consequence of the lack of Policies and Procedures leave the organization radar-less and open to potential abuse and manipulation. The lack of Policies and Procedures also in many churches is what mainly created Pastors who use religion to abuse parishioners and embezzled millions of rands from the poor and gullible.

4.6 United Apostolic Faith Church Leadership Training and Development

A major issue that all the interviewed participants had consensus on is the fact that there is a skills deficit within not only the Executive Church Council of the United Apostolic Faith Church but in the church in general.

A question was asked to all the interview participants: ***Do you think Executive Council members have highly developed leadership skills? If No, which areas do you think need development?***

Pastor Andries Kruger has an interesting take on this; he posits that:

The skills deficit within the United Apostolic Faith Church and in the Executive Church Council in particular is as a by-product of affirmative action and individuals being appointed in strategic positions based on the colour of their skin.

He further posits that:

The political dynamics that are in existence in the country tacitly dictate that you will have people appointed in positions that require specialist knowledge without the required skills.

Pastor Victor Mmuroa supports this assertion by stating that:

Some members of the United Apostolic Faith Church Executive Church Council members are seemingly there “just to make up numbers and they have nothing of value to add”.

This is particularly frustrating because there is a number professionals within the United Apostolic Faith Church who could be using the skills acquired in their professions as tools to advance the overall purpose of the church.

Pastor Luke Mtolo was critical of placing people in positions purely on the basis of spiritual qualification and not necessarily on being fit for the purpose of advancing the church in that role.

He submits that the church’s obsession with appointing individuals exclusively on spiritual qualification will not advance the church in anyway. In fact, this process has the potential to leave the church in a far worse position.

Also of interest is what Pastor Mandla Ngobeni terms as an issue of “lack of commitment to advancing the purpose”.

He submits that:

Lack of work ethics in the United Apostolic Faith Church Executive Church Council are also contributory factors in this crisis facing the church. Issues such as poor time management and below average organizational skills are the order of the day.

In this researcher's experience substandard work ethics are in most cases a consequence of a lack of commitment for the work assigned to a person.

This researcher is of the opinion that the issue of increasing capacity within the church should be done in concert with developing policies on placements. A set appointment policy with criteria and requirements for potential candidates should be created, so that the criteria to serve in the United Apostolic Faith Church Executive Church Council is not exclusively based on spiritual qualification but on set of skills that will enable the potential candidate to properly execute the function he/she has been appointed for.

Further, an objective skills audit needs to be performed within the United Apostolic Faith Church Executive Church Council in order to determine whether or not the people serving on this structure are "fit for purpose". Where necessary those that are overwhelmingly unskilled should either be trained in order to enable them to perform the duties assigned to them or be reassigned to other less specialized roles within the Church.

Figure 10 below supports the notion that says there is a skills deficit within the United Apostolic Faith Church Executive Council. 57,2% of the respondents strongly disagree that the United Apostolic Faith Church Executive Council is constituted by skilled leaders.

Whilst 31,7% strongly agree that the United Apostolic Faith Church Executive Council is constituted by skilled leaders, and 11,1% of the respondents are uncertain.

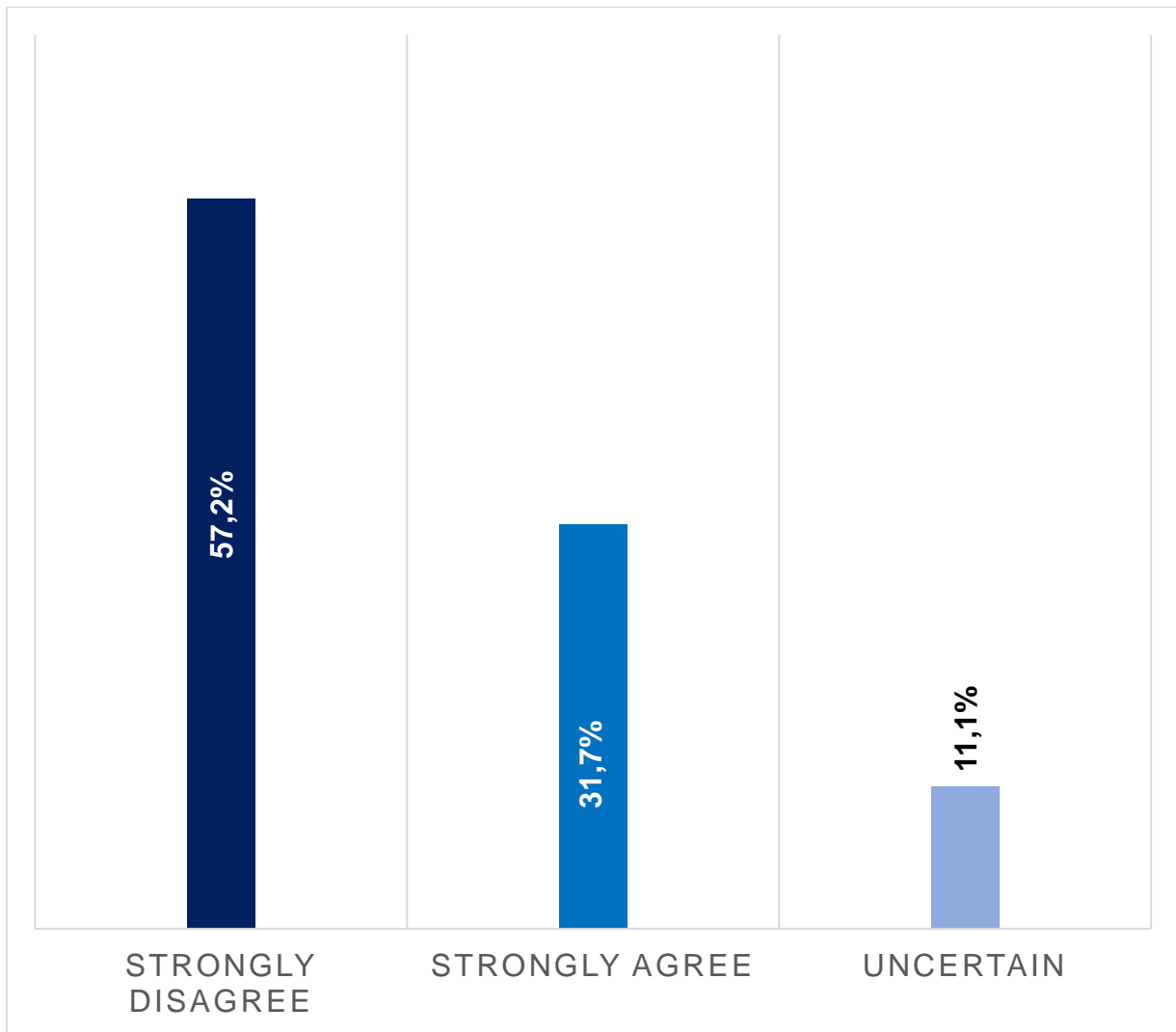


Figure 10: Responses to the Question: The Leadership Skillsets of the Executive Council and/or Pastors within the UAFC is good and effective? (n=179)

Another question was asked to the Survey Questionnaire participants: ***Does the UAFC pay more attention to leadership development of their Leaders and/or Pastors?***

Figure 11 below shows that 72,6% of the respondents are of the view that United Apostolic Faith Church does not priorities leadership development of their Leaders and/or Pastors. Whilst 27,4% of the respondents have an opposite view.

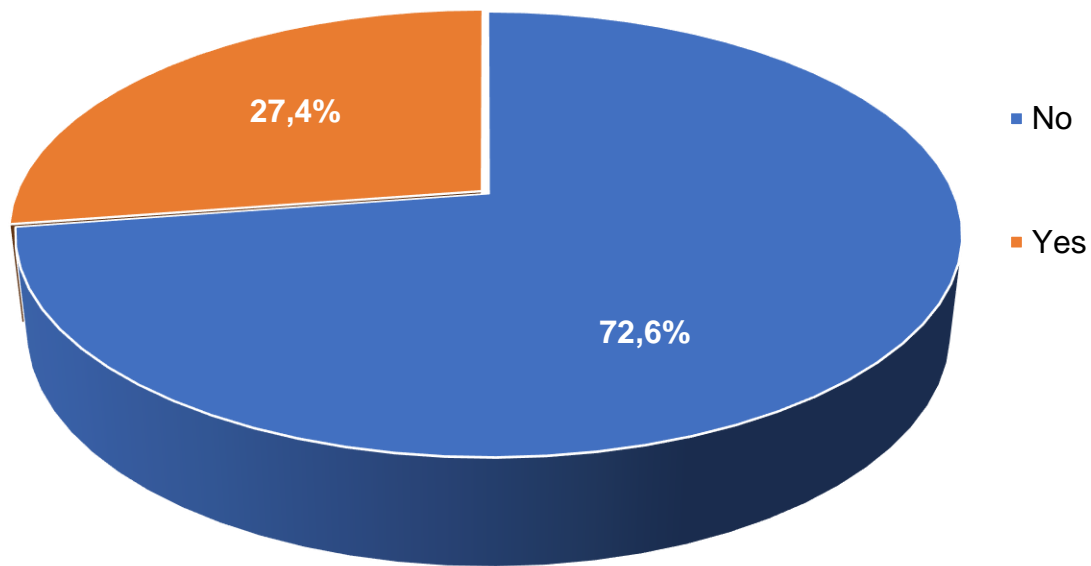


Figure 11: Responses to the Question: UAFC pays more attention to leadership development of their Leaders and/or Pastors? (n=179)

The United Apostolic Faith Church is offering the Ministerial and Theological Diploma Course through the denomination’s in-house Bethel Bible College. The Bethel Bible College is a long-distance learning program (correspondence) that should ideally be completed in 3 years.

A question was asked to the interview participants about ***the relevance and effectiveness of the Bethel Bible College?***

There is a section of the United Apostolic Faith Church Executive Church Council who thinks that the Bethel Bible College in its current form is relevant and effective in training and reaching aspirant pastors and leaders within the United Apostolic Faith Church. Conversely, Pastor Philip Khathide posits that:

Some aspirant pastors and leaders find the practice of studying through correspondence cumbersome and difficult.

He further submits that:

The Study Material of the College needs to be translated in other vernacular languages other than just English due to the fact that many of the United Apostolic Faith Church members in rural and peri-urban areas find the Study Material difficult to decipher.

Pastor Jeremiah Mohapi submits that in the year 2020, 80% of all United Apostolic Faith Church Pastors and Assembly Leaders were under-qualified. This demonstrates that there is a lack of interest in attending the College. Which explains why in the year 2020 there was significant decline of students attending the College.

Pastor Jeremiah Mohapi states that:

Ideally, Pastors and Assembly Leaders should have attended at least some formal bible training courses before or during their pastoral tenure, to prepare them for their pastoral role and church leadership.

This therefore means, a huge number of ordained pastors in the United Apostolic Faith Church have no formal pastoral training except the 'calling'.

Bethel Bible College was formed in 1967 in Vereeniging as the theological training college of pastors in the United Apostolic Faith Church. It used to cater for White only students, and African students were attending at the United Bible College in Soshanguve; which in 2006 merged with the Bethel Bible College to create one United Apostolic Faith Church Theological College. The Bethel Bible College currently has 52 enrolled students nationally. This number was severely affected by the effects of the Covid-19 pandemic. Bethel Bible College operates as a long-distance learning institution.

There are currently 383 ordained officials within the United Apostolic Faith Church in South Africa; and only an estimated 127 of those have received a formal theological training, either from the in-house Bethel Bible College or any other credible theological

institution. Of those 127 ordained officials only an estimated 89 are in the pastoral vocation.

This researcher has observed that there is either an aversion or reluctance on the part of the ordained officials of the United Apostolic Faith Church to study theology through the Bethel Bible College.

The Bethel Bible College curriculum needs to include a module on leadership and management so that the graduates of the College become effective future leaders in their respective ministries. While the Bethel Bible College learning material is well written and caters for the leaders who are fluent in understanding the English language in the United Apostolic Faith Church, this researcher is of the view that the material needs to be translated in all official languages to cater for all members of the United Apostolic Faith Church who have an interest in advancing their theological and leadership knowledge. Through this process the playing-fields will be levelled and the barriers to entry as a result of language will be eliminated.

Pastor Sylvester Buthelezi vociferously submits that:

The rural community is treated as the forgotten step-child when it comes to material development and dissemination. The material in its current form is difficult for people in these areas to decipher and the lack of proper infrastructure is also an impediment to the effective use of long-distance learning.

Below are the selected comments extracted in verbatim from the Survey Questionnaire responses that give insight on how members of the General Church Council perceive the issue of leadership skills within the United Apostolic Faith Church:

- “The United Apostolic Faith Church Executive Church Council skills need to be developed.”

- “I wish all our Pastors should attend the Church Bible College so that the doctrine of the church can be understood. You visit one United Apostolic Faith Church branch and they somethings differently from the other. It could be better of all branches were teaching or practicing the same doctrine. Some branches are teaching both reformed and charismatics doctrine.”
- “The United Apostolic Faith Church Executive Church Council must receive leadership training and local pastors must also attend that leadership training.”
- “Many pastors did not attend Bible Training and yet they are pastoring churches. Many struggles with church management and leadership. Bible College must assist.”
- “Leaders are not born; they are to be trained and purposefully develop their potential. Our world is filled with followers, supervisors and managers, but few Leaders. God want leaders who are going to serve people with integrity.”

4.7 Exploring Leadership Succession in the United Apostolic Faith Church

Proper succession plans are important to the sustainability and survival of any organization. Bieschke (2006:1), submits that the key question to ask in matters relating to succession is: what happens where a position is left vacant as a result of the unexpected death of a leader or some other intervening eventuality? Is there a person who is ready and capable to take up that responsibility? He further submits that 94% of all churches he researched have no succession plans. Does the United Apostolic Faith Church find itself in a similar predicament?

The question was asked to all participants: ***Are you satisfied with the manner in which succession is implemented within the UAFC?***

Almost all the interviewed participants lament the lack of a proper and uniform succession plan.

Some, like Pastor Adriaan Kruger submit that:

The question of succession in the church is clearly set out in the constitution. The process prescribed by the constitution is not problematic; the problem stems from the fact the people who must inform the succession process are themselves clueless on what the constitution says on this matter. This results in the church not having a uniform and consistent process to deal with the issue of succession.

This he further submits is the reason the church ends up with incapable successors not trained nor educated in how they need to conduct and carry themselves.

To support the notion of the importance of a succession plan, figure 12 below shows that 91,0% of the survey questionnaire respondents strongly agree that the United Apostolic Faith Church needs to have a formal policy on leadership succession.

Whilst 7,3% of the survey questionnaire respondents strongly disagree that the United Apostolic Faith Church needs to have a formal policy on leadership succession. 1,7% of the survey questionnaire respondents are uncertain about the need for United Apostolic Faith Church to have a formal policy on leadership succession.

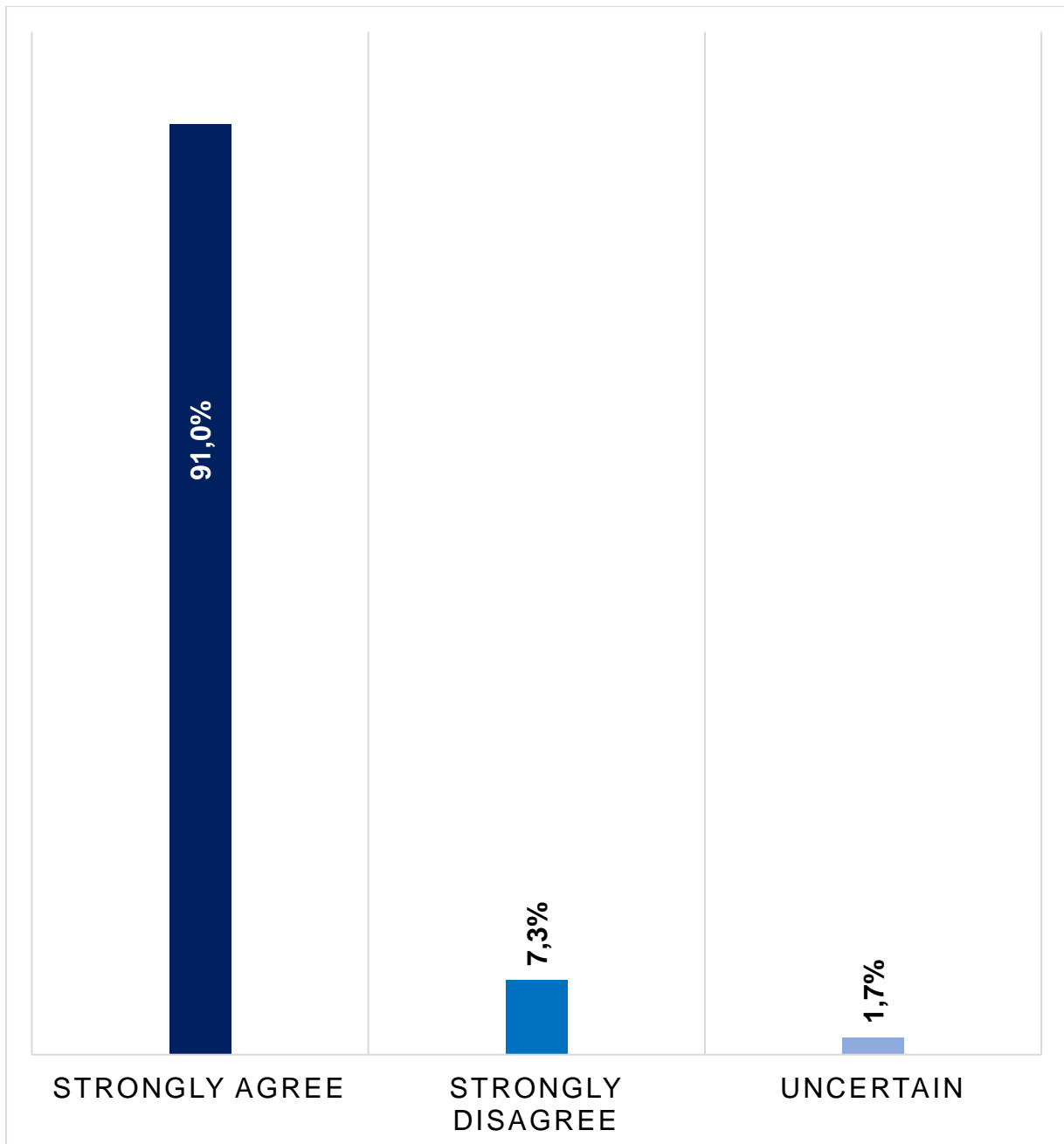


Figure 12: Responses to the Question: Do you think there should be Policies that govern leadership succession within the UAFC? (n=179)

From the interviews conducted it is clear that there is no succession plan in the United Apostolic Faith Church. The matter of succession is currently not of any strategic focus within the United Apostolic Faith Church Executive Church Council’s Agenda.

Pastor Thami Makhoba states that:

In many churches leadership is viewed from a perspective of power rather than of responsibility. Developing leaders requires a deliberate and intentional investment in time and effort. In order for succession to be properly implemented people must be engaged on the mission, they must be capacitated to carry it out and more importantly accept the responsibility to execute it. As a pastor nurtures and develops his successor he should also start transferring responsibility.

Pastor Victor Mmuroa submits the following:

The successor should either be on the same level as the person they are succeeding or be substantially above them as far as capabilities are concerned. If the successor's capabilities are below par then they cannot properly advance the vision of the organization.

It is important to note that succession is about leadership reproduction rather than leadership replacement. A good leader's job is to reproduce oneself and not replace oneself. The effect of these two approaches is that in reproducing oneself, one breeds continuity and some degree of certainty and replacing oneself has the opposite effect. The quality of people a leader develops and their ability to transition out of their role with little disruption defines his legacy.

What is clear is that, there is no well thought out succession plan within the United Apostolic Faith Church. Leaders within the church are rarely groomed and nurtured for positions of leadership but are rather placed in leadership positions as a reactionary measure to fill a vacuum. As a result, there is no continuity of the vision of the erstwhile leader and the incumbent in most cases has to create his own vision for the church.

Now more than ever it has become important to somehow develop a system by which succession within the church can be measured, due to irregular systems of succession within the United Apostolic Faith Church the membership numbers have significantly dropped. Fortunately, the church does not have to go far to find resources to assist it

with issues of succession, the Bible has several examples that could serve as templates for proper succession within the Church, the most notable one being the transfer of power between Moses and Joshua

4.8 Gender Parity in the UAFC Executive Church Council

All fifteen (15) of the participants in the interviews had no choice but to concede that the issue of gender parity in the upper structures particularly the Executive Church Council of the United Apostolic Faith Church is a matter of concern.

Pastor Ofentse Motlhanke intimated that:

The cultural dynamics also play a role in women not being represented in the top decision-making roles within the United Apostolic Faith Church. In other words, rural Churches especially, would be more reluctant to be led and directed by women, this is not because women are incapable to lead but purely because it is totally unheard of for women to be considered as equals more so as a Church Leader. We are losing out on competent and capable leaders who are disqualified from serving – purely because they wear dresses.

Pastor Sylvester Buthelezi, posits that:

In some circles within the United Apostolic Faith Church women are merely regarded as their husband's helpers and not worthy of leadership positions.

Pastor Robert Clarke suggests that:

The absence of women in the United Apostolic Faith Church Executive Church Council may also be as a result of women's reluctance to serve in this structure rather than men being a barrier to entry.

The United Apostolic Faith Church has eleven (11) ordained Apostles and all are males. Two (2) ordained Prophets who are both males; and one-hundred and eighty (180) ordained Pastors and only less than twenty (20) are ordained as female Pastors.

The United Apostolic Faith Church has an estimated total number of three-hundred and eighty-three (383) ordained officials (Table 2); and only an estimated 18% of that is females.

Pastor Linda Cebekhulu said:

Some of the female ordained Pastors within the United Apostolic Faith Church feels not fully recognized as Pastors by the United Apostolic Faith Church Headquarters; even when it comes to communicate. Headquarters in some instances referring to them as Pastors' wives instead of Pastors in their own right.

The question was also asked to all survey questionnaire respondents: ***does UAFC have gender equality within its management structures?***

Figure 13 below demonstrates that 84,9% of the respondents thinks the United Apostolic Faith Church has not made any strides in addressing the inequality when it comes to gender within the church.

Whilst 7,5% of the respondents are of the opinion that the United Apostolic Faith Church has made strides in addressing gender parity. 7,6% are uncertain about the UAFC making any strides in addressing gender inequality.

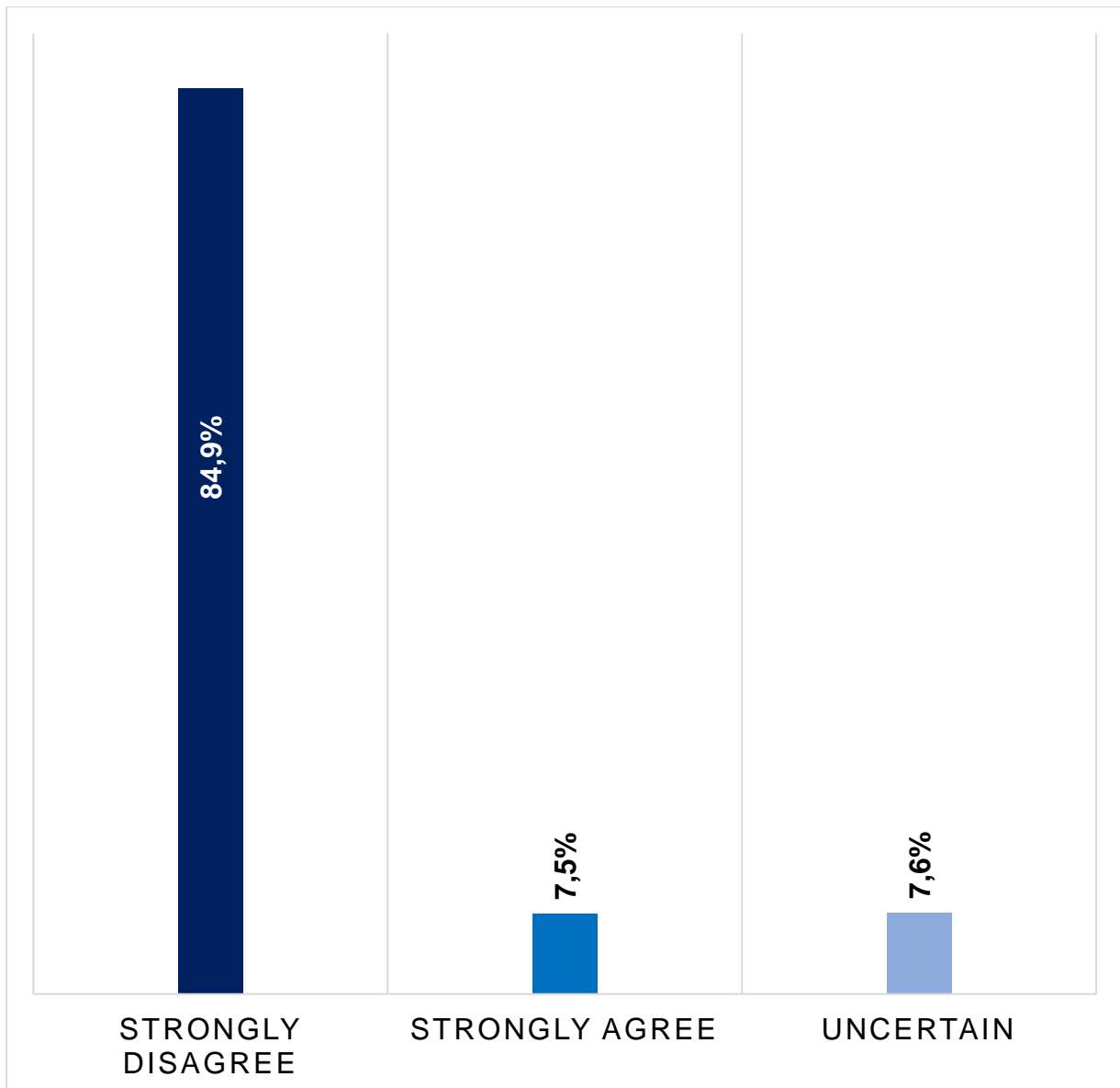


Figure 13: Responses to the Question: Does UAFC has the gender equality within its management structures? (n=179)

In this age of gender equality, it is disturbing that the United Apostolic Faith Church Executive Church Council and the Church have not caught-up to the rest of the country in terms of having women represented in decision-making structures. The reality is that any law preventing women from serving in any structure whether overtly or in a clandestine manner is not consistent with the constitution of the country and therefore illegal if challenged. The church can therefore not under good conscience continue to not have women in its highest decision-making structure.

How does the General Church Council start the process of gender diversification? There needs to be a deliberate and intentional plan to include women in decision-making structures starting within the United Apostolic Faith Church local assemblies.

There are already established women leaders that function in Local Presbyteries and in Districts; it is the responsibility of the General Church Council through constitutional amendments and policy formulation to create a pipeline to progression for women in the United Apostolic Faith Church.

Karant-Nunn and Wiesner-Hanks (2003:8) state that churches today are still grappling with maintaining the balance between men and women. Spiritual differences culture and are fundamental reasons why women are still subjected to inequality and subjugation within the church. The issue of culture within the United Apostolic Church cannot be understated; the zero involvement of women in high decision-making bodies can in the main be attributed to cultural dynamics that perpetuate patriarchy. The reversal of these cultural dynamics cannot only be remedied through policy formulation but through clear and concerted efforts to alter the manner which those in power perceive women and their role in the church.

This researcher submits that it is unsustainable that the dominant populace in the church (women) is still grossly unrepresented in decision-making structures of the church.

4.9 Generational Mix in the UAFC Top Management Structures

Today organisations can no longer ignore the effects of generational differences on its harmonious functioning. A lot of research has gone into exploring issues of diversity in the workplace and how this issue affects companies. However, researchers Jurkiewicz (2000), and Arsenault (2004), conclude that while issues of diversity (especially generational differences) are important to explore, there is no evidence-based research to validate how these differences actually affect organisations.

Strauss and Howe (2000) define generation as a cohort-group whose length approximates the span of life and boundaries and fixed by peer personality. There are slight differences in the years that span each cohort and the naming conventions of each. There is consensus on the fundamental differences between generations. Following is a review of how generations differ in their core values, work values, and leadership styles.

Table 4 below shows that there are four (4) major cohorts identified as representing the different generations.

Table 4: Generational Categories

Traditionalists	Baby Boomers	Generation X	Generation Y	Generation Z
Born 1925 – 1945	Born 1946 – 1964	Born 1965 – 1980	Born 1981 – 1996	Born 1997 – 2012

Based on the survey questionnaire participants were asked: ***Does the UAFC have generational mix in the top management structures i.e., Executive Council?***

Figure 14 below show 54,2% of the respondents strongly disagree that the United Apostolic Faith Church Executive Church Council has generational mix. Whilst 33,5% of the respondents strongly agree that there is generational mix in the United Apostolic Faith Church Executive Church Council; and 12,3% are uncertain on this matter.

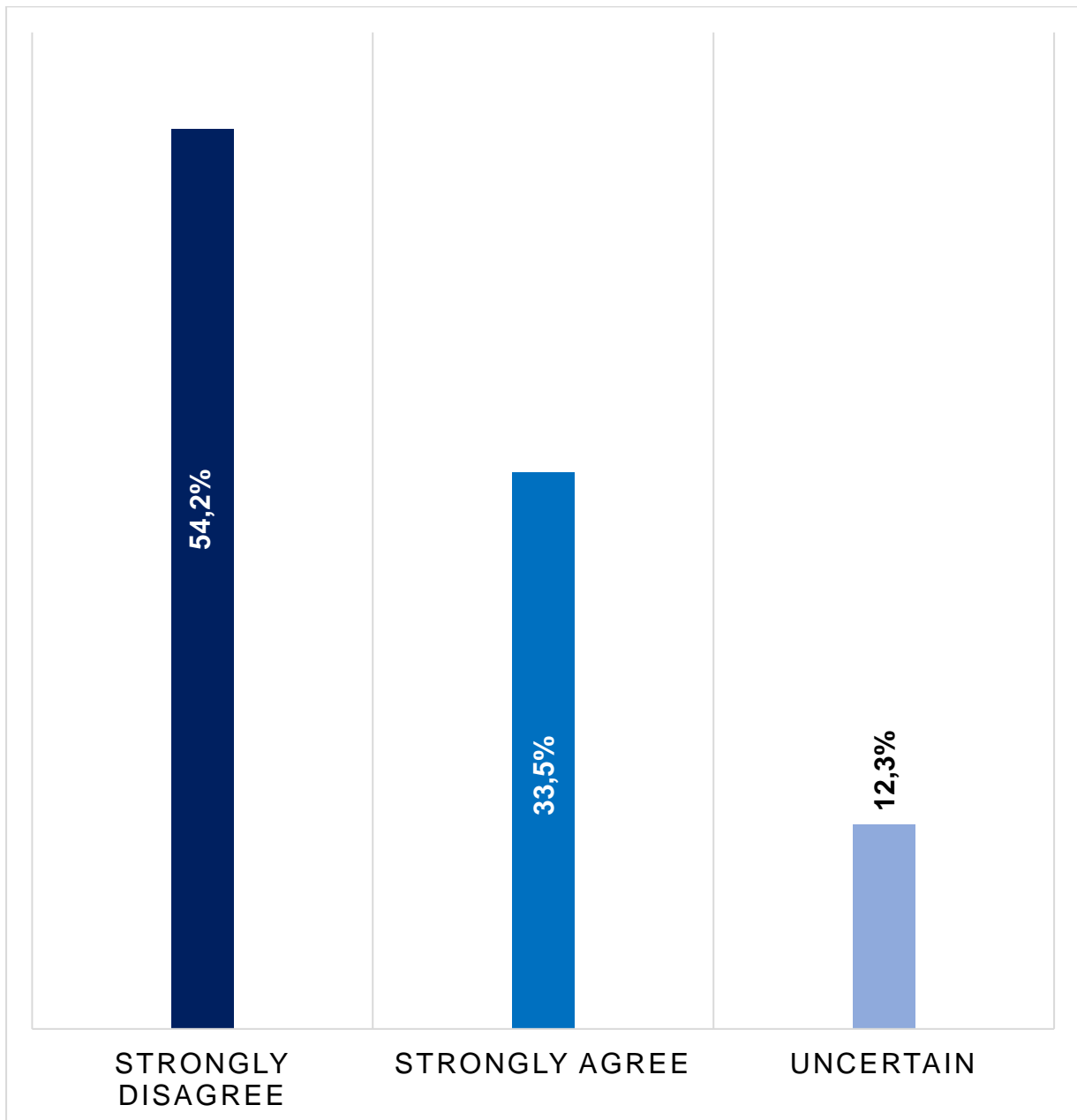


Figure 14: Responses to the Question: UAFC has the generational mix in the top management structures i.e., Executive Council? (n=179)

There are advantages of having a multi-generational leadership; and some of those advantages are:

- Opportunity to learn from each other
- Transfer of history and knowledge
- Incorporation of new views and techniques
- Mentoring and reverse mentoring
- Enrich talent base with the best people
- Provides checks and balances through different values and leadership styles

This researcher submits that in order to fast-track the generational mix agenda the United Apostolic Faith Church needs to create a targeted three-pronged policy formulation approach, which this researcher coined as

In whichever way one looks at it, the issue of generational mix needs to be further addressed by the United Apostolic Faith Church.

4.10 The Anomaly in the United Apostolic Faith Church Structural Composition

How any organization is structured invariably influences the different dynamics in that organization. Prior to 1997 the United Apostolic Faith Church was separated and structured into three racial groupings: African, Coloured and White. In 1997 there was a general consensus that the United Apostolic Faith Church needs to be unified into one General Church Council. According to Pastor David Bruce this led to United Apostolic Faith Church creating six (6) Conference Presbyteries based on language and culture.

Pastor David Bruce submits that:

This was purely informed by the assertion that different racial groups prefer to worship God in their own languages.

Different participants interviewed from the United Apostolic Faith Church Executive Church Council have different views on the racial dynamics in the United Apostolic Faith Church.

The question was asked to all the participants: ***In your view has the UAFC fully transformed from any form of racial segregation?***

Pastors Robert Clarke posits that:

The separation of different racial groups and churches cannot be ascribed to racial divisions. The separation of United Apostolic Faith Church according to English Language Conference Area, Afrikaans Language Conference Area and African UAFC Churches is merely for linguistic, cultural and functional convenience. Meaning that what others may perceive as racial divisions are merely divisions based on language and culture and the uniqueness in each group's manner of worship.

Pastor Andries Pretorius is of the opinion that:

The guiding principle on this issue should be that any homegrown culture that is contrary to God's Kingdom culture should not be given expression within the Church under any circumstance. Difficulties with cross-cultural dynamics arise when the church tries to make compromises that often lead to a dilution of the pure Gospel.

However, Pastors Ofentse Motlhanke, Victor Mmuroa and Luke Mtolo submit that the racial divide issue is not only restricted to linguistic conveniences.

Pastor Ofentse Motlhanke feels that:

The reluctance of the Executive Church Council to address some of these structural anomalies will with time create unnecessary divisions-based on race. The reality is that, the naming conventions of some of these structures (i.e., English Language Conference Area and Afrikaans Conference Area) have the unfortunate consequence of creating a perception of racial division within the United Apostolic Faith Church.

These pastors share a consensus that the race issues in the United Apostolic Faith Church are swept under the carpet within the church and are slowly boiling below the surface and with time they will eventually explode.

The question was asked to all survey questionnaire respondents: ***In your view has the UAFC fully transformed from any form of racial segregation?***

Figure 15 below shows 78,8% of the respondents is of the opinion that the United Apostolic Faith Church has not fully transformed from any form of racial segregation.

Whilst 21,2% of the respondents are of the opine that the United Apostolic Faith Church has transformed from any form of racial segregation.

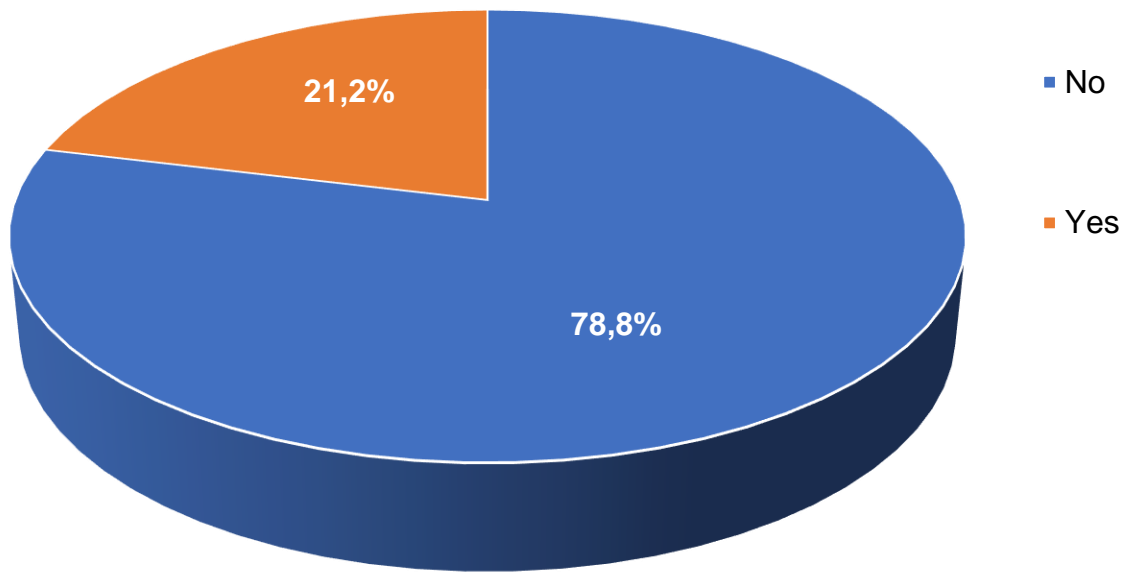


Figure 15: Responses to the Question: In your view has the UAFC fully transformed from any form of racial segregation? (n=179)

What is clear is that the leadership of the church needs to start addressing issues of diversity within the church through well thought out programmes and interventions. What this researcher however noted is the fact that there is a glaring difference in terms of the manner in which different race groups view the issue of race.

The African members of the church are of the opinion that there are palpable racial tensions that exist within the church. The White members of the church are however of the view that the perceived racial divides that exist in the church are purely guided by functionality.

They submit that what others interpret as racism is just different racial groups worshipping differently. Even though racism is not practiced in an open manner it is covertly and clandestinely practiced and as a result there is a potential racial powder keg waiting for an opportune moment to be ignited.

Whether the United Apostolic Faith Church Executive Church Council admits it or not, there is no denying that it needs to create deliberate programmes coupled with policy formulations that will ultimately remedy this potentially explosive condition.

4.11 UAFC Inability to Implement Potentially Divisive Decisions

The ability and willingness to make difficult and potentially divisive decisions and make them well is what separates successful leaders from the not so successful ones.

The question was asked to all participants: ***According to you is the Executive Church Council of the UAFC able to make the most difficult decisions?***

Pastor Aaron Sono vociferously disagrees with the assertion that the United Apostolic Faith Church Executive Church Council is capable of executing such a mandate well.

He is of the opinion that:

In cases where the church is called upon to mediate between two senior leaders it has been found wanting to an extent that some members have had to leave the Church because such impasses were not adequately dealt with.

Pastor Luke Mtolo on the other hand makes the assertion that:

There have been potentially divisive instances in the KwaZulu-Natal Conference Presbytery Area wherein the United Apostolic Faith Church Executive Church Council was able to quell tensions in a satisfactory manner.

Figure 16 below shows 57,0% of the respondents opine that the United Apostolic Faith Church Executive Church Council is able to implement potentially divisive decisions.

Whilst 43,0% of the respondents opine that the United Apostolic Faith Church Executive Church Council is unable to implement potentially divisive decisions.

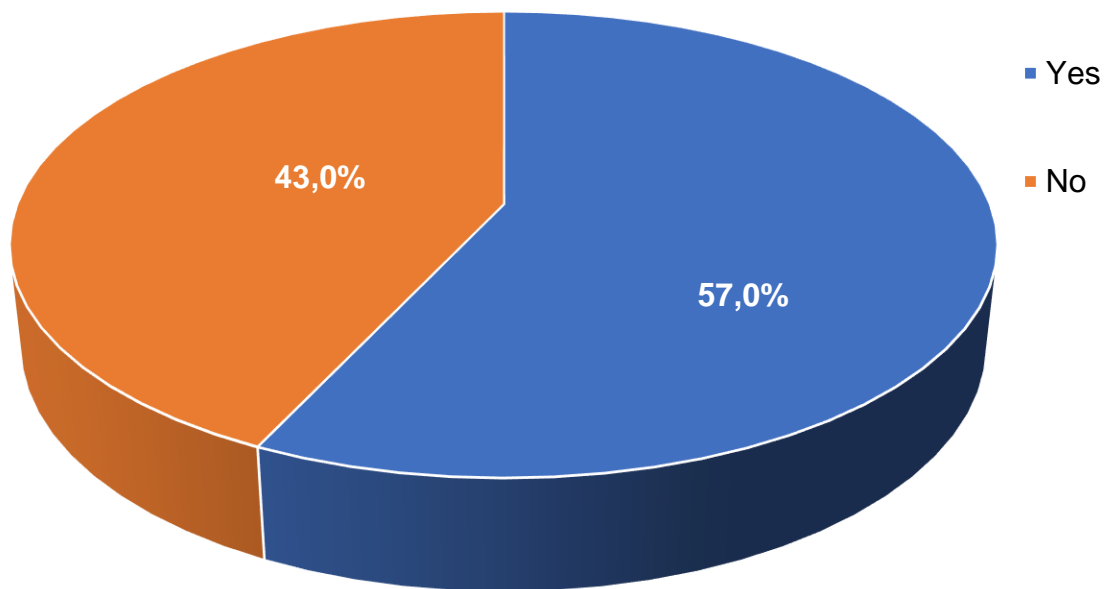


Figure 16: Responses to the Question: *According to you is the Executive Church Council of the UAFCC able to make the most difficult decisions?* (n=179)

The issue of the leadership’s ability to implement potentially divisive decisions is intrinsically linked to their skills and competencies. For any leadership to take difficult and potentially divisive decisions they must be equipped through inherent and learned leadership skills.

Divisive decisions are colloquially called tough decisions, the consequences of such decisions are that they have the potential to render the leader executing them unpopular, and human-beings naturally have an aversion to be unpopular or hated. In fact, the reality is that the higher the calling the higher the need to intensify making tough decisions. No leader can be effective without having the courage to take difficult and divisive decisions. In leading the Israelites through the wilderness Moses was called upon to take extremely difficult decisions which sometimes made him unpopular with those that he was leading. The ability to make such decisions is what separates

great leaders from mediocre ones, making these kinds of decisions requires God's intervention and a leader who is not afraid to be consultative but at the same time assertive.

4.12 United Apostolic Faith Church Leadership Vision for Growth

The question was asked to all participants: ***Are you in agreement with the long-term strategic direction and vision of the UAFC?***

In response to the question asked, Pastor Jeremiah Mohapi quoted Habakkuk 2:2–3:

Then the Lord answered me and said: "Write the vision and make it plain on tablets, that he may run who reads it. For the vision is yet for an appointed time; but at the end it will speak, and it will not lie. Though it tarries, wait for it; because it will surely come, it will not tarry".

He then proceeded to state that in the year 2020 the United Apostolic Faith Church Executive Church Council drafted a seven (7) year vision for church growth which was ratified by the United Apostolic Faith Church General Church Council.

Pastor Aaron Sono opines that:

For the church to have a sound, measurable and attainable vision for growth it has to be headed by a visionary leadership.

However, Pastor Ntsieni Siobo submits that:

The adoption of the United Apostolic Faith Church Vision must be an all-inclusive process and not a unilateral one as is the case with the current Vision.

This brings into sharp focus the question of whether, should the origination of the United Apostolic Faith Church Vision be the sole prerogative of a leader or should it be a collective decision of the United Apostolic Faith Church Executive Church Council?

Leaders who over-function by trying to do and decide on everything can be frustrating the United Apostolic Faith Church. Leaders who under-function within the church can also be an impediment to the growth of the United Apostolic Faith Church.

Pastor Phumlani Mthembu reinforces this point by intimating that:

There can be no visionary leadership if there is a gross skills deficit within the Executive Church Council. Skills deficit within the Executive Church Council leads to a situation where unilateral decisions are taken by leaders.

Figure 17 below shows that 34,6% of the respondents are not in agreement with the current strategic direction and vision of the United Apostolic Faith Church.

Whilst 55,3% of the respondents are in agreement with the long-term strategic direction and vision of the United Apostolic Faith Church. 10,1% of the respondents are uncertain on this issue.

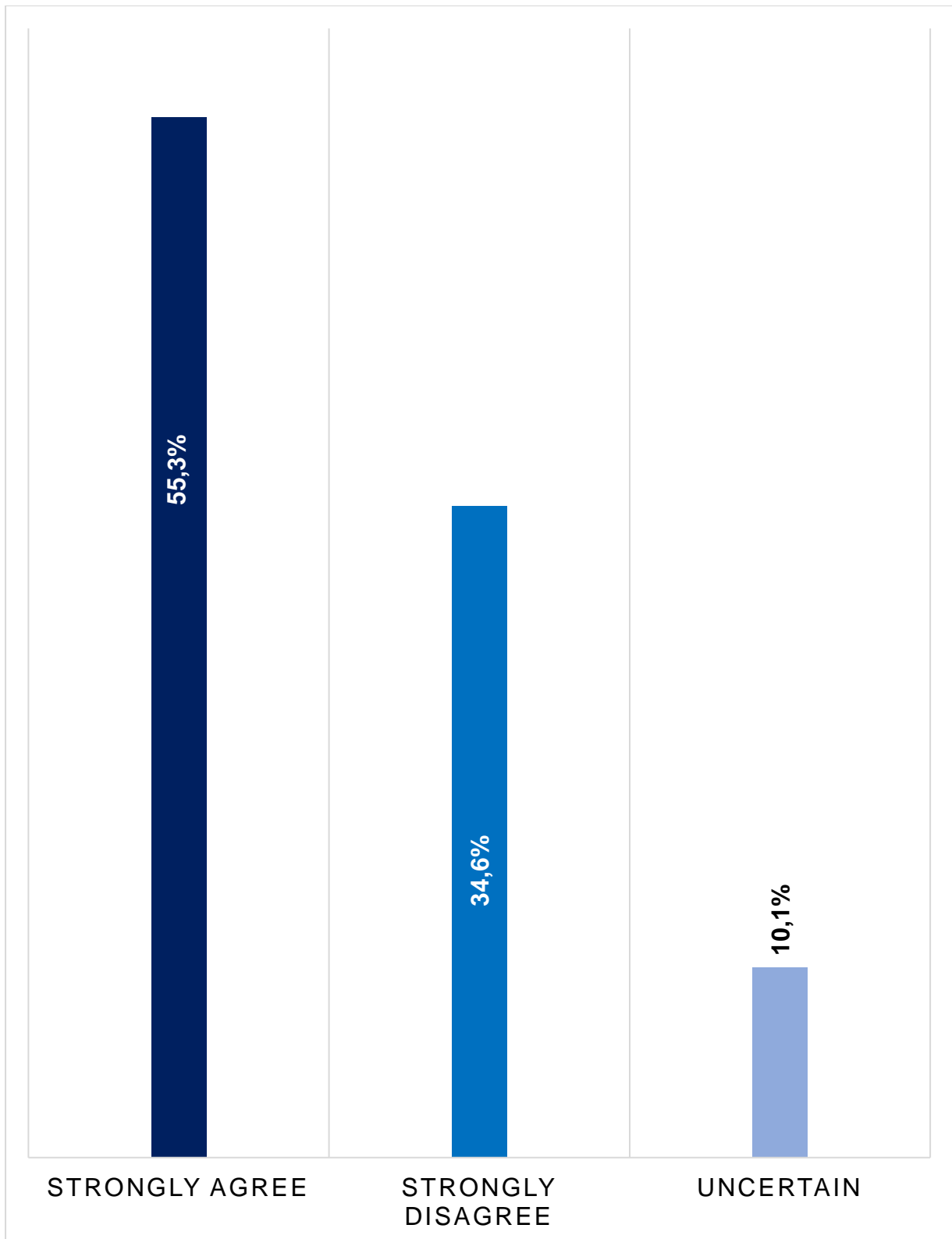


Figure 17: Responses to the Question: *Are you in agreement with the long-term strategic direction and vision of the UAFC?* (n=179)

The reality is that there can be no growth without a properly set out vision and buy-in from all stakeholders. Peter Atoyebi (2010) suggests that to achieve a turnaround toward growth requires a pastor with strong leadership acumen. A trajectory towards growth requires a well-equipped membership serving in all departments of the church.

Over the past 26 years there has been a progressive decline of membership within the United Apostolic Faith Church. In 1994 the followers of the United Apostolic Faith Church were estimated at 20 000, compared to the 11 000 estimated number in the year 2020.

For the same period, the number of Local Presbyteries (or Church Branches) have decreased by 64 churches. This is caused by some pastors leaving the denomination to start their own ministries; and most of them when they leave, they also take their church members with them.

Pastor Robert Clarke posits that:

The United Apostolic Faith Church has been on a consistent downward growth trajectory.

Figure 18 below shows that 74,9% of the respondents say United Apostolic Faith Church in South Africa is not growing as a Denominational Church in Membership numbers.

Whilst 25,1% is of the opinion that the United Apostolic Faith Church is growing as a Denominational Church in Membership numbers.

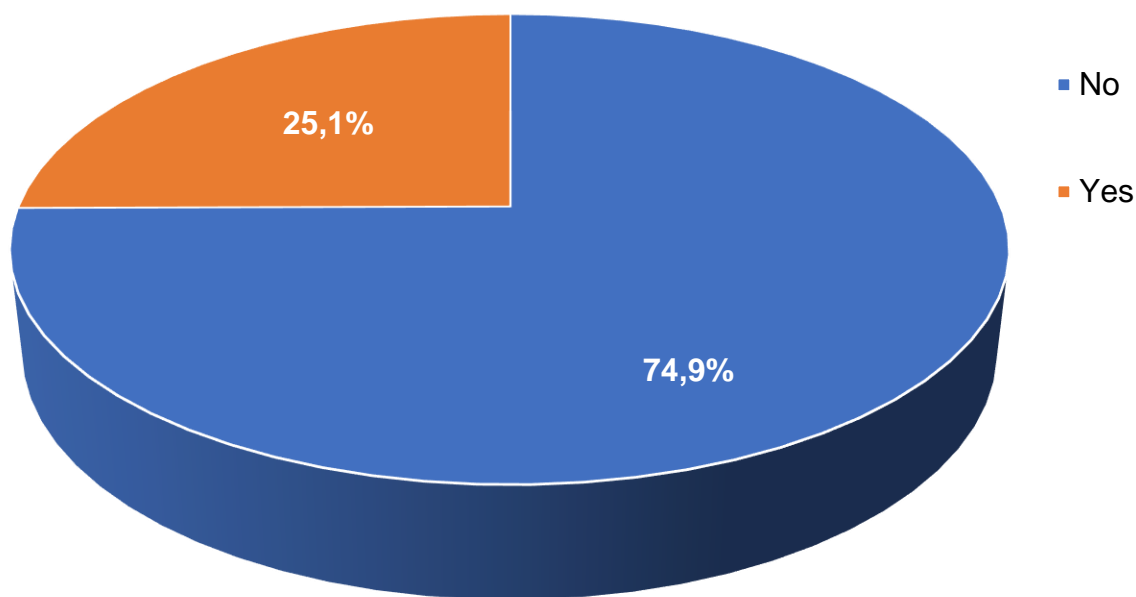


Figure 18: Responses to the Question: *UAFC in South Africa is growing as a Denominational Church in Membership numbers?* (n=179)

The lack of vision within the United Apostolic Faith Church led the Church to stagnation, and if left unchecked this would have led to the inevitable demise of the United Apostolic Faith Church. The lack of external incentives does not have a direct bearing on whether the church grows or not. The absence of positive internal inducements is the primary cause of church stagnation.

In order for any vision to bear fruit it must be specific, measurable, achievable, realistic and have a proper time frame in which it should be realised. While many concede that the birth of any vision may come from God through a leader, the carrying of the vision needs to be a collective process that is guided by the above-mentioned principles.

4.13 The Importance of United Apostolic Faith Church Financial Wellness

To develop the effective and efficient visionary church leadership strategy that will improve methods of the church growth and sustainability of the denomination requires proper financial wellness.

Pastor Linda Cebekhulu when asked “what if the importance of Church financial wellness especially for a denominational church like the United Apostolic Faith Church?”

He responded by saying:

Understanding church finances is essential to maintaining the overall health of any denominational church. A leadership team’s ability to fulfil their mission is deeply connected to how well they steward resources and manage their church’s funds. When done correctly, the denomination such as the United Apostolic Faith Church can use their finances to reach more people, make more disciples, and have a greater impact on their communities!

Pastor Linda Cebekhulu also stated the challenges that United Apostolic Faith Church headquarters is having in raising funds for its expenses.

He mentioned that:

The current form of income to the headquarters is through tithes from the United Apostolic Faith Church District Presbyteries and through rental income from tenants at the United Apostolic Faith Church Headquarters. However, most of the United Apostolic Faith Church Districts are not consistent when it comes to their tithing; this may possibly be because of their unfaithfulness when it comes to tithes and/or to some degree it may be caused by their economic constraints. The effectiveness of the denominational leadership can be impacted by the lack of finance.

Pastor Linda Cebekhulu is of the opinion that the current funding model which is done through tithing from the United Apostolic Faith Church Districts needs to be revised. The United Apostolic Faith Church Executive Church Council is seized with the mandate of revising the funding model.

There is a drastic need for the United Apostolic Faith Church to revise their current funding or financial model in order to make it more effective and consequently generate more income for the operations of Church. The stark reality is that every visionary leadership that advances the church or any organization needs to be adequately funded.

4.14 Conclusion

The researcher in this presented a dispersion and background of the participants, demographic breakdown of the United Apostolic Faith Church; and discussed the data analysis and findings on a practical theological exploration of leadership practices and its impact on the United Apostolic Faith Church. The data gathered is presented clearly with the aid of tables, percentages, and figures, where possible. Qualitative analysis responses that came out of the interviews are all intrinsically linked to the questions in congruence with the interview schedule (Appendix G). However, what is of fundamental importance is the fact that notwithstanding the fact that not all questions were discussed (answered), answers to these questions also gave valuable insight. Results of the qualitative analysis from the interviews consistent with associated themes from the literature review.

Chapter 5 concludes the study by discussing summary of findings, conclusions of the study and further discusses its limitations, and makes recommendations for practice and further research.

CHAPTER 5

CONCLUSIONS, SUMMARY AND RECOMMENDATIONS

5.1 Introduction

In the preceding chapter this researcher made a comprehensive presentation of the introduction, dispersion and background of the participants, demographic breakdown of the United Apostolic Faith Church; and discussed the data analysis and findings on a practical theological exploration of leadership practices and its impact on the United Apostolic Faith Church.

The data gathered is presented clearly with the aid of tables, percentages, and figures, where possible. This exercise was conducted so that the researcher gets an all-inclusive view of how participants view leadership dynamics in the United Apostolic Faith Church.

This chapter discusses the conclusions of chapters, research findings summary that emanates from the comprehensive analysis of data undertaken over a period of time. The limitations of the study together with recommendations to the United Apostolic Faith Church, and future research options were also discussed.

5.2 Conclusions of Chapters

The overall purpose of the conclusions of chapters is to present an outline analysis of the different conclusions that emanated from discussions of various chapters in the course of this research.

The focus of the researcher in Chapter 1 was on providing an account of the background and the overall direction of the study. This chapter presented the problem statement, justification or rationale for the research, research study objectives, research questions and clarification of key theoretical concepts.

Literature review in Chapter 2 developed a theological framework within which to understand visionary leadership and its impact on the church. Literature available that relates to the research question was comprehensively analysed and evaluated in order to determine what visionary and ideal leadership is relative to the current situation within the United Apostolic Faith Church. A thorough analysis of concepts such as the Pauline theology of church leadership, Greenleaf's servant leadership, and Cross-cultural leadership, hierarchical and transformational leadership was conducted. It was important to undertake this exercise so that we can conduct a comparative analysis between these leadership concepts and United Apostolic Faith Church.

The Kairos document which advocated for the renewal and recalibration of the operations of churches in the 1980s at the height of apartheid was also explored as a basis upon which the United Apostolic Faith Church leadership can also recalibrate and possibly course correct itself. This researcher makes an observation that the principles in the Kairos document when properly customised to fit the current church challenges can be useful tools for change. All the literature reviewed and analysed assisted the researcher in creating sound and ideal leadership models that the United Apostolic Faith Church needs to aspire to.

Chapter 3 focused on research method and design and the application of the qualitative research process. One-on-one semi structured interviews were conducted, one-on-one field interviews were also conducted in Gauteng, KwaZulu-Natal and Limpopo. These interviews were carried out with influential leaders in the church that sit in structures such as the General Church Council, Executive Church Council, Conference Presbyteries, District Ministers and the leaders of the Bethel Bible College. Survey questionnaires were also sent to 253 participants and 179 responses were received.

Chapter 4 focussed on the findings of the research that emerged from the foregoing fieldwork, interviews, observations, surveys, case studies and documentary sources. The responses from the participants gave insight on myriad of issues such as the ineffective leadership that devoid of the most basic leadership skills. Participants also ventilated on the lack of gender parity and generational mix within the executive church council. Participants also raised concerns about the structural anomalies and naming

conventions that create the perception of racial divisions in the church. Participants were also of the view that the Bethel Bible College's curriculum needs to be reviewed to make room for a module that will focus on developing sound leadership skills. A presentation, discussion and comparison of the research findings were also conducted. All this was processed within the ambit of relevant and existing literature that is relevant to ideal and visionary church leadership and its impact on the United Apostolic Faith Church.

5.3 Summary of Findings

The summary findings in this research denote that there is a leadership challenge within the governing and regulatory structures of the United Apostolic Faith Church.

The findings below show to what extent this study has satisfactorily addressed the exploratory research questions as formulated in 1.6 above.

Qualitative analysis responses from the conducted interviews are all linked to the questions in compliance with the interview schedule (Appendix G). However, what is of fundamental importance that notwithstanding that not all questions posed to participants were discussed, answers to these questions nevertheless provided valuable insight. As a result, the qualitative analysis from the interviews is aligned to the literature review.

Constitution, Policies and Procedures of the United Apostolic Faith Church

The data collected uncovered a drastic lack of policies and procedures that regulate the conduct and the overall running of the United Apostolic Faith Church. The constitution of the United Apostolic Faith Church has not been substantially amended to bring it in line with the current South African dynamics, whatever amendments that have been made are cosmetic to say the least.

The structural composition of the United Apostolic Faith Church Constitution does not cater for a rapidly evolving modern-day Church. This is evidenced by the fact that some members within the structure do not have a formalized executive roles and

responsibilities. As espoused in page 33 of the literature review, Child (2019) posits that the functional principle behind hierarchy is that, different levels of authority and responsibility should be distributed among an organized collection of people according to the importance or complexity of the decisions which have to be made, and the capacity of different individuals to make them.

This researcher also observed that the lack of policies within the United Apostolic Faith Church is mainly a consequence of the fact that their Constitution is silent in policy and procedures formulation. The saving grace in this case is the fact that the United Apostolic Faith Church has appointed a committee that has been tasked with policy and procedures formulation in order to remedy this potentially litigious vacuum. In undertaking this task Ansell *et al* (2017) submits, we should be mindful of the fact that policy and procedures formulation requires constant cooperation with various stakeholders at numerous organizational levels. Meaning that policy formulation should be vertical and horizontal in its design so that group members are connected through joint deliberations.

United Apostolic Faith Church Leadership Training and Development

It became evident from various interactions with the United Apostolic Faith Church Executive Council and the General Church Council that there is a gross skills deficit in the structure of the Executive Church Council. The overwhelming consensus is that Executive Church Council members need be adequately trained so that they can be fit for the purpose of advancing the vision of the Church. This researcher also discovered that the United Apostolic Faith Church does not adequately train and develop its leaders, because leaders in the church are devoid of basic leadership skills from the ordinary assembly leaders to the members of the Executive Church Council.

While formal theological education is important in equipping emerging leaders for ministry work, it is deficient in equipping these leaders to navigate the complex minefield that is 'The Church'. After completing these formal programmes these leaders are expected to lead without adequate mentoring which is an essential part of the development process. (Elkington *et. al* 2015). The new paradigm for effective

leadership in the 21st century requires that the development of leaders be holistic and not just focus on the formal aspect of a leader's development.

Mbiti (1971:177) In 1970s lamented the fact that its rapid numerical growth notwithstanding the African Church still had an overwhelming skills deficit together with quality theological discernment. (Githiga 2009:2) also submits that even though some people may be born with ingrained leadership in their persona, it still has to be harnessed and developed through some sort of education. The trick is therefore to start capacitating United Apostolic Faith Church pastors at a local level. If quality leaders are groomed in local presbyteries the Executive Church Council will have a greater pool of capable and trained leaders to draw from. Maxwell (1993) believes that people are not born with inherent leadership qualities. The foundational traits required for leading can be acquired through training.

The effectiveness of the Bethel Bible College, which is the theological college of the United Apostolic Faith Church to properly train capable ordained leaders, was also ventilated. While it is accepted that leadership is a gift, there is still a need to adequately train dependable and responsible leaders. The curriculum taught at theological colleges is therefore important in achieving the goal of producing well-rounded leaders. The Bethel Bible College curriculum needs to include a module on leadership and management so that the graduates of the College become effective future leaders in their respective ministries.

Chilver (1999:129) submits that theological colleges play an integral role in determining the future of the church. Nkonge (2008:129) asserts that theological colleges have an obligation to produce church leaders that are properly prepared for service. If colleges generate sub-standard leaders, then effective church leadership will be severely compromised.

Exploring Leadership Succession in the United Apostolic Faith Church

Participants were also of the view that a uniform succession policy also needs to be developed so that issues of succession within the United Apostolic Faith Church can be done in a uniform manner. What became apparent is that the United Apostolic Faith

Church as an organization does not have a succession policy to speak of, and this may, amongst other things, result in leaders holding office for an abnormally long period of time.

Succession stories are found everywhere in the Bible; even though they do not always conform to traditional patterns. The notion of a God-anointed successors also find resonance such as in the case of Prophet Elijah and Elisha (II Kings 2:14). This notion has found expression in the phrase “apostolic succession” (II Corinthians. 12:12). The structured and proper power transfer in the modern church is a concern, particularly in cases where church leader is unceremoniously relieved of their duties or resigned.

According to William and McKibben (1994:186), Submit that mentoring and apprenticing is a process that takes time and is often painful. This notwithstanding it is nevertheless a gratifying experience for both the student and the teacher. This model of leadership is considered as the ideal model of Christian leadership development, Christ used this model to instruct and develop his disciples. Paul also used this model to develop Timothy and Titus.

Gender Parity and Generational Mix in the UAFC Executive Church Council

The issue of gender parity and generational mix was raised as matter of concern. The opinion of participants is that there is no gender parity in the United Apostolic Faith Church. This is either as a result of women’s reluctance to serve within the United Apostolic Faith Church governing structures, or the misguided belief by some men that women are biblically disqualified from serving. This researcher avers that this impasse needs to be remedied through deliberate and intentional policy formulation because the situation in its current form is not sustainable. This researcher is also of the opinion that women should be appointed into the United Apostolic Faith Church Executive Church Council with a developmental agenda in mind if the contention is that they are not qualified.

According to (Drury 2003), an enquiry into the status of women leadership in the church is central to the interpretation of biblical hermeneutics and Christian theology. The primary question is – Can women be leaders? The overwhelming response is a

resounding “yes, women can lead”. However, can they lead men or are relegated to just being leaders of other women and children. Drury’s submission is reflected in Section 5.16 of the UAFC Constitution which reads thus:

*The **female deacon** will have the authority to assist in the work of the church, **especially among women and children**, preach the gospel, pray for the sick, and as requested by her pastor or assembly leader, lay to rest the dead, baptize the believers in water at their request, and administer the Lord’s Supper...*

While the church is more inclined to allowing women to lead the church and men, in order to reach consensus on this issue more time is required to focus on the biblical exegesis and application of Scripture (Drury 2003). In the literature review the South African Kairos Document (1985) laments the use of the literal interpretation of the Bible in *state theology* to justify oppressive laws. If the church continues to interpret the Bible literally the same way the apartheid government did then the achievement of gender parity will be a bridge too far. This researcher submits that using the purposive Biblical interpretation is the correct approach. If this approach to Biblical interpretation is used, we will surely establish that it is not God’s purpose to relegate women’s role in the church to mere spectators. The Kairos document submits when interpreted incorrectly the Bible can be source of subjugation for women in the modern-day church.

The issue of generational mix needs to be dealt with in a progressive and well thought out manner. Over half of the participants interviewed concede that there is little generational mix within the United Apostolic Faith Church Executive Church Council. Generational differences in organizations inhibit the transfer of knowledge in leadership. This is because generations have differences in the values, attitudes, and beliefs. (Zemke, Raines, and Filipczak 2000). Submit that how each generation looks at its leader and how leaders themselves look at generational differences can be problematic for any organisation. An organisation needs to use different styles of leadership in order to properly lead in an environment charged highly charged with issues of generational diversity

This researcher opines that sub-committees within the United Apostolic Faith Church Executive Church Council should be created so that the different generations are capacitated with the necessary skills required to serve in the Executive Church Council leadership; and at the same time ensuring that there is some level of continuity and assimilation. In order to fast-track the generational mix agenda, the United Apostolic Faith Church needs to create a targeted three-pronged policy formulation approach, which this researcher coined as the *'INA Three-Pronged Approach'*. This three-pronged approach includes:

- **Identification** – identifying Spiritually-filled, intelligent, capable young people
- **Nurturing** – nurturing the identified young people for purposes of serving in the Church
- **Assimilation** – Integrating these young people into structures they can make a tangible difference in.

The *INA Three-Pronged Approach* finds resonates in the Pauline Theology of Leadership. Apostle Paul then worked with these coalitions of people, developed them and then handed over the responsibilities of leadership to others like Timothy and Silas (Plummer & Terry 2012, Bock 2007; Polhill 1992; Acts 20:28). Apostle Paul chose elders and prayed for them for each church he established, these were men who had trusted the Lord (Elmer 2006, Acts 14:23). After he had developed leaders like Timothy and Erastus he then sent them out to preach the Gospel (Acts 19:22, Schnabel 2016). Apostle Paul's ministry was solidly based on leadership development. Leaders need to develop other leaders in order to accomplish the purpose of advancing the vision of the organization (Plueddemann 2009). Christian leadership development is central to the fulfilment of the Great Commission in the ministry. Turner says, the leader's fundamental responsibility is to reproduce himself in others (Turner 2008).

In whichever way one looks at it, the issue of generational mix must be further dealt with by the United Apostolic Faith Church.

The Anomaly in the United Apostolic Faith Church Structural Composition and Inability to Implement Potentially Divisive Decisions

The contentious and potentially divisive issue of race relations within the Church was also dealt with. This researcher discovered that the manner in which the United Apostolic Faith Church Conference Presbyteries are structured and divided coupled with the naming conventions used, such as English Language Conference and Afrikaans Language Conference Areas, create a perception, whether real or not, that there are racial issues within the church.

It has been submitted by some scholars that issues of racial prejudice are more pronounced within the church than outside. Like the society that it functions within, the church is not insulated from segregation practices. There can be no question that issues of racism, tribalism and ethnicity do affect the church Williams (1997, cited in Sanou 2015:96), opine that church members are more inclined to be prejudiced than non-members, church parishioners have a propensity for racial and cultural bias than people who do not attend church at all. It has also been observed that people with strong, conservative theological proclivities are more likely to be prejudiced.

Notwithstanding the fact that South Africa is progressively diverse in terms of race, ethnicity and culture, some churches still present a challenge by having separate ways of worship which are guided by racial and cultural backgrounds. According to Jones (2013, cited in Sanou 2015:96), while some churches are cable of turning their congregations into multiracial and multicultural institutions, they have no inclination to do so. While racial issues within the United Apostolic Faith Church may not be this pronounced; the structural anomalies need to be addressed before the perceived issues of racism become real and potentially divide the Church along colour, language and cultural lines. The other perception created is that these structural anomalies benefit those who have bigger purses and power and therefore look for opportunities to club themselves together.

Throughout his ministry, Apostle Paul was faced with various cultural differences. He even encountered these cultural differences within the synagogue through addressing both Jews and Gentiles (Dunn 2016; Plummer and Terry 2012; Acts 12; Acts 13:26,

43; Acts 17:4, Acts 18:4). These cultural differences often led Apostle Paul to have overt disagreements within the church (Elmer 2006; Acts 15). It is now inevitable that the modern-day church leader will have to deal with multi-cultural teams who bring their own perceptions and expectations. Simply put cross-cultural leadership requires a leader to have the ability and skills that will enable him to lead people who differ in terms of cultures, attitudes and behaviours towards the achievement of a common goal.

United Apostolic Faith Church Leadership Vision for Growth

In dealing with the issue of the United Apostolic Faith Church Vision for Growth which was drafted and ratified by the Executive Church Council and the General Church Council, most of the participants interviewed were of the opinion that this vision was unilaterally constructed with no or minimal inputs from other members. Baughman (2008, cited in Chukwusa 2018:3) submits that this type of leadership and decision making is sometimes called coercive leadership. Decisions are made autocratically, while views from the staff may be solicited, they are not really considered, these leaders take control of all decisions with little or no input from ordinary members. According to Baloyi this sort of decision making demoralizes the organization and does not inspire nor motivate in anyway.

According to Baloyi (2020:2), it is assumed that people in leadership positions have the required benevolence and good intent toward their sub-ordinates. Leaders also have a responsibility to motivate sub-ordinates to achieve milestones they never thought probable or possible. What this effectively means is that leaders in any organization should among things take decisions that make followers feel like they are part of decision-making process

In this researcher's opinion, while the issue of unilaterality is important, the more pertinent question is whether the vision in question is credible and fit for the purpose of growing the church? Almost half (47%) of the General Church Council members are of the opinion that this vision is deficient in some respects. Upon interrogation of the vision this researcher also discovered that the United Apostolic Faith Church Vision is

not clearly written with specific, measurable, achievable, realistic and timely goals (Appendix K).

The Importance of United Apostolic Faith Church Financial Wellness

Financial wellness in the United Apostolic Faith Church is an overarching concern that runs through all aspects of effective leadership within the Church. This researcher found it prudent to explore the question of the financial wellness of the United Apostolic Faith Church. One of the concerns that this researcher observed is that there is a drastic need for the United Apostolic Faith Church to revise the current financial model. This will make it more effective and consequently generate more income for the operations of Church. The stark reality is that every vision that advances the church or any organization needs to be adequately funded.

5.4 Limitations of the Study

Limitations are potential fragilities in a research study that are in most cases out of the researcher's control but could affect the study outcome (De Vos, Strydom, Fouche, & Delport 2005). The choice of design study and methodology often contributes to the limitations experienced in the study. While this researcher attempts to be as exhaustive as possible in this research study, some limitations were encountered. To keep the study manageable and cost effective, data collection was limited to three provinces of South Africa, even though the United Apostolic Faith Church has footprint in all nine provinces and in eleven other African countries. This meant that other United Apostolic Faith Church Conference Areas' views were not captured as part of the selected research sample. With the unprecedented times of Covid-19 pandemic in the World including South Africa, movement and fieldwork for gathering data was a huge challenge.

The United Apostolic Faith Church has a challenge of document control, for this researcher to access certain documents and/or information was at times cumbersome. It became apparent that only one person is the repository of most of not all documents of the Church.

5.5 Recommendations to the United Apostolic Faith Church

As a direct result of the foregoing findings that came out of the research the following recommendations are made to the United Apostolic Faith Church:

Challenges	Recommendation
Constitution, Policies and Procedures of the United Apostolic Faith Church	The constitution needs to be substantially revised. Policies and procedures need to be formulated in order to regulate the conduct and processes within the United Apostolic Faith Church.
United Apostolic Faith Church Leadership Training and Development	The leadership of the United Apostolic Faith Church needs to be adequately capacitated in order to able to advance the purpose of advancing the vision and mission of the Church.
Bethel Bible College and the Digital Revolution	For future leaders in the United Apostolic Faith Church to be able to advance the mission and vision of the Church, the Bethel Bible College curriculum needs to be structured in a manner that creates quality leaders. Bethel Bible college also needs to adopt a dual learning approach that is made up of an e-learning component coupled with the contact learning.
Succession Plan	A uniform succession policy that will regulate all matters relating to succession needs to be formulated.

<p>Gender Parity in the United Apostolic Faith Church Executive Church Council</p>	<p>Women need to be appointed into the United Apostolic Faith Church Executive Church Council with a developmental agenda in mind if the contention is that they are not qualified.</p>
<p>Generational Mix in the United Apostolic Faith Church Executive Church Council</p>	<p>Sub-committees within the United Apostolic Faith Church Executive Church Council need to be created so that the different generations are capacitated with the necessary skills required to serve in the Executive Church Council leadership; and at the same time ensuring that there is some level of continuity and assimilation.</p>
<p>The Anomaly in the United Apostolic Faith Church Structural Composition and Inability to Implement Potentially Divisive Decisions</p>	<p>The manner in which the United Apostolic Faith Church Conference Presbyteries are structured and divided coupled with the naming conventions used, such as English Language Conference and Afrikaans Language Conference Areas, create a perception, whether real or not, that there are racial issues within the church.</p> <p>The United Apostolic Faith Church needs to use different naming conventions that do not have underlying racial connotations.</p>
<p>United Apostolic Faith Church Leadership Vision for Growth</p>	<p>The determination of the long-term vision of the United Apostolic Faith Church should be an all-inclusive and consultative process. The vision should also be written with specific, measurable, achievable, realistic and timely goals.</p>

<p>The Importance of United Apostolic Faith Church Financial Wellness</p>	<p>Financial wellness in the United Apostolic Faith Church is an overarching concern that runs through all aspects of effective leadership within the Church. There is a drastic need for the United Apostolic Faith Church to revise the current financial model. This will make it more effective and consequently generate more income for the operations of Church.</p>
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It is apparent that while there are challenges within the United Apostolic Faith Church, they are not insurmountable. The above recommendations if applied correctly will improve the current *status quo* of leadership within the United Apostolic Faith Church.

5.6 Future Research Options

This study has proved to be no different relative to other studies explored in that it opened room for myriad questions that still need to be exhaustively ventilated and explored. With every question answered a lot more questions caught the eye of this researcher.

It is envisaged that future researchers may use a similar research study in other denominational churches. The findings that emerged from this research study can also be replicated in other United Apostolic Faith Church presbyteries outside of South Africa with similar challenges to ascertain their effectiveness when applied elsewhere.

Our analysis of the African Independent Churches was restricted to issues relating to succession. Other scholars may endeavour to do a comparative study of effective leadership practices in the African Independent Churches juxtaposed to ideal leadership practices that came out of this research study.

It also became evident from this research study that women in churches are seemingly marginalized. Issues of the marginalization of women in leadership structures within South African churches need further elucidation.

5.7 Final Remarks

At the beginning of this journey this researcher had predetermined and fluid ideas on the concept of leadership. Through rigorous and elaborate engagements these previously fluid concepts were concretized and made to come to life. The time spent on this study also stretched this researcher's limits of deciphering complicated leadership concepts; this effectively broadened his understanding of this seemingly over researched but complicated subjects.

The study has also sharpened the researcher's critical and analytical skills, and the acquiring of these skills will be of great assistance to this researcher as a lead pastor and as a businessperson. Through this process this researcher learnt to use literature that he previously considered as abstract (*South African Kairos Document*), and apply it to modern-day leadership discourse.

It is this researcher's desire that the leadership learnings which emanated from this study assist the United Apostolic Faith Church in advancing their mission and vision.

"Let the wise listen and add to their learning, and let the discerning get guidance"

~ Proverbs 1:5 (NIV)

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APPENDIX A



REQUEST FOR PERMISSION

United Apostolic Faith Church – South Africa

The General Overseer
Apostle Moses Mabunda
United Apostolic Faith Church SA
Plot 69 Cullinan Road
Derdepoort, Pretoria
0036

Dear Apostle Mabunda,

Request for permission to conduct research study at your Church denomination

My name is Solomon Siphoh Mahlangu a PhD student registered with the University of South Africa under the supervision of Dr Gift Baloyi a Senior Lecturer at the Department of Philosophy, Practical & Systematic Theology (College of Human Sciences) at the University of South Africa.

Proposed Title: Practical theological assessment of leadership and its impact on the United Apostolic Faith Church in South Africa.

The objective of the study: The main objective of the research is to diagnose the holistic leadership problem within the United Apostolic Faith Church denomination in South Africa, to understand the current situation; and then develop an effective and efficient visionary church leadership strategy that will improve methods of the church growth and sustainability of the denomination.

Once the study has been approved, ethical clearance will be issued by the University of South Africa to ensure that the researcher adheres to the research ethics principles such as ensuring confidentiality of participants.

I humbly request permission to conduct research with your denomination.

Yours sincerely,

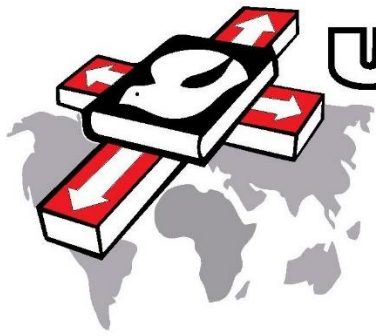
A handwritten signature in black ink, appearing to read 'S. Mahlangu', written over a white background.

Solomon Siphoh Mahlangu
Student number: 4769-675-3



University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
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APPENDIX B



UAFCSA

UNITED APOSTOLIC FAITH CHURCH

Headquarters for South Africa and Subsidiary

P.O. Box 15052, Lynn East, 0039, Pretoria, South
Plot 69 Cullinan Road, Derdepoort, 0036, Pretoria, South
Mobile: +27 72 192 5954 | Fax: 086 529 1831
Email: admin@uafcsa.org.za | Website: www.uafcsa.org.za

165 - 031 NPO

22 October 2020

Mr Solomon S. Mahlangu
University of South Africa
Preller Street, Muckleneuk Ridge
City of Tshwane
0003

Student Number: 4769-675-3

Dear Mr Mahlangu,

Permission Granted for the Research Study at the United Apostolic Faith Church SA

As per your permission request letter received on the 21 October 2020 – our denomination, United Apostolic Faith Church, will be 109 years old next year. As a denomination we pledge our support and grant full permission to the proposed research topic that you intend pursuing with UNISA for your PhD studies, **Practical theological assessment of leadership and its impact on the United Apostolic Faith Church in South Africa**. There is no one in our denomination who has done such a research and this we believe will be of great value to the future of the Church. The outcomes and the recommendations of his studies will be considered in bringing the much-needed change leadership in our denomination.

We will ensure that we notify all our Conference Presbytery Leaders and District Presbytery Ministers to expect your communication as soon as you are ready to conduct any fieldwork with them.

Should you require any more information regarding our Church, please do not hesitate to contact me directly or our Church General Secretary, Pastor Peter Zeelie on 082 825 0250 or via email: secretary@uafcsa.org.za.

Respectfully Yours,

Apostle Moses M. Mabunda
General Overseer and Chairperson of the Executive Church Council Board
E-mail: thego@uafcsa.org.za
Mobile: +27 (0)72 192 5954

"Jesus Christ is the same yesterday and today and forever." ~ Heb. 13:8

APPENDIX C



PARTICIPANT INFORMATION SHEET

10 June 2021

Dear Prospective Participant,

TITLE: A PRACTICAL THEOLOGICAL EXPLORATION OF LEADERSHIP PRACTICES AND ITS IMPACT ON THE UNITED APOSTOLIC FAITH CHURCH IN SOUTH AFRICA

My name is Solomon Siphon Mahlangu and I am doing research with Professor Gift Baloyi, a Professor at the College of Human Sciences, in the Department of Philosophy, Practical and Systematic Theology towards a PhD in Theology at the University of South Africa. We are inviting you to participate in a study entitled "A Practical Theological Exploration of Leadership Practices and Its Impact on the United Apostolic Faith Church in South Africa".

WHAT IS THE PURPOSE OF THE STUDY?

The study will focus on the real-world problem that the United Apostolic Faith Church (UAFC) as a denomination faces in exploring and understanding the real leadership challenges and their impact on the church growth in South Africa. This study will contribute to a deeper understanding of an effective growth-oriented and visionary leadership style of church leaders on personal, missiological, educational, and denominational levels.

This study is expected to collect important information that could answer the following research questions:

- What is a descriptive vision picture of the future for UAFC in South Africa?
- Who is responsible for this vision discernment, formulation, and articulation in the UAFC?
- What kind of visionary Christian leadership exists (or is typical) in other denominations?
- What is the desirable visionary Christian leadership and its effective impact in the UAFC?
- How many UAFC pastors and how many of them went to the Bible College?
- Also, how many members are there in the UAFC South Africa?



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Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
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WHO IS BEING INVITED TO PARTICIPATE?

The researcher is conducting the survey research questionnaire on the following participants:

- **General Church Council Members** constituted of Apostles, Prophets, Pastors, Assembly Leaders, Evangelists and Elders as per the UAFC Constitution.

The researcher will also be conducting one-on-one semi-structured interviews via Zoom with the following participants:

- **All Executive Council Members**

The researcher will further be conducting one-on-one fieldwork interviews with the following participants:

- **Selected Conference Presbytery Leaders**
- **Selected District Presbytery Ministers**

Participants' contact details were obtained from the General Secretary of the United Apostolic Faith Church Headquarters in Pretoria. His contact details are:

Pastor Peter Zeelie

General Secretary of the United Apostolic Faith Church in South Africa

Tel: +27(0) 82 825 0250

Email: secretary@uafcsa.org.za

WILL THE INFORMATION THAT I CONVEY TO THE RESEARCHER AND MY IDENTITY BE KEPT CONFIDENTIAL?

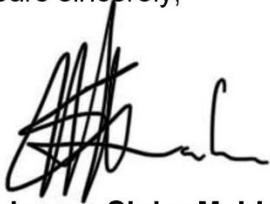
The researcher will not publicly connect a specific response with a particular research participant. Confidentiality will be strictly observed and that the participants' rights of privacy are not violated. Information about the participants that may be acquired



during the research study will not be made available to others without the consent of the participant.

Furthermore, the names of the participants are not disclosed, and confidentiality will never be compromised. As soon as the information is collected it will be coded and saved confidentially. Audio files from the interviews will be coded to hide any information that can be identified. These audio files will be safely stored in the “cloud office” that can only be accessed by the researcher. The transcripts will be made accessible to the supervisor without any identifying information. All audio files and other confidential information will be destroyed as soon as the research has been completed and approved.

Yours sincerely,



Solomon Siphohle Mahlangu

The Researcher

Tel: 011 432 8286

Cell: 079 192 1975

Email: siphomahlangu37@gmail.com



APPENDIX D



CONSENT TO PARTICIPATE IN THIS STUDY

I, [REDACTED] (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable).

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified.

I agree to the recording of the Interview using Zoom and/or Voice Recording.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname: [REDACTED] (please print)

Participant Signature : [REDACTED] Date: [REDACTED] ..

Researcher's Name & Surname SOLOMON SIPHO MAHLANGU (please print)

Researcher's signature.....  Date 07 JUNE 2021



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APPENDIX E



18 August 2021

The General Overseer
Apostle Moses Mabunda
United Apostolic Faith Church SA
Plot 69 Cullinan Road
Derdepoort, Pretoria
0036

Per E-mail: secretary@uafcsa.org.za

Dear Apostle Mabunda,

RE: THANK YOU LETTER TO THE UNITED APOSTOLIC FAITH CHURCH

I would like to thank you as the General Overseer, along with the Executive Church Council of the United Apostolic Faith Church in South Africa for assisting me in getting participants for this study. A special thank you to the 179 respondents who participated to my study and gave my study credibility. Also, to the many that wanted to participate but could not because they did not meet the criteria, but still gave their encouragement to press on.

As soon as my thesis is approved by the University I will be more than happy to share the findings/results with the United Apostolic Faith Church.

Yours sincerely,

A handwritten signature in black ink, appearing to read "Solomon Siphon Mahlangu". The signature is stylized and somewhat cursive.

Solomon Siphon Mahlangu
Student number: 4769-675-3



APPENDIX F

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

Survey Questionnaire

PLEASE CHOOSE YOUR MOST APPROPRIATE RESPONSE.

1. What is your gender?

Male

Female

2. What have you been ordained as?

Apostle

Prophet

Pastor / Teacher

Assembly Leader

Evangelist

Elder

Other (Specify) _____

3. What do you consider as your Yes calling?

Apostle

Prophet

Pastor / Teacher

Assembly Leader

Evangelist

Elder

Other (Specify) _____

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

Survey Questionnaire

4. How long have you been a member of the United Apostolic Faith Church (UAFC)?
- Less than 5 years
 - 5 years
 - More than 5 years
 - More than 10 years
5. How long have you been part of the UAFC General Church Council?
- Less than 5 years
 - 5 years
 - More than 5 years
 - More than 10 years

ANSWER THE FOLLOWING QUESTIONS ON A SCALE OF 1 – 10 WHERE 10 INDICATE STRONGLY AGREE AND 1 STRONGLY DISAGREE. CIRCLE THE MOST APPROPRIATE RATING.

6. Are you satisfied with the UAFC Constitution in its current form?

1 2 3 4 5 6 7 8 9 10

7. Is the UAFC Statement of Faith understood by Senior Leadership and Pastors of the UAFC?

1 2 3 4 5 6 7 8 9 10

8. The UAFC Policies and Procedures are known to the General Church Council Members?

1 2 3 4 5 6 7 8 9 10

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

Survey Questionnaire

9. The communication of the UAFC Policies and Procedures to the Local Presbyteries Churches is effective?

1 2 3 4 5 6 7 8 9 10

10. UAFC has the generational mix in the top management structures i.e. Executive Council?

1 2 3 4 5 6 7 8 9 10

11. UAFC has the gender equality within its management structures?

1 2 3 4 5 6 7 8 9 10

12. Do you think there should be Policies that govern leadership succession within the UAFC?

1 2 3 4 5 6 7 8 9 10

13. The UAFC Local Presbytery Churches are uniform in the manner in which they operate?

1 2 3 4 5 6 7 8 9 10

14. The Leadership Skillsets of the Executive Council and/or Pastors within the UAFC is good and effective?

1 2 3 4 5 6 7 8 9 10

15. Are you satisfied with the discipline among Leaders in the UAFC?

1 2 3 4 5 6 7 8 9 10

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

Survey Questionnaire

16. Are you satisfied with Disciplinary Policies of the UAFC?

1 2 3 4 5 6 7 8 9 10

17. Are you in agreement with the long-term strategic direction and vision of the UAFC?

1 2 3 4 5 6 7 8 9 10

PLEASE RESPOND WITH A YES OR NO FOR EACH QUESTION.

18. According to you is the Executive Council of the UAFC able to make the most difficult decisions?

YES

NO

If no, why? _____

19. In your view has the United Apostolic Faith Church fully transformed from any form of racial segregation?

YES

NO

If no, why? _____

20. The United Apostolic Faith Church pays more attention to leadership development of their Leaders and/or Pastors?

YES

NO

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

Survey Questionnaire

21. The Leadership of the UAFC value its people (Pastors and Members)?

YES

NO

22. The Leadership of the UAFC display integrity and trust, openness and accountability?

YES

NO

23. UAFC in South Africa is growing as a Denominational Church in membership numbers?

YES

NO

If No, why? _____

24. ANY OTHER COMMENTS?

_____.

THANK YOU!!

Email the completed form to: siphomahlanqu37@gmail.com

APPENDIX G

A Practical Theological Exploration of Leadership Practices and Its Impact on
The United Apostolic Faith Church in South Africa

One-on-One Interview Questions

Interview Date: _____

Interview Venue/Platform: _____

Interviewer: _____

Interviewee: _____

Interviewee to sign a Consent Form before the interview. Should the interview be held online the interview by virtue of allowing for the interview to be recorded that will be taken as his/her Consent.

Open in Prayer by: _____

How do you define your role within the UAFC?

How do you define leadership?

One-on-One Interview Questions

Do you think Executive Council members have highly developed leadership skills? If No, which areas do you think need development?

If given a chance, what would you change in the general manner in which the UAFC is led?

Do you think the UAFC leaders are equipped to deal with cross-cultural denomination?

What is your opinion on the differences in leadership styles between the two former General Overseers?

One-on-One Interview Questions

How would you define the current General Overseer's leadership style? Would you regard him as democratic or dictatorial? Please elaborate:

Are you satisfied with the manner in which succession is implemented within the UAFC? If No, what needs to be changed?

Do you think there is uniformity in the manner in which policies and procedures are implemented across all regions in the UAFC?

Do you think the race divide in the UAFC has been breached? Please explain

One-on-One Interview Questions

Do you think the UAFC’s disciplinary processes for errant Pastors are adequate? If No, where do you think they need to be improved?

Do you think the UAFC has an influence in the SA political landscape? If yes how? If No, why?

Are you familiar with the Kairos Document of 1985? If yes, what do think is its relevance to the post-apartheid church in general and the UAFC specifically?

In general, do you think UAFC have capable Local Presbytery Pastors and Assembly Leaders? If No, where do you they need improve?

One-on-One Interview Questions

In your view, is there gender parity across all UAFC governing structures? If no, why is there no gender parity?

Do you think there is adequate and timeous communication of decisions from the high decision-making structures to local presbytery churches?

Do you think local presbytery churches get adequate support from structures of the UAFC?

Do think the UAFC churches have caught up to the latest technological developments? If No, what needs to be done in order for the UAFC to catch up?

One-on-One Interview Questions

What do you say to people who are saying that online services are the reason for the drastic decline in church numbers?

In your view, why Pastors and Congregants leave the UAFC?

Who should be appointed and/or ordained to lead a Conference Presbytery between Pastors and Apostles, and why?

Does the current curriculum of the Bethel Bible College cater for different cultures that make up the UAFC?

One-on-One Interview Questions

Has the Bethel Bible College caught up to the digital age? If not, what measures have UAFC implemented to catch up?

Is the current leadership supportive of MISSIONS? If not, what more do you think they should do?

Any Comments or Additional Information to note?

Closing Prayer: _____

APPENDIX H

APPENDIX I

Masilo Molebatsi
2590 Tshabalala Street
Orlando East
1804

Telephone Number: +27 (0)79 817 5893

E-mail: masilo.molebatsi@elc.org.za

10 November 2021

Mr Solomon Siphon Mahlangu

Per-email: 47696753@mylife.unisa.ac.za

Dear Mr Mahlangu,

**EDITING REPORT FOR DOCTORAL THESIS – A PRACTICAL THEOLOGICAL
EXPLORATION OF LEADERSHIP PRACTICES AND ITS IMPACT ON THE UNITED
APOSTOLIC FAITH CHURCH IN SOUTH AFRICA**

Herewith is an editing report for your PhD research study. During the process of editing, I had to ensure that the document conforms to the following tests:

- Grammatical correctness,
- Coherence and logic of arguments advanced, and
- Overall flow of the document.

Upon exhaustive examination of the document, I am confident that the document satisfies the abovementioned tests. I have included my suggested track-changes in red on the original document received. Feel free to accept or amend accordingly. Should you have any queries please do not hesitate to contact me.

Best wishes on your final submission. It was a great pleasure working with you on this project.

Kind regards,



Masilo Molebatsi

APPENDIX J, K & L