

**CHRISTIAN LEADERSHIP IN A MALAWIAN CONTEXT: A
PRACTICAL THEOLOGICAL EVALUATION OF AFRICAN BIBLE
COLLEGE**

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DECLARATION

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ABSTRACT

Notwithstanding that many prominent, influential and highly effective Christian leaders over this past century are making a difference throughout Africa, a serious leadership crisis still looms. There is no doubt that Christianity has spread throughout Africa, reaching many remote areas within the continent. Still the depth to that Christianity remains elusive. Practical theologians have discovered various patterns of leadership abuse, immorality, and heresy throughout Africa. As alarming as these patterns may be, in a positive way they are encouraging many Africans to seek alternative models of leadership. Thus, Africa has now become a place ready to implement effective or *authentic* leadership models.

The purpose of this dissertation is to determine, in a practical theological way, whether African Bible College in Malawi is producing graduates that can be described as *authentic* Christian leaders. As a way of determining this, the researcher will be 1) investigating the growing (Christian) leadership crisis within sub-Saharan Africa, 2) analyzing various *Christian leadership* models within the field, 3) conducting empirical research on the African Bible College (ABC) and ABC graduates, 4) exploring *normative* perceptions of *Christian leadership* and 5) developing a revised praxis for ABC to help it become an even more effective institution for producing *authentic* Christian leaders.

Authentic leadership in particular emphasizes the “genuineness,” “realness,” and “transparency” of people in leadership positions. It requires a leader to be open, honest, and accountable to others. They must earn the respect and trust of their followers. People today are becoming more skeptical of their leaders. They have grown weary and impatient with typical overbearing, power-hungry, and dishonest leadership personalities. They want to see their leaders actually practicing what they are preaching, living lives of integrity, and truly living out their Christian faith in a God honoring and practical manner. This is why *authentic* leadership theory has become prominent and widely accepted within the past decade. The theory will be useful for analyzing the leadership of ABC graduates.

Since the aim of ABC in Malawi is to “produce quality leaders for the continent of Africa” (ABC Catalog & Prospectus 2007:8), it is necessary to investigate ABC in this respect. One of the desired outcomes of this research is to establish the factors that may contribute to the leadership practices demonstrated among ABC graduates. This investigation also has the potential to attain a more thorough understanding of the kind of *Christian leadership* ABC nurtures, as well. In other words, to fully ascertain whether ABC graduates can be described as *authentic* Christian leaders, it is imperative to analyze the institution from which they have graduated.

The research questions this study addresses are:

1. What *Christian leadership* models exist among ABC graduates? What steps can ABC graduates take to improve in the area of *Christian leadership*?
2. What kind of *Christian leadership* typically exists in Africa and in Malawi? What are some of the key struggles of *Christian leadership* in Africa? What factors contribute to these struggles? How can ABC graduates overcome these struggles?
3. What is desirable *Christian leadership* in an African and Malawian context? How can we define *authentic* Christian leadership? What models of *Christian leadership* can contribute to the Malawian framework? How can ABC graduates sustain long-term and *authentic* Christian leadership?

OPSOMMING

Nieteenstaande die feit dat baie prominente, gesaghebbende en hoogs effektiewe Christenleiers (gedurende die afgelope eeu) 'n ware verskil deur die hele Afrika gemaak het (en dit steeds doen), dreig 'n baie wesenlike en ernstige leierskapkrisis steeds. Daar is geen twyfel nie dat Christenskap soos 'n veldbrand deur die hele Afrika versprei het, en baie afgeleë gebiede op die kontinent bereik het, maar die diepte van daardie Christenskap bly steeds bedrieglik. Praktiese teoloë het verskeie voorbeelde van misbruik van leierskap, immoraliteit en dwaalleer oral in Afrika aangetref. En, so ontstellend soos hierdie voorbeelde ook al is, op 'n positiewe wyse motiveer en bemoedig hulle baie Afrikane om alternatiewe modelle van leierskap na te jaag. Afrika is dus op die oomblik 'n baie geskikte plek vir die implementering van effektiewe (of *outentieke*) leierskapsmodelle.

Die doel van hierdie verhandeling is dus om op 'n prakties-teologiese wyse te bepaal, of die African Bible College (ABC) in Malawi gegradueerdes lewer, wat as *outentieke* Christenleiers beskryf kan word. In 'n poging om dit te bepaal, het die navorser 1) die toenemende (Christen-) leierskapkrisis in Afrika suid van die Sahara ondersoek, 2) verskeie *Christenleierskap*-modelle op die gebied ondersoek, 3) empiriese navorsing oor die ABC en ABC-gegradueerdes gedoen, 4) *normatiewe* persepsies van *Christenleierskap* verken en 5) 'n hersiene praktyk vir ABC ontwikkel wat daartoe sal bydra dat hulle 'n selfs meer effektiewe instelling vir die lewering van *outentieke* Christenleiers kan word.

Outentieke leierskap beklemtoon in die besonder die “opregtheid”, “egtheid” en “deursigtigheid” van mense in leierskapsposisies. Dit vereis van 'n leier om oop, eerlik en aanspreeklik teenoor ander te wees. Dit bring mee dat 'n leier die respek en vertroue van sy of haar volgelinge moet verdien. Mense raak deesdae al hoe meer skepties oor hulle leiers. Hulle het moeg en ongeduldig geraak vir die alomteenwoordige dominerende, magshonger en oneerlike leierskapspersoonlikhede. Hulle wil sien dat hulle leiers se woorde en dade werklik ooreenstem, dat hulle onkreukbare lewens leef en waarlik hulle Christengeloof prakties uitleef op 'n wyse wat aan God eer bewys. Dit is hoekom *outentieke* leierskapsteorie die afgelope dekade een van die

toonaangewendste en algemeen aanvaarde leierskapsteorieë geword het, en nuttig sal wees vir ontleding van die leierskap van ABC-gegradeerdes.

Aangesien dit volgens die 2007-ABC Catalog & Prospectus die oogmerk van die African Bible College (ABC) in Malawi is om leiers van hoë gehalte vir die Afrika-kontinent te lewer, is dit is nodig om ABC in hierdie opsig te ondersoek. Een van die uitkomstte waarna hierdie navorsing gestreef het, was om die faktore wat tot die leierskapspraktyke wat onder ABC-gegradeerdes getoon word, te bepaal. Hierdie ondersoek het ook die potensiaal vir die bereiking van 'n deegliker begrip en 'n grondiger kennis van die soort *Christenleierskap* waartoe die ABC bydra gehad. Met ander woorde, ten einde ten volle te kon vasstel of ABC-gegradeerdes as *outentieke* Christenleiers beskryf kan word of nie, is dit gebiedend noodsaaklik om ook nog die instelling waar hulle gegradeer het, te ondersoek.

Die navorsingsvrae wat deur hierdie studie ondersoek is, was soos volg:

1. Watter *Christenleierskap*-modelle bestaan daar by ABC-gegradeerdes? Watter maatreëls kan ABC-gegradeerdes tref om op die gebied van *Christenleierskap* te verbeter?
2. Watter soort *Christenleierskap* bestaan (of is kenmerkend) in Afrika en in Malawi? Wat is sommige van die sleutelprobleme van *Christenleierskap* in Afrika? Watter faktore dra tot hierdie probleme by? Hoe kan ABC-gegradeerdes hierdie probleme te bowe kom?
3. Wat is gewenste *Christenleierskap* in Afrika/Malawi? Wat kan gedefinieer word as *outentieke* Christenleierskap? Watter modelle van *Christenleierskap* kan tot die Malawiese raamwerk bydra? Hoe kan ABC-gegradeerdes langtermyn- en *outentieke* Christenleierskap handhaaf?

DEDICATION

This dissertation is first dedicated to the Lord, who has led me by his steadfast love, grace, and faithfulness. I would not have had the desire, the will, nor the persistence to accomplish such an enormous project on my own. I believe that it was the will of God for me to devote my time, resources, and efforts to such a task. To what end? I am still not sure. All I know is that from the beginning of this project to now, I have felt the Lord's presence pushing me, encouraging me, and supporting me every step of the way. Therefore, I would like to thank him for all that he has done in my life; for giving me such a great hope through his Son Jesus Christ; and for keeping me on the straight and narrow path. I would never have made it thus far without him. May the work that I have poured into this dissertation produce the fruit that God has intended by his grace, power, and might.

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TABLE OF CONTENTS

DECLARATION	i
COPYRIGHT	ii
ABSTRACT	iii
OPSOMMING	v
DEDICATION	vii
ACKNOWLEDGMENTS	viii
TABLE OF CONTENTS	ix
LIST OF TABLES AND FIGURES	xiv
ACRONYMS/ABBREVIATIONS	xv
CHAPTER 1 INTRODUCTION AND DESIGN	1
1.1 Introduction	1
1.2 Chapter Goal	3
1.3 Background to the Study	4
1.4 Motivation	5
1.5 Research Problem	6
1.5.1 Problem Statement	6
1.5.2 Problem Question	6
1.5.3 Problem Outline	7
1.6 Aim of Research	7
1.7 Hypothesis	9
1.8 Methodology	9
1.8.1 Unit of Analysis	9
1.8.2 Data Collection Method	10
1.8.3 Practical Theological Tasks	11
1.8.3.1 The Descriptive task	11
1.8.3.2 The Interpretive task	12
1.8.3.3 The Normative task	12
1.8.3.4 The Pragmatic task	12
1.9 Design	13
1.10 Christian Leadership as part of Spiritual Formation	13
1.11 Delimitations	15
1.12 Outline of Chapters	16
1.13 Conclusion	18
CHAPTER 2 CHRISTIAN LEADERSHIP IN AFRICA: A GROWING CRISIS	19
2.1 Introduction	19
2.2 Statistical Probe	19
2.2.1 Cultural Elements in Christian Leadership	21
2.2.1.1 Character	22
2.2.1.2 Relationships	22

2.2.1.3 Power	23
2.2.1.4 Conflict	24
2.2.1.5 Summary	25
2.3 Crisis 1: Issues of Spiritual Formation.....	25
2.3.1 Internal Cultural Factors Perpetuating the Crisis	27
2.3.1.1 Factor 1:A <i>Communalistic Worldview</i>	27
2.3.1.2 Factor 2:A <i>Humanistic Worldview</i>	28
2.3.1.3 Factor 3: A <i>Pragmatic Worldview</i>	28
2.3.1.4 Factor 4: A <i>Tribalistic Worldview</i>	29
2.3.1.5 Factor 5: A <i>Shame-Oriented Worldview</i>	29
2.3.1.6 Factor 6: The Taboo of Servant Leadership in Africa	30
2.3.2 External Western Factors Perpetuating the Crisis	31
2.3.2.1 Factor 1: <i>Western Secularism</i>	31
2.3.2.2 Factor 2: <i>Western Materialism</i>	32
2.3.2.3 Factor 3: <i>Westernized Christianity</i>	32
2.3.2.4 Factor 4: <i>Globalization</i>	33
2.3.2.4 Summary	34
2.4 Crisis 2: Issues of Discipleship	35
2.4.1 Factor #1: The “Cultural” Factor:.....	36
2.4.2 Factor #2:The “Big Man Syndrome”	38
2.5 Crisis 3: Issues of Theological Education.....	39
2.6 Crisis 4: The “Prosperity Gospel”	40
2.7 Crisis 5: Syncretism	42
2.8 Crisis 6: Denominationalism.....	43
2.9 Summary	45
2.10 The Malawian Crisis	45
2.10.1 Crisis 1: Numerical Church Growth vs. Spiritual Church Growth.....	45
2.10.2 Crisis 2: Moral Failure Among Christian Leaders.....	46
2.10.3 Crisis 3: Polygamy Among Christian Leaders	47
2.10.4 Crisis 4: Church Leaders and Gule Wamkulu	49
2.10.5 Summary	50
2.11 Concluding Remarks.....	51

CHAPTER 3 CHRISTIAN LEADERSHIP: CURRENT THEORIES AND MODELS IN THE FIELD

3.1 Introduction.....	53
3.2 Leadership Theories.....	53
3.2.1 Essentialist Theory.....	54
3.2.2 Relational Theory.....	54
3.2.3 Constructionist Theory.....	54
3.2.4 Critical Theory	55
3.2.5 Authentic Theory	55
3.3 Defining Christian Leadership.....	56
3.4 Christian Leadership Models	58

3.4.1 Sander’s (1967) Model	59
3.4.2 Engstrom’s (1976) Model	62
3.4.3 Clark’s (2000) Model	66
3.4.4 Whittington, Pitts, Kageler, and Goodwin’s (2005) Model.....	69
3.4.5 Bekker’s (2006) Model	73
3.4.5.1 Kenosis (“But emptied Himself”).....	75
3.4.5.2 Servant Posturing (“taking the form of a slave”).....	75
3.4.5.3 Embracing Humanity (“being born in human likeness”).....	76
3.4.5.4 Humility (“He humbled Himself”)	79
3.4.5.5 Obedience (“and became obedient”)	79
3.4.6 Kretzschmar’s (2007, 2002) Model	80
3.4.6.1 A Conversion of the <i>Mind</i>	81
3.4.6.2 A Conversion of the <i>Heart</i>	82
3.4.6.3 A Conversion of the <i>Will</i>	83
3.4.6.4 A Conversion of <i>Relationships</i>	83
3.4.6.5 A Conversion of <i>Actions</i>	84
3.4.7 The <i>Kairos Document</i> Model	85
3.4.8 The <i>Authentic Leadership</i> Model.....	90
3.4.8.1 Definitions of Authentic Leadership.....	91
3.4.8.2 Five Dimensions of Authentic Leadership	93
3.4.8.3 Assessing Authentic Leadership Theory	96
3.5 Conclusion	97

CHAPTER 4 EMPIRICAL DISSEMINATION AND INTERPRETATION.....99

4.1 Introduction.....	99
4.2 The Research Method	99
4.3 Sampling / Population.....	101
4.4 Data Collection Procedure	101
4.5 Profile of Respondents.....	102
4.6 Organization of Data (ATLAS ti-7).....	103
4.7 Pilot Study.....	103
4.8 Research Ethics.....	103
4.9 Integrating Theory With Empirical Data	104
4.10 Empirical Dissemination and Interpretation	104
4.10.1 Defining Christian Leadership.....	105
4.10.1.1 ABC Graduates	105
4.10.1.2 Employers of ABC Graduates	114
4.10.1.3 ABC Staff Members	118
4.10.2 Analyzing <i>Christian Leadership</i> in Africa/Malawi	121
4.10.3 Analyzing the Christian Leadership of ABC Graduates.....	135
4.10.3.1 ABC Graduates	136
4.10.3.2 Employers of ABC Graduates	140
4.10.3.3 ABC Staff Members	139
4.10.4 Analyzing ABC as a Christian Leadership Institution.....	147

4.10.4.1 Role Models and Mentors.....	148
4.10.4.2 Western Factors	149
4.10.4.3 Servant Leadership.....	151
4.10.4.4 Miscellaneous Issues.....	151
4.11 Research Summary	157
4.12 Deduction.....	159
4.13 Conclusion	160
CHAPTER 5 NORMATIVE REFLECTIONS ON CHRISTIAN LEADERSHIP	162
5.1 Introduction.....	162
5.2 Theological Themes of <i>Leadership</i>	163
5.2.1 Priestly Leadership.....	164
5.2.2 Military Leadership.....	165
5.2.3 Prophetic Leadership	167
5.2.4 Kingly Leadership.....	169
5.2.5 Servant Leadership.....	170
5.2.6 Shepherd Leadership	172
5.2.7 Apostolic Leadership	174
5.2.8 Christological Leadership	175
5.3 Three Expressions of <i>Christian Leadership</i>	183
5.3.1 The Life of Samuel Mutendi (1890-1976).....	184
5.3.1.1 Background.....	184
5.3.1.2 Leadership Qualities of Mutendi	186
5.3.2 The Life of Michael Cassidy (1936-present).....	188
5.3.2.1 Background.....	188
5.3.2.2 Leadership Qualities of Cassidy	191
5.3.3 The Life of Desmond Tutu (1931-present).....	193
5.3.3.1 Background	198
5.3.3.2 Leadership Qualities of Tutu	197
5.4 Conclusion	198
CHAPTER 6 A REVISED PRAXIS FOR AFRICAN BIBLE COLLEGE	199
6.1 Introduction.....	199
6.2 Westernized Approaches Towards Education	199
6.3 Spiritual Formation Within Theological Education.....	206
6.4 Faculty as Role Models and Mentors.....	211
6.5 Conclusion	215
CHAPTER 7 CHRISTIAN LEADERSHIP IN A MALAWIAN CONTEXT: CONCLUSION, CONTRIBUTION AND RECOMMENDATIONS	217

7.1 Conclusion	217
7.2 Contribution to Research	220
7.3 Recommendations for Further Research.....	220
7.4 Final Remarks	221
BIBLIOGRAPHY	223
ANNEXURE A: INTERVIEW QUESTIONS FOR ABC GRADUATES	241
ANNEXURE B: SURVEY QUESTIONS FOR ABC GRADUATES	242
ANNEXURE C: INTERVIEW QUESTIONS FOR EMPLOYERS OF ABC GRADUATES	243
ANNEXURE D: SURVEY QUESTIONS FOR EMPLOYERS OF ABC GRADUATES	244
ANNEXURE E: INTERVIEW QUESTIONS FOR ABC STAFF.....	245
ANNEXURE F: SURVEY QUESTIONS FOR ABC STAFF	246
ANNEXURE G: SAMPLE ATLAS CODING REPORTS.....	247
ANNEXURE H: INFORMED CONSENT FORM TEMPLATE.....	261
ANNEXURE I: ETHICS CLEARANCE FROM THE UNIVERSITY OF STELLENBOSCH.....	264
ANNEXURE J: SAMPLE INTERVIEWS FROM ABC GRADUATES.....	267
ANNEXURE K: SAMPLE INTERVIEWS FROM EMPLOYERS OF ABC GRADUATES	278
ANNEXURE L: SAMPLE INTERVIEWS FROM ABC STAFF	297
ANNEXURE M: LIST OF RESEARCH PARTICIPANTS	309

LIST OF TABLES AND FIGURES

FIGURE 1.1: MAP OF MALAWI4

Figure 1.2: Practical Theological Tasks.....	11
Figure 1.3: Visualization for the Triangulation (Mixed Methods) research design	13
Figure 2.1: Schubert and Kretzschmar's (2009:329) Leadership Interaction.....	21
Figure 3.1: Whittington et al.'s (2005) Christian Leadership Model	73
Figure 3.2: The Chiastic Structure of the Philippians Hymn.....	74
Table 3.1: Deliberate Actions of Status and Role Reversal in the Philippians Hymn	75
Table 3.2: Intrapersonal Perspective.....	91
Figure 3.3: Five Dimensions of Authentic Leadership.....	93
Figure 4.1: Empirical Rationale.....	100

ACRONYMS/ABBREVIATIONS

ABC African Bible College
AEI African Enterprise International
AIDS Acquired Immunodeficiency Syndrome
BA Bachelor of Arts
BSAP British South African Police
CCAP Christian Church African Presbyterian
CCBC City Center Baptist Church
CCM Christ Cares Ministry
CDSS Community Day Secondary School
CEO Chief Executive Officer
COTN Children of the Nations
CPSA Church of the Province of Southern Africa
DRC Dutch Reformed Church
ETC Emmanuel Teacher's College
FMF Fuller Mission Fellowship
FTS Fuller Theological Seminary
HIV Human Immunodeficiency Virus
NT New Testament
OT Old Testament
SA South Africa
SACC Southern African Council of Churches
SACLA South African Christian Leadership Assembly
SCOM Student Christian Organization of Malawi
SU Scripture Union
TEF Theological Education Fund
TRC Truth and Reconciliation Commission
TWR Trans-World Radio
UNISA University of South Africa
YCM Youth Care Ministries

CHAPTER 1

INTRODUCTION AND DESIGN

1.1 Introduction

When speaking of *Christian leadership*¹, specifically within the African context, one must first consider the challenging, yet sobering words of Kretzschmar (2002:41),

Amidst the growing calls for the 21st century to be the African century, all Africans, including African Christians, need to pay serious attention to one of the vital components that will effect genuine transformation, namely, that of authentic leadership. Given the situation in Africa today, plagued as many countries are with leadership problems in government, business, churches, and civil society as a whole, there can be little doubt in our minds of the vital importance of the issue of leadership for our continent.

These are very challenging words, and as a minister and Bible teacher in Africa myself, I have on more than one occasion wondered about the vital components of “authentic leadership” that Kretzschmar referred to, specifically within the Malawian context. Living in Malawi for several years now, I have also come to realize that many of my observations of Africa are suspect, being that I have a very Western bent. I have come to the humble realization that many of my general perceptions of Africa are often misshaped by my own Western notions, and my specific interpretations related to *Christian leadership* have serious limitations. This is not only the result of my own cultural conjectures but also of my own theological presuppositions. This research therefore stems from my own personal desire to interpret these “leadership problems” carefully

¹ The topic of *Christian leadership* is vast, diverse, and highly contested, and there are numerous definitions and notions in the field. Yet for the purpose of this introduction, I will lean on Stott’s notion of “servant leadership” as a starting point. I will offer a more comprehensive definition in section 4,2 of this research. Stott (2002:11-12) states, “leadership is a word shared by Christians and non-Christians alike, but this does not mean that their concept of it is the same. On the contrary, Jesus introduced into the world a new style of servant-leadership. He said: ‘You know that those who are regarded as rulers of the Gentiles Lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all (Mk 10:42-44).’”

and considerately. I do not want to lean on my own understandings but on the research and wisdom of scholars and theologians, especially within the African framework, who can better assist in translating and decoding what is actually taking place, specifically as it relates to the *Christian leadership* challenges of Malawi.

Nevertheless, I take into account that my Western notions and perspectives are not completely without value in this cross-cultural context. As an outsider, and as someone who has lived and traveled in Africa for almost a decade now, I believe that I have developed some understanding of the overall body of research on *Christian leadership*, specifically as it pertains to the African context. I believe as well that my development and understanding of *Christian leadership* can also make a positive contribution to the African situation as a whole. As Walls (2002:77) states, “The very height of Christ’s full stature is reached only by the coming together of the different cultural entities into the body of Christ. Only ‘together,’ not on our own, can we reach his full stature.” Wilhelm (2001:6) also states,

Outsiders are the bearers of lived experience of other communities that can challenge and enrich a local community. Without the presence of outside experience, a local community runs the risk of turning introspective, becoming self-satisfied with its own achievements—thus a possible non-growth situation. Outsiders can sometimes perceive a situation not seen by a local member of the community.

It is important at this point to also mention that every culture and society has unique problems requiring unique solutions that demand unique methods of *Christian leadership*. In other words, *Christian leadership* may take on different forms depending on the problems or situations that may arise in each particular culture or society.² For example, hunger, HIV/AIDS, corruption, unemployment, and inequality are just a few factors that should challenge leadership theories in Africa.

² Echols (2009:85) expresses the difficulty of using just one leadership theory for every situation by stating, “With a multitude of leadership challenges as well as leadership failures, the search for leadership concepts and practices which produce both better understanding and more successful outcomes has arguably become much more intense.” Burns (2003:2) also asserts to this by stating, “leadership is an expanding field of study...Today, however, it remains in its growing stages; it has as yet no grand, unifying theory to provide common direction to thinkers and researchers.”

Moreover, this research attempts to uncover what *authentic*³ Christian leadership must look like, specifically within the Malawian context. This research centers around a very small institution (ABC), from a very small country (Malawi), on a very large continent (Africa) where millions of Christians are depending daily on their church leaders and pastors to guide them *authentically* in the Christian faith. Subsequently, it is appropriate and necessary to evaluate ABC graduates as a means to assess their *Christian leadership* practices and abilities, and to offer suggestions that may contribute to their becoming even more authentic Christian leaders within Malawi and throughout the world.

The following sections will furnish a more detailed outline of this research.

1.2 Chapter Goal

The purpose of this chapter is threefold: 1) to introduce the research topic; 2) to establish a foundation for the research (see 1.5 *Research Problem* / 1.8 *Methodology*); and 3) to set up parameters for the research (see 1.9 *Unit of Analysis* / 1.10 *Design*). In other words, this chapter is meant to serve as a *map* or an *outline* that will guide the reader through the remaining chapters. Without establishing the rules, boundaries, and guidelines for a research project, the researcher will not be able to reach his desired research goals. It could be compared to a person traveling a great distance without ever constructing or consulting a detailed map; the chance of reaching his intended destination is unlikely. This chapter intends to construct such a map, one that will ensure a successful outcome. In this regard, Osmer (2008:48) comments, “Clarity about the purpose of your research is an absolutely crucial first step in research design. Why do you want to carry out this project? What questions do you want to be able to answer at the end of the project? All decisions about your research strategy and plan flow from clarity about the purpose of your project, and this is where you should begin”.

³ Bolden & Kirk (2009:79) assert that the *authenticity* of a leader is “based on who and what you are” as a leader. Northouse (2010:205) states that, “Authentic leadership represents one of the newest areas of leadership research. It focuses on whether leadership is genuine and “real”...authentic leadership is about the *authenticity* of leaders and their leadership.” Kretzschmar (2002:46) states, “Authentic leaders do not need to compel or enforce obedience. They exercise authority and influence others. They act and have an impact on the lives and views of people, and on situations or structures.”

1.3 Background to the Study

Since the majority of the empirical research for this project revolves around ABC, it is necessary at this point to provide a brief background of the institution.

The African Bible College is located near Lilongwe, the capital of Malawi, Africa (see Fig. 1.1). ABC is an inter-denominational Bible college seeking to raise up Christian leaders who will transform Africa for Christ. “The philosophy of African Bible College is based on the firm belief that quality education with God’s Word at the center cannot fail to produce quality leaders for the continent of Africa” (ABC Catalog & Prospectus 2007:8). African Bible College teaches Bible/Theology courses, general education courses, and various electives. All of these courses are designed to “broaden the world-view of the students and prepare them to be effective communicators, give them a purview of history, an understanding of the scientific method, an appreciation of cultural values, and a knowledge of human nature” (ABC Catalog & Prospectus 2007:8).

Fig. 1.1



Source: www.easyvoyage.co.uk/images/cartes/en_GB/MALAWI.gif

Spencer (1998:147) states,

The philosophy of the African Bible College is based on the firm belief that quality education supplemented with God's Word at the center will produce quality leaders for Christ. ABC understands that the purpose of religious education is to nurture the spiritual and academic elements of their students. To concentrate on only one aspect at the expense of another is to fail to prepare the whole student for Christian service. Therefore, the African Bible College seeks to educate the mind and minister to the heart of their students by providing education that is Christian in persuasion in order to enhance the students' relationship with God and their respective communities.

One of the things that make ABC unique is its teaching staff. Around 50%⁴ of the teaching staff come from America. ABC hires qualified seminary graduates from America who desire to live and serve in Africa as teachers. These teachers raise their own financial support before coming to Malawi, which helps reduce the cost of tuition for the ABC students. As an institution, ABC believes that it is important to recruit trained and qualified teachers from America not only to decrease the tuition costs, but also to provide the students with a high-quality, well-rounded education.

The rest of the ABC teaching staff consists of Malawian seminary graduates. These graduates have proven to be very effective lecturers and are considered invaluable to ABC, mostly because they are from the very same culture as the students and are able to relate to them on a very personal and practical level (ABC Catalog & Prospectus 2007:62).

African Bible College is a Christian institution and ministry that desires to see both men and women transformed spiritually so that they may in turn transform the lives of others both in Malawi and throughout Africa.

1.4 Motivation

⁴There are currently five Malawian and five American lecturers as of the 2013 academic year.

Since the researcher of this project is a lecturer at the African Bible College, he deemed it necessary and even obligatory to evaluate ABC and their graduates in an effort to determine the contributions they are making in relation to *Christian leadership*. Since the aim of ABC is to “produce quality leaders for the continent of Africa” (ABC Catalog & Prospectus 2007:8), it is imperative then to conduct such research. The researcher realized, during his Master’s studies⁵ at Stellenbosch University, that the ministry of *Christian leadership* is a very vital part of *practical theology*, specifically within the field of *congregational ministry* and *missiology*. Consequently, he believes that ABC, ABC graduates, and ABC staff members may benefit and attain a greater understanding of what *authentic* forms of *Christian leadership* practically look like within a Malawian framework.

1.5 Research Problem

1.5.1 Problem Statement

The problem of this research is to determine whether ABC’s graduates can be described as *authentic Christian leaders*. The goal of the research is to come to a better understanding of what contributes to this authenticity through an *exploratory study*⁶ of ABC.

1.5.2 Problem Question

⁵The researcher’s MTh thesis was entitled “Intercultural Teaching: A critical analysis of the African Bible College in Malawi”. The problem which was examined revolved around whether ABC’s teaching⁵ is culturally relevant or not, and to what extent. The researcher relied on scholars and missiologists such as Bevens, S. & Schroeder, R.(2004); Bediako, K. (1999) Bonhoeffer, D. (1995); Braswell, G.W. (2000); Carson, D.A. (1996); Clingman, E. (2006); Coyne C.J. & Leeson P.T. (2004); Dyer, B. (1998); Flemming, D.(2005); Hendriks, J. (2004); MacArthur, J.(2010); Osmer, R. (2005); Pierson, P. (2009); Robert, D.L. (2009); Sanneh, L. (1989); Smit, D. J.(2007); Taber, C. (2003); Van Gelder, C. (2007); Van Rheenen, G. (2006); Walls, A. (1996); Winter, R.D. (2008).

⁶ According to Collis & Hussey (2009:5), “Exploratory research is conducted into a research problem or issue when there are very few or no earlier studies to which we can refer for information about the issue or problem. The aim of this type of study is to look for patterns, ideas or hypotheses, rather than testing or confirming a hypothesis. Typical techniques used in exploratory research include case studies, observation and historical analysis, which can provide both quantitative and qualitative data. Such techniques are very flexible as there are few constraints on the nature of activities employed or on the type of data collected. As such, exploratory research rarely provides conclusive answers to problems or issues, but gives guidance on what future research, if any, should be conducted.”

As stated above, ABC's vision is to produce Christian leaders for Malawi. Because of this, the basic research question is: "Can ABC graduates be best described as *authentic* Christian leaders?"

A literature study as well as empirical research methods therefore will be used for this study in an effort to properly investigate and analyze the various *Christian leadership* practices of ABC graduates. It will determine whether these practices are authentic by comparing them with appropriate *Christian leadership* theories and models in the field.

1.5.3 Problem Outline

The problems related to whether ABC graduates could be described as *authentic* Christian leaders will be embodied by some of the following questions:

1. What kind of *Christian leadership* exists among ABC graduates?

- What *Christian leadership* models exist among ABC graduates?
- What steps can ABC and ABC graduates take to improve in the area of *Christian leadership*?

2. What kind of *Christian leadership* exists (or is typical) in Africa? Malawi?

- What are some of the key struggles of *Christian leadership* in Africa?
- What factors contribute to these struggles?
- How can ABC graduates overcome these struggles?

3. What is desirable *Christian leadership* in an African / Malawian context?

- What can be defined as authentic *Christian leadership* models in the field?
- What models of *Christian leadership* can contribute to the Malawian context?
- How can ABC graduates sustain long-term and authentic Christian leadership?

1.6 Aim of Research

As the title suggests, the focus of this thesis will be based upon the topic of *Authentic* Christian leadership. Since this topic is very broad in itself, the primary focus will be on the African Bible College of Malawi, Africa. Although the topic *Authentic*⁷ Christian leadership may seem to be very straightforward and unambiguous at the outset, it becomes very apparent how complex it can become once you factor in all of the various denominational practices, cultural differences and, personality variations. Kretschmar (2002:42) asserts to this by stating, “leadership is a complex and multifaceted entity that takes on different meanings and functions, depending on the personalities and maturity of those who exercise leadership.” One cannot just assume that one single leadership typology can be implemented into any and every situation, place, or culture. Although there are many universal *Christian leadership* principles and practices, a certain amount of variation still exists among the countless communities, cultures, and circumstances of this complex and diverse world. Therefore, a careful examination of *Christian leadership*, specifically among ABC graduates, will require a unique combination of research methods.

This research will be based largely on the premise that there is a lack of knowledge on *authentic* Christian leadership trends in Africa⁸, especially within the Malawian context, and that a new and *authentic* praxis must be established for *Christian leadership* to take hold. Kretschmar (2006:341) capitalizes on this problem by stating, “the Christian church in Africa is currently experiencing a shortage of spiritually aware, competent, credible and prophetic leaders. This is certainly one of the explanations for the lack of impact of the many thousands of leaders and millions of people who claim to be Christians on the African continent.”

⁷Since *authentic leadership* theory is still forming and quite new, it is important to recognize that there are still a number of questions which must first be answered in order to better ascertain whether or not it is a valid theory. As much as this theory is desirable and appealing to many, there is still much research yet to be done, which will eventually determine the level of its legitimacy. One question revolves around the moral aspects of a leader. For example, in what ways does the morality of a leader motivate their behavior? Northouse (2010:223) also asks, “What is the path or underlying process through which moral values affect other components of authentic leadership? In its present form, authentic leadership does not offer thorough answers to these questions.”

A second criticism revolves around whether or not *authentic leadership* by itself is *effective*. For example, although an *authentic leader* may be very transparent, open, and honest; can they be truly *effective* if their organization and/or management skills are completely lacking at the same time? Northouse (2010:224) asserts to this by stating, “questions remain about whether this approach is effective, in what contexts it is effective, and whether authentic leadership results in productive outcomes. Relatedly, it is also not clear in the research whether authentic leadership is sufficient to achieve organizational goals.”

⁸ The researcher is aware that Africa is not the only continent struggling in the area of *Christian leadership*; this is a worldwide problem. Yet, for the scope of this research, the researcher will be focusing on the African situation only, and specifically the ABC graduates of Malawi.

After analyzing the various *Christian leadership* practices of ABC graduates and comparing them to other *Christian leadership* models in the field, a clearer picture of ABC and their graduates can be better determined. This comparison will then greatly enhance the researchers' ability to evaluate ABC graduates in terms of their leadership methods, styles, and capabilities. One of the desired outcomes of this research is to determine what factors are contributing towards the leadership practices demonstrated by ABC graduates. This study has the potential to attain a more thorough understanding of the kind of *Christian leadership* ABC nurtures.

1.7 Hypothesis

The researcher hypothesizes that a proper practical theological evaluation among ABC and its graduates may reveal the kind of *Christian leadership* practices exhibited, and this will enable comparison to other leadership models. In order to accomplish this, the researcher must carefully examine *Christian leadership* among ABC graduates and also determine what desirable *Christian leadership* should look like in a Malawian context. As stated earlier, this analysis will help to investigate the authenticity of ABC graduates in terms of their *Christian leadership*.

1.8 Methodology

This study will use a combination of research methodologies such as interviews, questionnaires, and literature reviews in an effort to properly investigate the various *Christian leadership* practices current among ABC graduates. This *descriptive-empirical task*⁹ will involve both a *qualitative* and *quantitative* analysis.

1.8.1 Unit of Analysis

The unit of analysis for this study is the African Bible College (ABC). In an effort to evaluate ABC properly, the study will conduct both quantitative and qualitative empirical research among: 1) ABC graduates; 2) employers of ABC graduates; 3) and ABC staff.

⁹See 1.8.3.1

1.8.2 Data Collection Method

For the *qualitative analysis*, the researcher will interview ABC graduates, employers of ABC graduates and teaching staff at ABC. He will then organize, visualize, and analyze this through ATLAS ti-7¹⁰. This software program helps organize and synthesize large amounts of unstructured qualitative data, allowing the researcher to decode, translate, and interpret research findings.

For the *quantitative analysis*: a *Christian leadership* survey will be conducted among ABC graduates, employers of ABC graduates, and the ABC teaching staff. After the *quantitative* and *qualitative* data is gathered and organized, the researcher will then use the *authentic leadership* model¹¹, developed in Chapter 3, as the framework for evaluating ABC graduates in terms of their authenticity as Christian leaders. This *interpretive task*¹² will be presented in Chapter 4.

Chapter 5 offers a theological interpretation of *Christian leadership* in relation to the Malawian context, (also referred to as the *normative task*¹³). Chapter 6 determines suggestions to enhance ABC graduates' overall authenticity as *Christian leaders*. This is the *pragmatic task*¹⁴.

As mentioned above, the researcher will make use of Osmer's (2008:4) research design as the framework for this project.¹⁵ Osmer has laid out four critical tasks in the field of *practical*

¹⁰ According to the ATLAS.ti company, "No other qualitative analysis software provides the same level of flexibility and functionality. ATLAS.ti is the software of choice of professionals when it comes to productive data analysis. ATLAS.ti is arguably the most powerful qualitative analysis software on the market today. It offers the greatest variety of tools for accomplishing all the tasks associated with a systematic approach to unstructured data, i.e. data that cannot be meaningfully analyzed by formal, statistical approaches. It helps you to explore the complex phenomena hidden in your textual and multimedia data. For coping with the inherent complexity of the tasks and the data, ATLAS.ti offers a powerful, intuitive environment that keeps you focused on the analyzed materials." (<http://www.atlasti.com/index.html>).

¹¹ See 3.1, 3.2 and 3.4.8 for a detailed description of the *authentic leadership* model.

¹² See 1.8.3.2

¹³ See 1.8.3.3

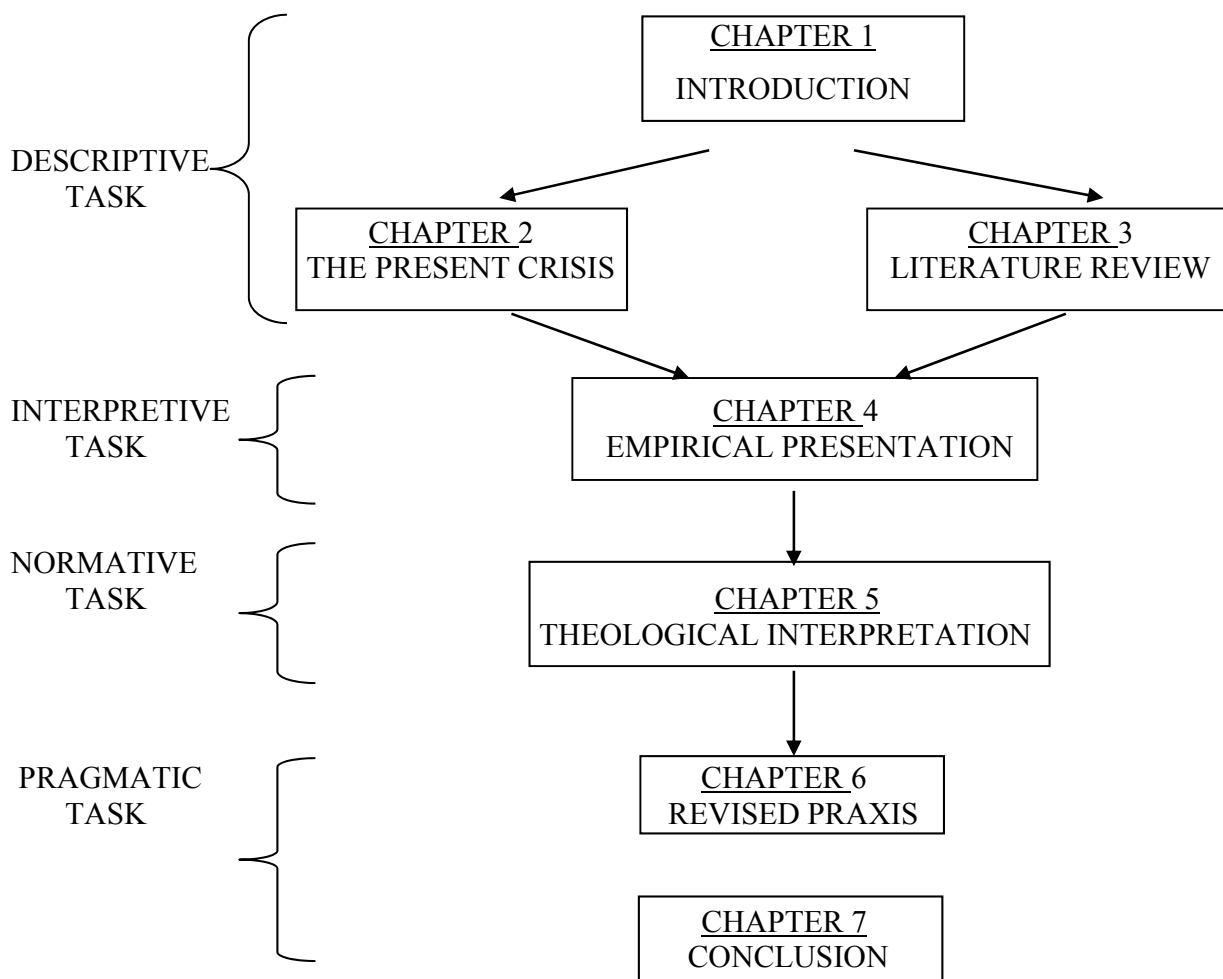
¹⁴ See 1.8.3.4

¹⁵ The researcher is aware that there are many other methodologies in the field of *practical theology* besides Osmer's (2008) framework. Take, for example, Dingeman's (1996:92-93) methodology. His four phases include: 1. The *description* phase; 2. The *explanatory* phase; 3. The *normative* phase; and 4. The *strategic* phase. Swinton J. & Mowat H. (2006) offer another methodology. They describe four stages, as well: Stage 1: The current praxis; Stage 2: The cultural/contextual analysis; Stage 3: Theological reflection; and Stage 4: Formulating revised forms of practice. In short, I chose Osmer's (2008) methodology because it is not only highly esteemed by the Faculty of Practical Theology at Stellenbosch University, but it helped me tremendously in my Master's research while studying at Stellenbosch. Osmer's four "tasks" allow the researcher to conduct responsible empirical analysis without being obstructed by their own personal presuppositions or biases. I have found this to be very helpful and will continue to use Osmer for this research.

theology that should be considered whenever conducting any research in this field. These four tasks are outlined as follows:

1.8.3 Practical Theological Tasks

Figure 1.2



1.8.3.1 The Descriptive task

The first task of practical theological interpretation asks the question “What is going on? ”The purpose of this task is to find out as much information as possible about the situation before

making any conclusions. This task will force the researcher to find out the full story rather than just making careless assumptions. Osmer (2008:4) puts it this way, “Gathering information that helps us discern patterns and dynamics is the descriptive-empirical task of practical theological interpretation.” Without all the facts, we will never be able to interpret fully what is actually going on.

1.8.3.2 The Interpretive Task

This second task asks the question, “Why is this going on? ”The author explains that understanding the “why” of a situation can help the researcher better understand what is actually happening behind the scenes. Osmer (2008:4) explains that in order for researchers to interpret properly a problematic situation, there must be a willingness on their part to get a little dirty in the process. This *interpretive task* can take a lot of time, energy, and much patience. It may require a whole lot of research and a whole lot of listening. It may also require taking the time to study something that you may know nothing about. In addition, this task requires what the author calls a *sagely wisdom*. *Sagely wisdom* is not something that can be acquired by just sitting in a classroom or through reading a textbook. It is something that can only come through years of experience.

1.8.3.3 The Normative Task

This task asks the question “What ought to be going on? ”This task seeks to look at the situation from a theological and ethical point of view. This *normative task* allows one to see a situation from God’s perspective. Osmer (2008:4) explains that without this normative task, we will remain spiritually blind to our situation and will fail to solve the problem as a result. For a thesis in theology, this is a very important part of the study.

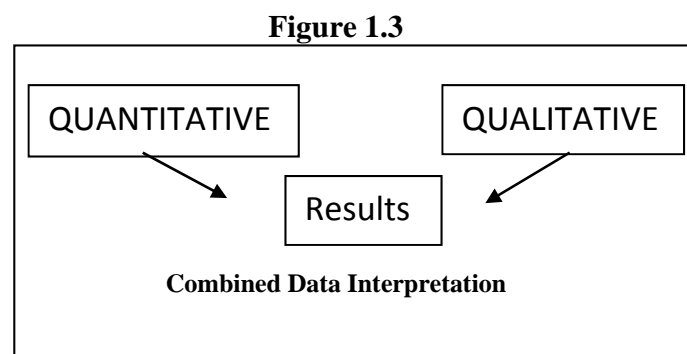
1.8.3.4 The Pragmatic Task

This task asks the question “How might we respond?” Osmer (2008:4) defines this task as “Determining strategies of action that will influence situations in ways that are desirable and

entering into a reflective conversation.” This final task can only be successful tackled after the first three tasks are properly completed. Osmer (2008:4) also argues that these four tasks of practical theology are not foolproof solutions for every scenario but should be considered as only guiding principles helpful for interpreting and solving various situations.

1.9 Design

As stated above, both *qualitative* and *quantitative* data will be collected for this study, using a *case study* strategy of inquiry. This *mixed methods approach* revolves around the idea of using both *qualitative* and *quantitative* data in a single research project. As seen in Figure 1.3, one can see that the mixture of both strategies allows for a *triangulation* synthesis of the research data. Teddlie (2003:190) defines *mixed methods* as, “the conduct of two or more research methods, each conducted rigorously and complete in itself, in one project. The results are then triangulated to form a comprehensive whole.” For the *qualitative analysis*, the researcher will interview ABC graduates, employers of ABC graduates, and ABC staff. For the *quantitative analysis*, he will conduct a survey of ABC graduates, employers of ABC graduates, and ABC staff.



Visualization for the Triangulation (Mixed Methods) research design.(Teddlie2003:236).

1.10 Christian Leadership as part of Spiritual Formation

At this point we must discuss the role of *spiritual formation* as it relates to the topic of *Christian leadership*. The researcher is working with the assumption that *authentic Christian leadership* is part of a bigger process of *spiritual formation*.

Two questions arise: What is *spiritual formation*?¹⁶ How does it relate to *Christian leadership*? Section 2.3 of this dissertation contends with these questions at greater length and in greater detail. However, a preliminary discussion on the matter will help establish a *trailhead*¹⁷ or a *point of reference* for the chapters to come.

To begin with, *Christian leadership* and *spiritual formation* cannot be separated from one another. In other words, a Christian leader must be spiritually *formed* in order to be an authentic *agent of change* for the cause of Christ.

Kretzschmar (2006:344) asserts,

Spiritual formation (italics RWS) is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, *spiritual formation* occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world)... *spiritual formation* enables leaders to live the vision; assists in the avoiding of pitfalls; helps leaders to open the gate to truth; and enables them increasingly to discern good and evil and reflect on their own ministries.

¹⁶Due to the enormous amount of definitions and implementations of the term *spiritual formation*, I will offer multiple definitions from various scholars in the field, in an attempt to cover the numerous facets of the term.

Wilhoit (2008:23) defines *spiritual formation* as, "the intentional communal process of growing in our relationship with God and becoming conformed to Christ through the power of the Holy Spirit."

Pettit (2008:24) states, "Spiritual formation, then, is the ongoing process of the triune God transforming the believer's life and character toward the life and character of Jesus Christ—accomplished by the ministry of the Spirit in the context of biblical community.

Willard (2002:22-24) states, "Spiritual formation for the Christian basically refers to the Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself...In the degree to which spiritual formation in Christ is successful, the outer life of the individual becomes a natural expression or outflow of the character and teachings of Jesus.Christian spiritual formation is focused entirely on Jesus.Its goal is an obedience or conformity to Christ that arises out of an inner transformation accomplished through purposive interaction with the grace of God in Christ.Obedience is an essential outcome of Christian spiritual formation (John 13:34,35;14:21)...We must understand that spiritual formation is not only formation of the spirit or inner being of the individual, though that is both the process and the outcome.It is also formation by the Spirit of God and by the spiritual riches of Christ's continuing incarnation of his people."

See also 2.3 of this research for a more comprehensive study on the topic.

¹⁷ Trailhead: "The point where a trail starts" (dictionary.reference.com).

Christian leadership is not just about filling pulpits, fulfilling administrative duties, and memorizing Scripture. It requires a change of character, a renovation of the heart, and a life of godly action. It involves listening to, following, and clinging to the Holy Spirit. Africa, as well as the rest of the world, is in desperate need of this type of *Christian leadership*. Too many people today are just standing up and calling themselves *Christian leaders*, and yet are unwilling to take the path of *spiritual formation*. Kretzschmar (2002:41) says it well,

Many countries in Africa today are plagued with leadership problems in government, business, churches and civil society... Can Christians develop and exemplify authentic rather than abusive forms of leadership and offer a constructive model for the Continent?... Given the situation in Africa today, plagued as many countries are with leadership problems... there can be little doubt in our minds of the vital importance of the issue of leadership for our continent.

1.11 Delimitations

1. This project seeks only to investigate the various *Christian leadership* practices being demonstrated among ABC graduates, specifically within the context of Malawi and not within Africa as a whole. Therefore, it is impossible to determine a revised praxis for every *Christian leadership* situation within Africa.
2. The researcher is aware, that when speaking of a “leadership crisis” within Africa (as depicted in Chapter 2), his argument is based largely upon the work of other scholars in the field and little upon his own personal experience. A case could be made that America, or China or France, or any other continent or country, is also experiencing a so-called “leadership crisis.” Therefore, it is critical for the researcher to remain prudent and select literature based upon objective and impartial data.
3. Inasmuch as the researcher has constructed a leadership model based around *authentic* leadership theory as the framework for his research, he is also aware that there is a variety of other leadership theories in the field, which may also be relevant for Malawi.

4. The researcher selected only 34 ABC graduates to interview, which represents only a fraction of those who have actually graduated from ABC over the past 25 years. Therefore, the research findings can only be regarded as “patterns,” “indications,” or “clues” as to how ABC graduates are actually leading.

5. The researcher is aware of his own cultural limitations and preconceptions as they relate to studying leadership in an African environment. Coming from a Western context, he may unintentionally misread or misinterpret many of his impressions of Africa because of his own cultural biases. Therefore, the researcher admits that these are very serious limitations to identifying cultural cues and detecting theological differences.

6. This research focuses solely on a *Christian* view of leadership, which deliberately excludes a variety of other types of non-Christian leadership theories and practices.

1.12 Outline of Chapters

This research project contains seven chapters. Chapter 1 introduces the research project, defines the unit of analysis, and outlines the research design. Chapters 2 through 7 include the following:

Chapter 2 is a literature study, which introduces the growing crisis facing Africa today in *Christian leadership*. The researcher conducts the review in an effort to implement *authentic* Christian leadership, specifically in the lives of the African Bible College graduates of Malawi.

Chapter 3 will introduce and analyze several of the most current Western and African *Christian leadership* theories and models in the field. These models and theories will be helpful for developing an *authentic* leadership model¹⁸. This plays an important part in the *interpretive task* laid out by Richard Osmer (2008:79-128). Without a proper understanding of the most recent and accepted theories, researchers cannot suitably interpret their own work.

¹⁸ See 3.1, 3.2 and 3.4.8 of this research for a more detailed description of the *authentic model*.

Chapter 4 will 1) report and analyze all the empirical data (interviews / surveys) collected for this project; 2) organize that data using ATLAS ti¹⁹; and 3) interpret that data using the *authentic* leadership model developed in Chapter 3. This interpretation will require what Osmer (2008:100) calls *sagely wisdom*²⁰.

Chapter 5 will construct a *theological framework* for *Christian leadership*, otherwise known as Osmer's (2008:4) *normative task*²¹. Wilhelm (2001:4) states,

Dynamic reflection on leadership in Africa also needs the normative perspective of the Bible. It is important to grasp God's image of leadership, especially since He is the One who sets up and deposes leaders according to His will (Daniel 2:20,21; Prov. 21:1). The Bible is the basic source of African theology for leadership and should be read and exegeted through "African eyes" considering the situational and existential perspectives.

Moreover, in order to interpret properly the results, it is necessary to investigate what the Bible and *tradition* actually have to say about *leadership*. In order to accomplish this task, the researcher will ask questions such as: 1) What leadership *themes* can be found within the Bible and within *tradition* that can help further our understanding of *Christian leadership*? 2) What expressions of Christian leadership can be investigated within an African context?

Chapter 6 will suggest several practical strategies of action for ABC and ABC graduates to facilitate their *Christian leadership* endeavors. Without this *pragmatic* step, the research gathered for this project would be somewhat insignificant. Research, without the intent to change a situation, is nothing more than just information on paper.

Finally, Chapter 7 will offer a formal conclusion and propose recommendations for further research.

¹⁹ See 1.8 of this research

²⁰ See 1.8.3.2 of this research

1.13 Conclusion

The purpose of this chapter was to introduce the research topic as well as outline the various research methodologies that will be used. The following chapter will introduce the present *Christian leadership* crisis facing Africa today. It will do so in an effort implement authentic *Christian leadership*, specifically in the lives of ABC graduates of Malawi.

CHAPTER 2

CHRISTIAN LEADERSHIP IN AFRICA: A GROWING CRISIS

2.1 Introduction

The purpose of this chapter is to conduct a literature study to try to come to a better understanding of whether we can speak about a *Christian leadership*²² crisis²³ on the continent of Africa?²⁴ This chapter seeks to bring into focus the many factors and elements that may contribute to this threat, showing the need to implement authentic *Christian leadership* models and principles, specifically as it relates to the lives of the ABC graduates of Malawi.

2.2 Statistical Probe

According to the *World Religion Database*²⁵, Sub-Saharan Africa is roughly 57% Christian; 29% Muslim; and 13% *traditional religion*. The number of Africans converting to Christianity today is staggering. Many researchers and theologians believe that Christianity is growing today like no other time in African history²⁶. Chan (2005:1) asserts, “According to the *Center for the Study of Global Christianity*, the southern hemisphere is taking the lead in growth figures for worshippers. Africa is leading the charge with 390 million Christians, more than three times than 35 years ago.”

²² The researcher is aware that Africa is not the only continent struggling in the area of *Christian leadership*, but is also aware that this is a worldwide problem as well. Yet, for the scope of this research, the researcher will be focusing on the African situation only, specifically the ABC graduates of Malawi.

²³ Hans-Martin Wilhelm Jr. (2001:1) describes not only this leadership crisis, which Africa is now facing, but also to the Western perceptions and tendencies mentioned in Section 1.1 of this research. He states, “Church leadership in Africa is facing a crisis. While the numerical crisis is obvious, the crisis of an authentic African leadership ethos is not. Though much of traditional African leadership shares the same basic values found in the Scriptures; modern manifestations of African leadership have been corrupted by various influences. This has resulted in traditional African leadership being grossly misunderstood and culturally unappreciated by outsiders or most western perspectives. In order to rediscover, appreciate, and reappropriate traditional African leadership concepts for African pastoral leaders, a different approach to theologizing is needed to reach for an authentic and practical leadership theology in Africa.” See also Kretzschmar (2006:341) in relation to this crisis.

²⁴ For the remainder of this research, the term “Africa” will be referring only to “sub-Saharan Africa” unless noted otherwise.

²⁵ See www.pewresearch.org/pubs/1564/islam-christianity-in-sub-saharan-africa-survey

²⁶ *Religion Today*. January 3, 2012. “A new study by the Pew Forum on Religion & Public Life shows the largest growth in Christianity during the past 100 years has occurred in sub-Saharan African countries such as the Democratic Republic of the Congo, Ethiopia and Nigeria, according to the *Abilene Reporter-News*.”

Kunhiyop (2008:63)²⁷ states,

The question is not whether Africa is becoming statistically a more Christian continent than the global north. This is a well-documented trend. Philip Jenkins (2006:9) believes that the evidence of numerical growth to the southern Christianity means that gravity has shifted to the South. He even predicts that as we move toward the year 2025, Africa and Latin America should be in competition for the title of the continent with the largest number of Christians. But, in the long run, as we move towards 2050, Africa wins; Christianity becomes predominantly a religion of Africa and the African Diaspora in North and South America and the Caribbean.

In view of the hundreds of thousands of Africans being evangelized and converted to Christianity each year²⁸, theologians both inside and outside of Africa are raising some tough questions²⁹: Can this kind of growth be sustained? Can all these new converts be spiritually formed? Who is leading and teaching these new believers? What kind of *Christian leadership* exists within? It is important to realize, that with such growth comes great challenges. Because Christianity in Africa is growing at such a speed, there are challenges and they must be recognized for what they are. Therefore, this chapter seeks to uncover some of the most glaring ones.

Before exploring these challenges individually, it is necessary to develop a hermeneutic for understanding them beyond the superficial level. Every problem has a root cause and must be dealt with in a sensitive and careful manner. Therefore, in this section the researcher will bring to the surface various underlying cultural factors that may contribute to the challenges Africa is now facing in *Christian leadership*.

²⁷ See Kunhiyop (2008:60) footnotes 1 & 2, which state, “This article was presented as a paper at the 2008 Theological Higher Education Conference in Johannesburg, South Africa. It is published here with only minor editorial changes because of the conviction that Prof. Kunhiyop’s evaluation of the current state of African Christian morality represents a crucial perspective on the needs and challenges facing Christianity on the continent. Professor Kunhiyop earned his PhD from Trinity International Seminary. After serving as the President of JETS, one of the most influential seminaries in West Africa, for ten years, Sam joined the South African Theological Seminary, where he currently serves as the Head of the Postgraduate School. Sam is a contributor to the acclaimed Africa Bible Commentary, and the author of African Christian Ethics”

²⁸ See Weigel’s (2011:1) comments on the expansion of Christian converts in Africa.

²⁹ The four questions here are example questions only and are inserted by the researcher. The questions are based upon the writings of theologians who are concerned for *Christian leadership* in Africa. For example, Wilhelm (2012:1) states, “Church leadership in Africa is facing a crisis. While the numerical crisis is obvious, the crisis of an authentic African leadership ethos is not.”

2.2.1 Cultural Elements in Christian Leadership

As mentioned above, any research project must not only to expose the peripheral symptoms of a particular problem, but also investigate the underlying, often-cultural, factors perpetuating it. Therefore, the researcher will rely heavily on Schubert and Kretzschmar's (2009) theory, which examines Christian leadership as it relates to culture. This theory recognizes that a person's understanding or model of leadership is often linked to the social group or context to which they belong. Schubert and Kretzschmar. (2009:328) state,

The social context in which somebody grows up and lives, shapes the norms and virtues they appropriate. Leaders make ethical decisions based on their worldview, loyalties, norms, values and experience. Individuals in a society adopt a related set of assumptions and values, which are elaborated in their worldview and form their cultural bias. This cultural bias is an interactive and dynamic process of a person's culture, theology, and character.

The interaction (Fig. 2.1) between *culture*, *theology*, and *character* is therefore a vital framework for understanding *Christian leadership* patterns, specifically as they relate to the African context:

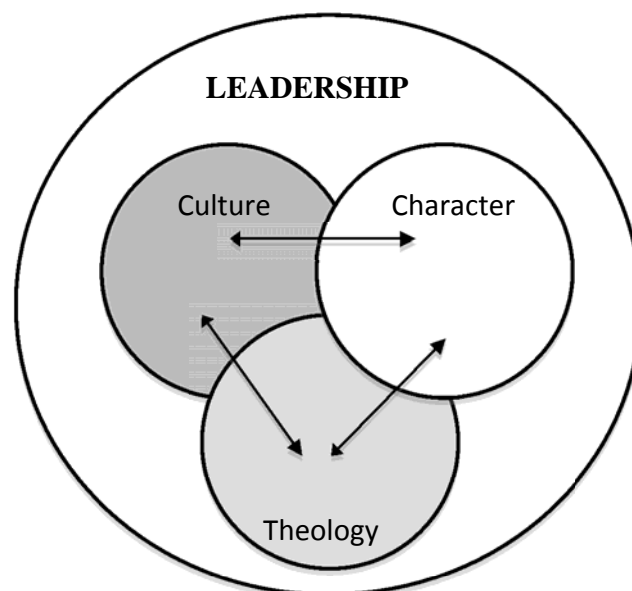


Figure 2.1: Schubert and Kretzschmar's Leadership Interaction

To better understand various underlying cultural factors that often drive a particular culture or society, Schubert and Kretzschmar (2009:330-335) conducted a study investigating the differences between typical Western and African (Tanzanian) *Christian leadership* tendencies and practices. As a part of their study, they chose four of the most common elements of *Christian leadership* as the framework for their investigation: *character, relationships, power, and conflict*. We will examine these four elements at greater length to better distinguish between Western and African leadership predispositions.

2.2.1.1 Character

In their research, Schubert and Kretzschmar (2009:330) found that within both Western and African cultures the same characteristics such as love, humility, gentleness, mercy, grace, and faithfulness were considered vital components of effective *Christian leadership*. They also found that the way in which these qualities were actually demonstrated or put into practice differed between the two cultures. They (2009:330) state, “Both groups valued qualities such as listening, loving, caring, serving, humility, putting others first, setting an example, being wise, competent, encouraging and courageous. However, how these biblical values are actually practiced is strongly influenced by culture.”

Schubert and Kretzschmar (2009:331) also discovered that Tanzanian respondents emphasized character qualities such as *listening* and *taking advice*, while the Western respondents emphasized very pragmatic and performance-based qualities such as *public speaking* and *team building*. They also found that Tanzanian respondents struggled to put into practice qualities such as *justice* and *faithfulness*, while Western respondents struggled to put into practice qualities such as *love* and *mercy*. Additionally, both respondents considered *character development* as a very foundational element to *Christian leadership*, yet they both went about it very differently. For instance, Western respondents emphasized *personal-devotion* and *self-reflection* as examples of *character development*, while Tanzanian respondents emphasized *education, experience, and mentoring*.

2.2.1.2 Relationships

Relationships are a vital part of *Christian leadership*. Leaders are constantly working with all types of people. How they handle these relationships and deal with others is often a measure of how effective they are as a leader. Schubert and Kretzschmar (2009:331) found that when it comes to relationships, Westerners tend to be very *individualistic*, while Africans tend to be more *communal*. In other words, Westerners tend not to be as *social* and *community-oriented* as most Africans. What is more, as much as Westerners tend to be very *task-oriented*, Africans tend to be very *relationship-oriented*.

Therefore, Africans feel it is more important to maintain healthy relationships than to accomplish a certain task. It is quite the opposite for many Westerners. Schubert and Kretzschmar (2009:331) further found that many Western respondents expressed a desire to be more *relationship-oriented*, and many Tanzanian respondents expressed a desire to be more *task-oriented*.

Relationships between superiors and subordinates are quite different in Africa than they are in the West (Schubert & Kretzschmar, 2009:331). There is not as much of a *power gap* in the West as there is in Africa. In other words, while African leaders tend to be more *hierarchical* and *untouchable*, Western leaders tend to be more *friendly* and *personable*. A subordinate could therefore have a very casual and friendly relationship with his superior in the West, while in Africa, this would not be the case; these relationships tend to be very formal.

2.2.1.3 Power

A Christian leader cannot lead without some element of *power*. *Power* is a vital component for exercising decisions and resolutions within one's own authorized position. Schubert and Kretzschmar (2009:332) discovered in their research that although *power* was important for both Western and African leaders, the way in which that *power* was achieved differed substantially. They state,

Power is central to leadership. Therefore, it is important to understand how Westerners and Tanzanians understand and exercise power. The Western respondents

defined power as the authority to make decisions on behalf of other people and/or things, and the means to see these decisions through, even against the will or consent of those involved. It is the ability to make things happen, the authority to control circumstances and people. The Tanzanian respondents said that power is the freedom to make a specific decision that has been authorized, which someone else cannot later oppose. It is the ability to do something within a certain time.

Schubert and Kretzschmar also discovered, that although both Western and African Christian leaders consider *power* to be a vital ingredient in leadership, the way in which that *power* or *status* is achieved differs substantially between the two. For example, Western leaders tend to be more *achievement* based; attaining their status through education, experience, perseverance, and hard work. African leaders tend to be more *ascribed*-based, attaining their status through relationships, contacts, personality, and age. Both cultures achieve the same ends, yet in completely different ways.

2.2.1.4 Conflict

Conflict is a normal part of every-day life for all cultures. It shows up in all types of relationships and in many different forms. In *leadership*, especially, conflicts arise and leaders must be able to both manage and resolve those conflicts if they want to be effective. Even though every culture experiences conflicts, the way in which those conflicts are perceived and handled differs significantly between cultures. For example, according to Schubert and Kretzschmar (2009:333), Tanzanians are typically non-confrontational. They will do almost anything to maintain healthy relationships. Openness, honesty, transparency, and speaking one's own mind are not as important as saving face, maintaining prestige, and preserving friendships. According to Hofstede (1997:58),

In a situation of intense and continuous social contact the maintenance of harmony with one's social environment becomes a key virtue which extends to other spheres beyond the family. In most collectivist cultures direct confrontation of another person is considered rude and undesirable. The word 'no' is seldom used, because saying no

is a confrontation, ‘you may be right’ or ‘we will think about it’ are examples of polite ways of turning down a request.

According to Schubert and Kretzschmar (2009:333-334), Westerners on the other hand, tend to face conflicts with more openness. Being a very *individualistic* culture, relationships are not always the number one priority. It is more important to speak one’s own mind and be honest than it is to preserve a friendship. Conflicts therefore can easily destroy or end relationships because of this. Therefore, openness, honesty, transparency and speaking one’s own mind are considered virtues in Western cultures, which is the complete opposite in African cultures.

2.2.1.5 Summary

It is obvious then that there are many deep-rooted cultural issues that drive a particular culture or society, specifically in the area of *Christian leadership*. Without first understanding these cultural factors, such as *character, relationships, power, and conflict*, a proper investigation of *Christian leadership*, specifically as it pertains to Africa, would be considerably limited.

We must now investigate several areas within African Christianity as a whole where *Christian leadership* is suffering the most. We must also consider both the symptoms as well as the root causes of these problems. Therefore, the next section of this chapter will explore some of the most potent, glaring, and distressing issues within this crisis. The first is *spiritual formation*.

2.3 Crisis 1: Issues of Spiritual Formation

Many Christian circles have discussed the topic of *spiritual formation*³⁰ over the years³¹. Christians all over the world are becoming dissatisfied and even frustrated with their typical

³⁰ See Section 1.11 for an introduction to *spiritual formation*. I would also like to refer to Kretzschmar’s (2006:345) extended definition of *spiritual formation*; “in short, it means the formation of persons who are able to grow in their faith and become increasingly able to lead others in the Christian life by means of teaching and example. Thus, spiritual formation increases joyful intimacy with God and the capacity to imitate Christ...it requires the honest acknowledgement and confession of sin, the willingness to enter a process of healing and personal development and to fight for justice along with the marginalized. Spiritual formation is a transformation of a person, including the body, mind, soul, spirit, will, heart, relationships and lifestyle as she or he enters more and more fully into the warm, but challenging, recognition of being loved by God and in responding by loving God. This, in turn, leads to psychological self-awareness, healing and maturity; learning a proper love of self and a serving love for others.”

domineering, power-hungry, and hypocritical leaders, and are beginning to ask tough questions. They are calling for a much needed renovation and *spiritual formation* among their leaders³². As Kretzschmar (2006:342) states, “If the African Christian story is to be a more inspiring one, the formation of credible and spiritually mature leaders is a crucial area for ongoing analysis, prayer, honest self-reflection, considered listening to others, rigorous implementation and renewed analysis.”

In spite of the progress and development of Christianity in Africa over the past century, the depth of that Christianity has been called into question by many scholars and theologians³³, particularly in the field of *Christian leadership*. There is a growing realization that African Christianity is now, maybe more than ever, at a crisis of moral decline.³⁴ Van Der Walt (2003:51) asserts, “We are experiencing the results of moral decline in South Africa and on the continent at large daily.”

Christian leaders are struggling to connect their *Christian beliefs*— what they know about Christianity -- with their *daily lives*-- their thoughts, actions and behaviors. This creates a “moral vacuum” or moral disconnect as Van Der Walt (2003:51) puts it. In other words, Christian leaders are failing to live out what they actually believe. This is producing a very shallow and short-lived faith among many Christian leaders today and especially among their followers. Lord Elorm-Donker (2012:1) states,

A report drawn up for the centenary of the World Missionary Conference (Edinburgh 2010) by West African theologians and church leaders from both Catholic and Protestant traditions, reveals that there is an apparent separation between spirituality and morality in the lives of many African Christians.

Many theologians³⁵ believe that this *separation* is caused in part by the vast differences between Christianity and traditional African worldviews³⁶. In other words, some of the elements of

³¹ See Kretzschmar (2006:344) and Willard (1998:101) sin relation to the popularity of the subject in recent years.

³² See Willard (1998:101) and his discussion related to this *Christian leadership* crisis.

³³ See Kigongo (1991); Kinoti (1999); Van Der Walt, B.J. (2003); Lord Elorm-Donkor (2012); Kretzschmar 2002; 2006; 2007; Wilhelm (2001); Williams (2010); Kunhiyop (2008); Masango (2002); Mathema (2007)

³⁴ See also Shutte (2001); Ojo (2009); Lord Elorm-Donkor (2012); Kinoti (1999); and Kretzschmar (2002; 2006; 2007) related to this “moral decline”

³⁵ Lord Elorm-Donker states, “Some scholars believe that the African worldview has some influence on the moral attitude of

Christian morality have a hard time fitting into traditional African culture, thus causing a great moral drift within *Christian leadership* in Africa today³⁷.

The next section seeks to explore these cultural elements, as well as various other internal and external factors that contribute to leadership challenges, specifically as it relates to *spiritual formation*. I will lean on Van Der Walt's (2003:54-71) *Characteristics of Traditional African Morality* as the basis of my investigation.

2.3.1 Internal (Cultural) Factors Perpetuating the Crisis

2.3.1.1 Factor 1: A Communalistic Worldview:

Traditional African morality stems from a *communalistic* worldview. According to Motlhabi (1986:95), a *communalistic* culture revolves around the idea that all moral choices must benefit the tribe or community as a whole. When one makes a choice that does not benefit the community, that choice is considered immoral or wrong. When one makes a decision that benefits the community, it is considered morally acceptable or right. For example, if an individual steals a goat or a cow from another tribe, and ends up benefiting his own community his actions would be considered by his community as honorable. Mojola (1988:31) states, "An act is right if and only if it also conforms to the rules and regulations established by the community". Mbiti (1989:4-5) also states,

What we call Sin has first and foremost to do with relationships in the community. In the African framework the community consists of the departed, the living and those yet to be born. Any breach which punctuates this communal relationship amounts to Sin, whatever words may be used for this concept.

African Christians and that it is time theologians respond to this issue. See also Van Der Walt, B.J. (2003); Lord Elorm-Donkor (2012); Mathema (2007).

³⁶ It should be noted that when speaking of "traditional African worldviews," the researcher is aware that this is a very general statement and that it is naïve to think there is actually one all-encompassing worldview shared by all Africans. Therefore the term should be considered throughout this research as a generic, traditional viewpoint shared by many Africans throughout the continent as a whole.

³⁷ This discussion will be dealt with at length in Section 2.3.1

In other words, in a communalistic culture, sin is not absolute, nor is it fixed; it is relative or situational, depending upon the rules or norms of that culture. Therefore an individual is not responsible or even accountable to God for his or her actions, especially if they are in line with the community.

A *communalistic* view of morality therefore makes it very difficult for those living in these cultures to adopt Christian values. Christianity teaches that God, not the community, decides what is right or wrong. Christianity also teaches that one must obey God, even at the expense of breaking one's own cultural rules or norms. This is extremely problematic for those living in communalistic cultures where relationships and the sense of *belonging* are treasured. Communalistic cultures are all about conformity, where the *status quo* always rules. Those who do not conform to the *status quo* pay a dear price (Van Der Walt, 2003:55).

2.3.1.2 Factor 2: A *Humanistic* Worldview:

Traditional African morality is also based on a very *humanistic-type* of worldview. This view considers the needs of the people as the highest priority. Obeying God and seeking to conform to his ways is not. Wiredu (1998:308) speaks of this, "We now see that the 'gods' or even the Supreme God are irrelevant to the conceptual foundations of morality in Akan thought ... The gods are treated with respect if they deliver the goods, and with contempt if they fail ... Attitudes to the gods depend on their success, and vary from healthy respect to sneering contempt." In other words, a relationship with God relates to him meeting needs more than it does to obeying him. This human-centered approach to morality makes it very difficult for many Christian converts in Africa to obey the moral standards of an all-powerful God (Van Der Walt, 2003:56).

2.3.1.3 Factor 3: A *Pragmatic* Worldview:

Traditional African culture also tends to be very *pragmatic* when it comes to morality. Pragmatic cultures often determine morality based on whether a particular action or behavior offers any benefits or enhances well-being. If being moral brings benefits, then one should be moral. If being immoral offers advantages, then one should be immoral. Morality is situational. That is,

doing what is right or wrong depends on the situation at hand. There is no absolute standard of morality; every individual or community must decide for itself. This might differ in every situation, thus making it very challenging for Christian converts who may not find it very *pragmatic* to obey God in particular situations. They may be used to the community or themselves as final authorities on all matters, not God (Gbadegesin, 1998:302-305; Wiredu, 1998:307).

2.3.1.4 Factor 4: A *Tribalistic*³⁸ *Worldview*:

Tribalistic worldviews have shaped and influenced African morality (Van Der Walt, 2003:57). Tribalistic cultures often base their morality on what their ancestors and elders have established as moral or immoral³⁹. In other words, morality is determined and maintained by the community and not by outsiders such as governments or religions. What is more, these rules don't apply to those living outside the community. Turaki (1997:68) explains,

What is right and wrong can only be committed against a member of the own ethnic group, race or tribe, but not against a stranger or an outsider. An outsider has no rights or protection and anything done to him has no moral or ethical value. It is an insider who has rights, privileges and protection under racial and tribal laws. Thus killing or discriminating against an outsider is not a crime.

Consequently, many Africans with this worldview encounter moral obstacles when they become Christians.

2.3.1.5 Factor 5: A *Shame-Oriented Worldview*:

³⁸ The researcher is aware that the term “tribalistic” is often viewed of as a negative connotation. Van Der Walt (2003:57) speaks of this by stating, “In spite of the fact that Africans do not prefer their traditional culture to be described as “tribal”, Turaki (1997) does not hesitate to use this term”. Therefore, the researcher will use the term only briefly in order to further communicate Van Der Walt’s (2003) argument on the subject.

³⁹ Van Der Walt asserts to this, “one is expected to carry responsibility in accordance with the wishes of the ancestors and the community of blood relations. One does not live in terms of objective principles. Similarly, one is not accountable to oneself, but to one’s ancestors and blood relations. Patriotism and loyalty to the state or a church therefore becomes a problem.

Shame oriented cultures often view *honor* and *acceptance* as more important than *morality* and *truth*. For example, if telling the truth may bring embarrassment or shame on oneself or another, it would be better to tell a lie -- to preserve honor.

Van Der Walt (2003:59) describes this perspective,

The reasons why one refrains from doing wrong should not simply be shame or loss of honor when one's faults are exposed, causing one to lose one's position in society. Personal relationships are, however, often more important to an African than the truth is. A Westerner feels that he has the right to speak the truth. If an African realizes that speaking the straight truth is going to cause trouble and incite people to hostility and hatred, he will rather keep quiet. To say to somebody's face: "You are lying"! is a great sin. Therefore you simply remain quiet, pretend to believe what he is saying or tell the truth in an indirect, roundabout way...It is much more important to respect people than to speak the truth. Fear of trouble often makes Africans say yes when they mean no.

Growing up in Africa with this type of worldview has made it very difficult for many Christians. Choosing to obey God rather than a leader has proven to be very complex, especially in a culture where *honor* is placed higher than *morality*; and *relationships* higher than *personal obedience* to God (Van Der Walt, 2003:58).

2.3.1.6 Factor 6: The Taboo of *Servant Leadership* in Africa

Servant leadership is a fairly new Western development in the field of *Christian leadership*⁴⁰. Greenleaf first developed the concept in 1977⁴¹. He (1998:1) later writes,

The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those

⁴⁰ Stone, Russel and Patterson (2003) state, "While servant leadership is an increasingly popular concept, throughout much of its history the concept has been systematically undefined and lacking in empirical support".

⁴¹ See Greenleaf, R. 1977. *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.

served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?

According to Snodgrass (1993:1,7-19), the concept of *servant leadership* is based on the life and person of Jesus Christ and his example as a servant leader. Creff (2004:7) refers to Matthew 20:28, “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” According to Stone, Russel and Patterson (2003:352), a servant leader is not one who is interested in serving themselves, but serving others. They are always looking to the needs of others before their own. They do not lord their powers over others, but use those powers to care for and love people. Servant leaders invest their time developing and discipling others; they develop trust, credibility, and respect from others. They are vulnerable, honest, and humble.

However, the concept of *servant leadership*, especially in Africa, has been seen by many as taboo. *Servant leadership* theory has not had the same reception as it has had in the West. According to Kretzschmar (2002:47), the term *servant* can be very confusing for many Africans, because it carries with it many negative connotations. The word *servant* has often been associated with the word *slave*. So, not only does the word *slave* bring up negative associations with the West, it also doesn't fit into a culture that esteems powerful leaders.⁴² Therefore, it can be difficult for many Christians in Africa to accept the concept of *servant leadership*, especially when it runs against the grain of their own culture. This becomes, then, another factor perpetuating the *Christian leadership* crisis in Africa.

In addition to exploring the various internal cultural factors that perpetuate the Christian leadership crisis in Africa, we must investigate the various external Western factors that also propagate this crisis as well.

2.3.2 External Western Factors Perpetuating the Crisis

2.3.2.1 Factor 1: *Western Secularism:*

⁴² See Big Man Syndrome in Section 2.4.2

According to Van Der Walt (2003:62-63), Western *secularism*, specifically in the form of *individualism* and *capitalism*, has contributed immeasurably to the erosion of African morality. The West has exported all kinds of *secular* belief systems, lifestyles, policies, attitudes, and behaviors. Since colonial times, the West has left its mark on the degradation of African culture (Oruka, 1990:103). Although the West is not wholly responsible for every moral and social problem facing Africa, it is clear though that their contribution has been sizable.

2.3.2.2 Factor 2: *Western Materialism:*

Western materialistic tendencies have played a major role in the decline of African morality (Mwikamba 1992:102;103). The West has been exporting its belief that riches, material gain, power, sexual pleasure and success are all that one needs for true happiness and personal satisfaction. This hedonistic mentality has taken root in almost every corner of the world, including Africa (Van Der Walt, 2003:63).

The Western idols of money, sex, prestige, fame, and material gain have now become Africa's idols. Even though Africa has had enough problems of its own, the West has been incessantly propagating secular views that have only served to further exploit and impair African culture and morality. Most of these materialistic ideologies have entered Africa through mass media outlet such as television, music, Internet, movies and magazines. They promote values and fantasies that work against Christian principles and morals. It is no wonder why so many Christians in Africa are struggling to live the Christian life and are in need of *true* spiritual transformation (Van Der Walt, 2003:58).

2.3.2.3 Factor 3: *Westernized Christianity:*

According to Bujo (1990:41), Western Christianity has negatively affected African morality in two ways:

(1) Historically, Western missionaries placed much more emphasis on the rules and regulations of Christianity, and taught a much more legalistic and mechanical version of Christianity. This

hollow emphasis stole the heart out of the Christian message and created a religion that was much more focused on keeping up with the rules than it was about living the joyous Christian life (Van Der Walt, 2003:64).

(2) Western Christianity focused on the sixth commandment of the Bible, “you shall not commit adultery”⁴³ (Bujo, 1990:41). Missionaries concentrated more on preaching against *adultery* than on any other sin, creating a distorted and even skewed version of Christianity. Unfortunately, this over-emphasis of the sixth commandment spawned a very limited and shallow understanding to the rest of Scriptures (Van Der Walt, 2003:64).

2.3.2.4 Factor 4: *Globalization*

Globalization is a vast and diverse topic, and there is an abundance of definitions⁴⁴ and scholarly research on the concept. Given the African context of this dissertation, however, the researcher will regard *globalization* from only a cultural or third world perspective. In other words, the researcher will be asking questions such as: “How has *globalization* positively or negatively affected Africa in the past few decades?” and “In what ways, if any, has globalization affected African culture?” These questions are critical for understanding some of the factors perpetuating the disintegration and degradation of African culture, morality, and leadership.

According to El-Ojeili and Hayden (2006:140),

The crucial feature of contemporary cultural globalization is the diffusion by Western cultural industries of the most vacuous and destructive Western ideas and practices

⁴³ Exodus 20:14

⁴⁴ The researcher is aware that there are many definitions and views connected with the term *globalization*. The following definitions represent a well-rounded and widely recognized sampling of the term. According to Langhorne (2001:2) “Globalization is the latest stage in a long accumulation of technological advance which has given human beings the ability to conduct their affairs across the world without reference to nationality, government authority, time of day or physical environment.”

According to McGrew (2001:1), “globalization denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction. It refers to a shift or transformation in the scale of human social organization that links distant communities and expands the reach of power relations across the world’s major regions and continents”

According to Calhoun (2002:192), globalization is “A catch-all term for the expansion of diverse forms of economic, political, and cultural activity beyond national borders’.

outwards, leading to the involuntary demise of other cultures. A form of imperialism, then, is the most visible process attached to today's globalization in the sphere of culture.

Mackay (2000:48) adds, "Cultural goods flow to the rest of the world, inculcating US or Western values in those in recipient nations. This process prepares the ground for the import of other Western goods."

Globalization therefore is not just a universal circulation and flow of products, resources, and money, but also a widespread distribution and exchange of ideas, values, beliefs, and morals. In other words, globalization is not just an economic and industrial enterprise, but a cultural and spiritual activity as well. It is no wonder that globalization affects Africa so deeply and thoroughly.

According to El-Ojeili and Hayden (2006:139), there are many governments, industries, and businesses today that believe *globalization* is a positive and necessary framework for advancing and enriching other countries, especially those in the developing world. They view globalization as a much-needed mechanism for bringing cultures together, for mutual understanding, and for sharing ideas and values. Unfortunately, this view neglects the observation that most of the "globalized product" comes from the West and doesn't always serve to "mutually benefit" others. At times it may serve only to erode culture, leading to such phrases as "Disneyfication," "Coca-colonization", "McWorld" and "Westoxification" (El-Ojeili & Hayden (2006:140).

Globalization therefore must be considered a major contributor to the challenges facing African morality, especially as it relates to Christian leadership. This global phenomenon – which changes the way people live, behave and think -- is spreading at a fast rate. The globalized world is therefore an ever-changing world.

2.3.2.5 Summary

In summary, it is evident that African morality has many *internal* and *external* factors contributing to its decline. What is often seen on the surface of a problem does not always resemble what lies underneath. Cilliers (2007:1) makes this comparison, “South African society is like an onion. The more skin you peel away, the more layers you discover.” He believes that Westerners often view African problems through “first layer” lenses. The first layer represents the symptoms but not the causes. Yet if you peel back the layers, you will find the real problems causing the symptoms. He believes that in order to solve the real problems in Africa, one must be willing to face the deeper issues that are taking root inside. That is what this research seeks to accomplish.

The next section of this chapter focuses on a second *Christian leadership* crisis facing Africa today: the issue of *discipleship*.

2.4 Crisis 2: Issues of Discipleship

Christian leaders in Africa today are facing a crisis in *discipleship*⁴⁵. As Mathema (2007:1) put it, “What we see as aberrations in Christian formation among many African Christians indicates to us that something has been amiss in the discipling process among many African Christians.” Discipleship is a neglected component to *Christian leadership* formation⁴⁶ that cannot be ignored. To move forward in addressing the situation, we must first be willing to look back.

⁴⁵ Ogden (1998:17) defines *discipleship* as, “Discipleship is an intentional relationship in which we walk alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ. This includes equipping the disciple to teach others as well.”

Ogden (1998:9) also states ““What would happen to the church of Jesus Christ if a majority of those who claim to follow Christ were nurtured to maturity through intimate, accountable relationships centered on the essentials of God’s word? Self-initiating, Christ-like disciples would be the result.”

Pentecost (1996:10;15) defines the word *disciple* and then describes what is involved in the discipleship process. He states, “the word disciple means a learner, a pupil, a scholar, one who comes to be taught”... “Discipleship involves commitment. It involves identification with Christ in his shameful death. Discipleship involves renunciation of oneself, it involves setting aside one’s own aims, goals, ambitions, desires in life. It involves sacrifice for the sake of the Lord Jesus Christ. It involves setting aside one’s own will and one’s own rights to his life and acknowledgement that Jesus Christ has the right to be obeyed, the right to rule.”

⁴⁶ Mathema also speaks of Christian leadership formation in Africa by stating, “The challenge of the traditional African worldview to authentic Christian formation needs to be tackled expeditiously—not just to proclaim the gospel, but also to render a complete service of discipling persons and providing for the formation of these same people into a new worldview. To do so, there must be intentional discipleship programs that help people to internalize the Christian tradition. People who accept Christ must be helped to grow in Him and to cherish His new values in ways that supplant aberrant spiritualistic tendencies. They must also be rooted in an authentic Christian spirituality and anchored on the solid Rock, Jesus Christ.”

African missionary history⁴⁷ reveals many misguided and ill-informed Western missionaries who did not know how to *disciple* their own converts (Mathema 2007:1; Mbiti 1992:233). Although their hearts may have been in the right place, their methods often were not. Part of the problem was their lack of cultural understanding. In other words, they did not fully understand or even realize the difference between their own cultures and that of their respondents. They did not fully realize nor appreciate *traditional* African worldviews⁴⁸, especially when it came to sharing the gospel and making disciples. Mbiti (1992:233) observed, “Mission Christianity failed to penetrate deep into African religiosity”. Sadly, this oversight only served to impede current African practice of Christianity, especially in the area of *discipleship*. Mathema (2007:1) explained,

The challenge of the traditional African worldview to authenticate Christian formation needs to be tackled expeditiously – not just to proclaim the gospel, but also to render a complete service of discipling persons and providing for the formation of these same people into a new worldview.

Several factors are exacerbating the *discipleship* crisis in Africa today. Two in particular that are prominent are the “cultural” factor and the “Big Man Syndrome”.

2.4.1 Factor #1: The “Cultural” Factor:

According to Mathema (2007:2), culture has played a major role in perpetuating the discipleship crisis we are seeing in Africa today. The first reason, according to Ncube (1988:57), is that deep intimate relationships between most Africans are not common. To share one’s own weaknesses, struggles, fears, and feelings is not normal; mainly because typical villages and communities are so small, that to trust another person with intimate details may not be safe. There is a lack of

⁴⁷ See Hesselgrave (1991:97)

See also David J. Bosch (1991:421), in relation to missionary history, states, “From the very beginning, the missionary message of the Christian church incarnated itself in the life and world of those who had embraced it. It is, however, only fairly recently that this essentially contextual nature of the faith has been recognized.”

⁴⁸ O’Donovan (1995:3-4) speaks of the *traditional* African Worldview by stating. “Every group of people in the world has their own world-view. This will depend on the culture that was passed down to them. From the study of different groups of people it is clear that there are some strong similarities among many traditional African groups. For many people there is a stronger sense of being African than of belonging to one country or another.”

trust. This makes it very difficult when traditional discipleship methods involve people getting together sharing life in a personal way.

Second, there is often a hierarchy of authority in many African cultures, which one would be expected to submit to. For example, God (or supreme spirit) would be at the top, ancestors and divinities would be in the middle somewhere, and people would be at the bottom. Therefore many Africans who become Christians find it strange to disciple one another or be disciplined themselves, because they are not used to interacting and being vulnerable with those under the same tier of authority (Mathema, 2007:2).

Third, Mathema (2007:3) noted that an African's desire to be accepted into their own culture challenges their overall devotion to God. Even when being disciplined, it is easier for them to slip back into their customary ways of living rather than to go against the grain of their own culture by giving up practices that are expected by the community.

Mathema (2007:4) has asked,

How can Christians avoid participating in those un-Christian rituals and practices when they are expected to participate just because they belong to the family or clan? Rites of passage or rituals with religious significance must be performed to mark each stage of growth and development —like transition from childhood to adulthood, marriage, starting on a new job or promotion, and at death. Unless the Christian ministry addresses adequately this African religio-cultural heritage, vacillation between Christianity and African traditional practices may be difficult to contain as long as people in these communities of solidarity are forced to “toe the line”.

As Mathema (2007:4) purported that most cultural and religious practices, rituals, ceremonies and celebrations are so ingrained into one's own culture that it makes a transition into Christianity very difficult for someone aiming to maintain their cultural standing. This is because Christianity may often forbid certain cultural practices.

2.4.2 Factor #2: The “Big Man Syndrome”:

Another challenge to discipleship is what is known as the “Big Man Syndrome”⁴⁹. This African leadership *motif* manifests itself where African leaders⁵⁰, when given absolute authority, lord their powers over the people they are leading. This abuse of power has taken place in various governments, businesses, academic and religious institutions all throughout Africa (Akosah-Sarpong 2009:1). Africa has a long history of this type of leadership and these patterns continue to permeate many societal and governmental institutions today. They are based on an autocratic, egocentric, and power-hungry leadership model; a model that maintains little or no accountability; a model that promotes dishonesty; and a model that supports corruption (Ommani 2009:1).

Unfortunately, this model has crept its way into the church as well. Pastors and church leaders are lording their powers over the people; they are claiming to be final authorities on all matters; and they are corrupting the truth for personal gain. Sadly, this leadership mentality only serves to increase *Christian leadership* problems facing Africa, specifically in the area of *discipleship*. *Discipleship* and *spiritual formation* have not been a major priority for many African pastors and leaders. Their priorities often revolve around maintaining the status quo and their power over the people⁵¹. Consequently, they have little time to invest fully in the people they are leading (Ommani (2009:1).

⁴⁹ The “Big Man syndrome”, according to Akosah-Sarpong (2009:1), is “neo-traditional paternalistic autocratic practices where African elites, intellectuals, elders, rulers, wealthy folks and traditional kingpins, mired in high volume egocentrism and megalomania, believe they are the only ones destined to rule or have monopoly over ideas. Big Man syndrome is anti-democracy, anti-freedoms, anti-human rights and anti-the rule of law. Big Man syndrome obstructs the popular will of the masses and lord it over Africans, sometimes invoking outdated traditions and divinity. It is anti-progress and an obstacle to Africa’s superior progress.”

See more on this topic: Ncube (1988); Kretzschmar (2002); and Mathema (2007).

⁵⁰ The researcher is aware that this condition or typology is not just an African stereotype or condition, but is a common aspect of leadership abuse throughout the world.

⁵¹ Ommani (2009:1) asserts to this by stating, “When formal education came to Africa, the one who had been to school got the title “Know It All.” This has had a negative effect on learning. Pastors have taken on this “lecture” method to display the “big man” syndrome, which does not allow the people to engage. They are expected to sit and listen and remain silent. They feel this is how the church has to operate. The pastor simply tells them what the Bible says and what they need to do. They are not able to live out what they are told because they still have unanswered questions. They do not feel they have a part in the theological issues being talked about and solutions offered. Nor do they see their role in shaping the direction of the church and the teaching. Consequently, they do not see it as their responsibility to ensure success. This has led to a situation where the church does not grow spiritually.

We will now turn to the third crisis pertaining to *Christian leadership*: issues of theological education.

2.5 Crisis 3: Issues of Theological Education

According to Hendriks (2010:1), theological education has contributed greatly over the past century to the formation of Christian leadership throughout Africa. He states, “the church and theological education are the most strategically based institutions that can contribute towards Africa’s moral regeneration and towards the development of African leadership.” While this is good news, there is another side to this story. As much as theological education in Africa has played a major role in the “cognitive” development of Christian leaders, it has often failed to play much of a role in the “spiritual” development of Christian leaders. According to Naidoo (2005:iii), in her research of five different theological institutions in Kwa-Zulu Natal, many theological institutions in Africa are focusing more on the cognitive and academic aspects of theology and are not focusing much on *spiritual formation*. Most of the curriculum is designed for enhancing perceptions, but very little is designed for enhancing one’s own character or spiritual life. According to Naidoo (2005:ii),

The average Protestant theological institute suffers from the perception that spiritual formation is not necessary. Unfortunately the current dominant structure of theological curricula tends to favour academic instruction, tolerate the practical and compartmentalize the spiritual...Cognitive instruction is thought of as the province of the curriculum, with spiritual formation happening implicitly, informally and on a personal basis.

According to Naidoo (2005:iii), four out of five of the institutions she examined did not have a *spiritual formation* program in their curriculum. She discovered that these institutions did not take the subject very seriously, felt that it was the church’s job to develop the spiritual aspects of a leader, and that it was the academy’s job to develop the theological (cognitive) aspects of a leader.

The challenge therefore, is not necessarily related to the availability or accessibility of these institutions, but is more related to the *vision* or *mission* of these institutions. Many small Bible colleges and pastor training colleges are not fully or holistically equipping their leaders for ministry. In fact many of these institutions are actually exasperating the *Christian leadership* crisis we are seeing in Africa today by not offering curriculum designed for enhancing the spiritual life of their Christian leaders (Naidoo, 2005:ii-9).

The next crisis to be examined revolves around the *prosperity gospel* movement and its impact on *Christian leadership* in Africa. The researchers' call for a much-needed reformation of Christian leadership in Africa will become obvious in light of this movement.

2.6 Crisis 4: The “Prosperity Gospel”

The “prosperity gospel”, otherwise known as the “health and wealth gospel”, stems from an ideology and belief that God wants all of his people, that is Christians everywhere, to be *physically healthy* and *abundantly rich* (Lioy 2007:42-44). According to Hunt (1998:272) it is “one of the fastest growing religious movements on a global scale”. It has been “adopted as far afield as Scandinavia, Eastern Europe, Africa, India, Latin America and the Pacific rim of Southeast Asia”.

According to Beckford (2001:15-16), the *prosperity gospel* originated in America and was then exported worldwide. Being that Americans tend to be very self-centered and materialistic, this movement easily took hold and has become a very successful movement in many denominations. In a culture obsessed with *prosperity, health, and wealth*, it is no wonder that this movement has taken off the way it has. Unfortunately, through the effects of globalization and various mass media outlets, this movement has expanded to many other countries as well, including those of the third world which are especially vulnerable to this type of teaching (Lioy 2007:45-49).

This *gospel* teaches that, if Christians can just “have enough faith,” God will heal all of their diseases, fill up their bank accounts, and make them happy all the days of their life. As much as that sounds like a wonderful plan, according to Lioy (2007:44), this is not the *teaching of the*

*Bible*⁵². Unfortunately, many people are being seduced by teaching partly because of their lack of Bible understanding. The *Lausanne Global Conversation* (2011:Part 2, section IIE, 5) states,

The widespread preaching and teaching of ‘prosperity gospel’ around the world raises significant concerns. We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the ‘sowing of seeds’ through financial or material gifts. Prosperity teaching is a phenomenon that cuts across many denominations in all continents.

This *prosperity gospel* is a very attractive and alluring belief system, especially to those who are extremely poor and have nothing to lose by embracing it (Lioy, 2007:60). Many struggling Africans are attracted to the idea that God will “fix all of their problems.” It is an easy sell for many evangelists looking to gain a quick following. Unfortunately, many of these evangelists and pastors are manipulating their followers into giving large sums of money to help support their ministry. According to Phiri and Maxwell (2007:1), in 2006 a survey was conducted that asked its participants if God would “grant material prosperity to all believers who have enough faith.” Eighty-five percent of Kenyan Pentecostals, 90% of South African Pentecostals, and 95% of Nigerian Pentecostals said he would. Similarly, when they asked if religious faith was “very important to economic success,” about 9 out of 10 Kenyan, Nigerian, and South African renewalists said it was.⁵³

Sadly, advocates of this *prosperity gospel* allege that *faith* is the only needed ingredient to receive all the good things life has to offer. They teach that sickness, poverty, and misfortune are merely a result of not having *enough* faith. If one can just believe hard enough, claim whatever they want in the name of Jesus, they will get it (Lioy 2007:42). These followers believe that it dishonors God when His children are not receiving the best things of this life and when they suffer from various sicknesses and diseases. They believe that poverty and sickness is from the

⁵² According to Lioy (2007:44), the majority of the *prosperity gospel*'s scriptural support comes from verses that are often grossly misinterpreted and vastly taken out of context. Common verses used are Mal. 3:10; John 10:10; Phil 4:19 and 3 John 2.

⁵³ The researcher is aware that the *prosperity gospel* is not just an issue within Pentecostal churches, but in many Christian denominations as well. According to Lioy (2007:46) “the prosperity gospel movement is not confined to any one denomination”.

devil and people remain poor and downtrodden because of their lack of faith and are held captive by Satan (Lioy 2007:44).

The next crisis to be explored (pertaining to *Christian leadership*) revolves around the issue of *syncretism*. With the rise of Christianity in Africa, combined with the influences of traditional African religions, *syncretism* has inevitably become a major issue of concern among many African churches.

2.7 Crisis 5: Syncretism

“Christianity in Africa, or in the Third World for that matter, has come to the stage it was in the second century. Just as syncretism plagued the church in the days of the apologists, so it challenges the historic faith in Africa today” (Kato, 1975:1218). According to Partridge (2005:479), *syncretism*, is “the growing together of two or more religions making as new development in religion which contains some of the beliefs and practices of both.” Tienou (2012:1) considered *syncretism* as one the greatest problems facing African Christianity today. *Syncretism*, specifically within the African framework, results when Christianity is mixed with traditional African religious beliefs that may be contrary to Christianity. As a result, many Africans are keeping one foot inside their old cultural beliefs and one foot inside Christianity. They struggle to disconnect their traditional worldviews from their current Christian beliefs, thus creating a new religion from two.

Syncretism is not something new and unique to Africa. Throughout the Bible, specifically the Old Testament, we see the Israelites struggling repeatedly with this issue. God condemned it, but the Israelites continued to worship false gods. 2 Kings 17:32-33 states,

They worshiped the Lord, but they also appointed all sorts of their own people to officiate for them as priests in the shrines at the high places. They worshipped the Lord, but they also served their own gods in accordance with the customs of the nations from which they had been brought.

God had made a covenant⁵⁴ with the Israelites that if they would worship him alone, he would then bless them, multiply them, and bring them back into the land of promise. Yet repeatedly, the Israelites broke that covenant with God by worshipping idols and false gods. God was very patient with the Israelites and warned them not to persist in these sinful ways, but they continued. God therefore sent the Israelites into captivity to Babylon for 70 years⁵⁵. Their *syncretistic* lifestyles had cost them everything. They lost their land, their dignity, and their freedom. They had to learn a very hard lesson; that God will not tolerate idols or false gods. He is a jealous God.⁵⁶

In short, it is important to understand, that many Christian leaders in Africa today are struggling with *syncretism*⁵⁷, not only in their own lives, but also in the lives of their followers. Typically when Africans become Christians, they continue to practice their traditional religion on the side, not necessarily because they are backsliding or choosing to sin, but because they have an obligation to their own culture⁵⁸. Therefore, a Christian in a remote African village may feel pressured or expected to participate in traditional religious rituals. They do not want to disobey God, but they want to stay in line with their culture. This proves to be a great hindrance for those who desire to become authentic Christian leaders in their communities.⁵⁹

The next and last⁶⁰ *Christian leadership* crisis to be explored revolves around the issue of *denominationalism*.

2.8 Crisis 6: Denominationalism

The Christian church as a whole has been dealing with issues of *denominationalism* for years. Divisions based on doctrinal, liturgical, or leadership preferences are sadly all too common. Even the Apostle Paul had to deal with these issues back in the first century. He stated,⁶¹

⁵⁴ See 2 Kings 17:40.

⁵⁵ See Jeremiah 25:5-11

⁵⁶ See Exodus 20:4-5

⁵⁷ The researcher is aware that *syncretism* is not just an African problem, but also a worldwide one. Tienou (2012:2) states, “In North Atlantic countries syncretism manifests itself in popular religion such as the current appeal of a gospel of health, wealth and prosperity.”

⁵⁸ See 2.3.1 of this research

⁵⁹ See 2.3.1 for a more in-depth discussion on the expectations and obligations Africans often have to their own communities.

⁶⁰ The researcher is aware that there are more than (six) issues in Africa pertaining to the Christian leadership crisis.

I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollos"; another, "I follow Cephas"; still another, "I follow Christ."

Do these not sound like the same voices we are hearing in churches today? According to the Center for the Study of Global Christianity (CSGC)⁶², there are over 41,000 Christian denominations in existence today. This number reflects a very serious problem.

Relating to the African situation, Kobia (2009:295) wrote,

Jesus Christ founded one church but European and American missionary activities in Africa in the 19th century brought and planted a divided church. The roots of division continued to grow even deeper in subsequent years. In spite of many and varied initiatives towards church unity, the African church scene is characterized by denominationalism and fragmentation.

According to Masango (2001:1), Africans are not used to being *divided*, but are used to being *united*. They live in tribes, clans, villages and other group-based systems, and have for many centuries. They have never had the option of *division* because their survival often depended upon it. So *denominationalism* was not born out of African culture, but was imported by Western missionaries who evangelized Africa and then placed greater emphasis on *joining the right denomination* more than any other aspect of the Christian life. It is evident from Kobia's (2009) writings that in order for African churches to remain coherent and united, they must be willing to set aside their differences, especially the petty ones. If they can focus on the major doctrines and spend less time arguing about the minor ones, they will be able to produce healthy, mature, and competent Christian leaders who will unite together and change the world.

⁶¹ See 1 Cor. 1:10-12

⁶² See "Number of Christian Denominations" at www.christianity.about.com/od/denominations/p/christiantoday.htm

2.9 Summary

This section has investigated six *Christian leadership* issues: 1. *spiritual formation*; 2. *discipleship*; 3. *theological education*; 4. the “*prosperity gospel*”; 5. *syncretism*; and 6. *Denominationalism*. As a result, it is evident that Africa is in need of *true* and *authentic* Christian leaders who will stand up and lead their people in an effective way. A true *Christian leadership* reformation is needed.

At this point we need to investigate the various challenges Malawi, in particular, is now facing in regards to the *Christian leadership* crisis. Even though many of the same problems related to the *Christian leadership* crisis in Africa may also apply to the Malawian context, there are unique characteristics of this crisis within the Malawian framework. What follows are a few of the most serious.

2.10 The Malawian Crisis

2.10.1 Crisis 1: Numerical Church Growth versus Spiritual Church Growth

Many Malawian pastors and Christian leaders today place more emphasis on church *numerical* growth rather than on church *spiritual* growth. They see *church growth* not as something inward, but as something outward. Unfortunately, many of these leaders are attaining numerical growth at the expense of spiritually healthy churches. They are distorting the Bible and teaching *watered-down* doctrines only to gain more members (Jere 2010:1-2). Sadly, this is not a problem unique only to Malawi, but is common among many churches worldwide.

Furthermore, the Malawian church today is experiencing a rise, in what some would call “*celebrity-type*” pastors. These pastors seek large audiences and followings not because they are looking to change the lives of people, but because they are looking for fame, power, and money (Jere 2010:1-2). Honde (2012:3) stated, “Most of the leaders (within Malawi)⁶³ are only looking for money and how they can make themselves rich. They choose to compromise the very

⁶³ (within Malawi) was added by the researcher based on the context of the author.

standards of the Word of God in order to accommodate more people in the church. The church becomes a personal business and not a place where people can find hope, truth and justice.” Sadly, these so-called Christian leaders are filling churches by the dozens. With the lack of solid Biblical teaching and theological training in Malawi, people will continue to fall prey to such leaders.

2.10.2. Crisis 2: Moral Failure Among Christian Leaders

Regarding moral failure, the researcher read a story recently about a Christian leader who was living a double life for many years without the knowledge of his own colleagues, friends, or even his family. Those months of sinful living and shameful behavior, which eventually caught up with him, left his family and his testimony in complete shambles. Surprisingly, he was seen by many as a very capable spiritual leader, a captivating Bible teacher, and a very dedicated family man. He was a mentor, an evangelist, a teacher, a father, a husband, and a friend. So what happened? How could this have been avoided? What led up to it? Unfortunately, these stories are all too common, both in Africa and around the world. Christian leaders are falling by the dozens. Moral failure seems to be normal today.

Honde (2012:2) speaks of the Malawian situation,

The scope and scale of corruption in the church and world today is almost inconceivable. Christian leaders keep embarrassing the church with scandalous moral failures. And we regularly hear of pastors who discredit their ministries and disqualify themselves by defaulting in the one thing that matters the most in leadership: *character*. This has made the Malawian church lose its focus; of being a place where people can find leaders who are different from the world’s point of view; leaders who are tireless, inventive, observant and risk-taking. This is the main challenge of the Malawian church; finding leaders who will demonstrate the intended qualities as the Bible taught.

There are various reasons why so many Christian leaders today are falling into moral failure⁶⁴. One of the most common reasons is the fact that so many of these leaders are not taking the time to care for themselves spiritually⁶⁵. In other words, they are not being *spiritually formed* in their every-day lives. They are often too busy solving other people's problems they never take the time to solve their own. They are drained, burnt out, and discouraged. They lose perspective and become fearful of sharing their own sins and struggles with others. They remain accountable to no one, closed off to change, and hostile towards constructive criticism. These are the all too common symptoms and signs accompanying Christian leaders who are bound for moral failure.

2.10.3 Crisis 3: Polygamy Among Christian Leaders

Polygamy-- the practice of taking more than one wife⁶⁶ -- is very common in Malawian culture, especially among those living in rural areas. Square (2012:2) asserted, "Malawian culture has some elements that have negatively influenced the church. Some of these elements are polygamy...the struggle is that some tribes or members of the church practice polygamy today."

According to O'Donovan (1995:288-289), some theologians⁶⁷ consider *polygamy* to be an acceptable practice, especially within the African context. They believe that polygamy is necessary and even beneficial for some cultures, and that Christians should not be too quick to judge. He reported that some theologians use the following cultural arguments to justify the practice of polygamy within African culture.

1. Typical African leadership structures are often based solely on prestige, power, and wealth. When a chief or tribesman takes multiple wives, he is considered by others as a very powerful and rich leader. They rely on this type of stature in order to maintain and uphold their power and influence over the people. If they were to have only one wife, they would be considered by many as a weak and poor leader, which is the opposite perception they want to exhibit. Some theologians⁶⁸ consider this enough reason to justify the practice.

⁶⁴ See 1.11 and 2.3 of this research related to the *spiritual formation* crisis in Africa.

⁶⁵ See 1.11 and 2.3 of this research related to the *spiritual formation* crisis in Africa.

⁶⁶ Gehman (1989:67) defines *polygamy* as "the state of having many husbands or wives".

⁶⁷ See O'Donovan's (1995:288-289) list of theologians.

⁶⁸ See O'Donovan's (1995:288-289) list of theologians.

2. It is important in African culture for a man to preserve and to sustain his family name. Taking on many wives and having many children is one way to guarantee this. In African culture, a man's honor and dignity are often tied to his family name and his family lineage. When a man cannot bear any children, he is shamed.

3. Polygamy in many African cultures is considered as a very necessary and essential component for survival. Some African communities depend on it for growth. Considering the amount of workload required each day to sustain a community, it is no wonder why many Africans are taking on multiple wives. This will ensure them more children, who can then bear the workload. More children will guarantee prosperity, protection, and power. O'Donovan (1995:289) observed,

In agricultural societies, several wives is a way to ensure having many children and hence the necessary laborers for farming, cattle herding and housework. This includes the provision of help when needed, as when some are sick. A large family community is seen as a sign of strength.

4. Polygamy in African culture is an avenue for men to be sexually fulfilled. Since most wives in African culture refuse sexual relations up to two years after giving birth, it is important for a man to have more than one wife as a way to insure his sexual satisfaction. This will prevent many men from committing adultery with other women during these times. This is another justification for polygamy.

5. Since death is common in Africa, it is seen as necessary for husbands to take on multiple wives as a way to ensure that all children will have someone to take care of them. In the event one of the mothers passing away, another can take her place. This guarantees a mother for every child.

6. Polygamy is a means for attaining wealth. If a man is able to have many daughters, he will most likely become very rich, because the dowry or marriage price for a daughter is quite significant. The more daughters one has, the more dowries he will receive.

In summary, O'Donovan (1995) makes it clear that there are many cultural factors in Africa that are contributing to this controversial practice. Yet can these alone justify it, or are there other Biblical or theological implications that must be considered as well? Theologians often disagree on the matter. For example, Gehman (1989:80) states, "polygamy is one of the biggest obstacles to the growth of the Christian church in Africa." Compare this to Hiebert's (1999:49-50) more culturally sensitive statement,

...if the church then forbids polygamy, it must make other arrangements for widows and orphans, since the people can no longer turn to their traditional solutions. Missionaries need to realize that changes they introduce often have far-reaching consequences in other areas of the people's lives, and they must be sensitive to unintended side effects.

It is clear that polygamy has major theological and moral implications that cannot be overlooked. Christian leaders in Malawi must be willing to face this issue in a very prudent and godly way. Without a proper theological and cultural framework for the subject, Christian leaders throughout Malawi will struggle to be the authentic and effective leaders they were meant to be.

2.10.4 Crisis 4: Church Leaders and Gule Wamkulu

According to the *Malawi Project Inc.*⁶⁹,

The Gule Wamkulu (or "Great Dance") is a masked dance which takes place at male initiation ceremonies, funerals, and major local and national celebrations (throughout Malawi). The dance is symbolic as a medium between the ancestral world of spirits and the mundane present. The Gule Wamkulu symbolizes the spectrum of life's

⁶⁹ See www.malawiproject.org/about-malawi/history/gule-wamkulu/

emotions and actions. The Gule Wamkulu is performed at the request of the village headman on the occasion of funerals of village members, puberty initiations, and the installation of chiefs, and is part of the legacy of royal ritual inherited from the Chewa past.

Gule Wamkulu therefore is a religious or cultural practice that many Malawians, and even Malawian Christians, observe. Although it is a cultural practice, it is nonetheless syncretistic⁷⁰ when combined with Christianity. Some scholars⁷¹ believe that practicing Gule Wamkulu is a good thing because it preserves a very important aspect of Malawian culture. They believe that it should not be condemned or replaced by Christianity, but should be embraced as a unique Malawian expression of the spirit world. This *syncretistic* way of thinking is common. And unfortunately, many Christian leaders and pastors in Malawi today are practicing both Gule Wamkulu and Christianity as a result. Even though many of the beliefs and practices do not coincide, many Christian leaders feel a cultural obligation⁷² to continue practicing Gule Wamkulu. These leaders end up living double lives, with one foot in Gule Wamkulu and one foot in Christianity. According to Phiri (2011:4), “It has been seen that many Malawian Christian people seek advice from the conventional healers and to top it off, they even take part in various religious activities of Gule Wamkulu.”

2.10.5 Summary

Christian leadership in the Malawian church needs genuine and authentic transformation. The issues of: 1. *numerical growth versus spiritual growth*; 2. *moral failure*; 3. *polygamy*; and 4. *Gule Wamkulu*⁷³, show that much work is still needed to train Christian leaders to lead others in an authentic and effective way.

2.11 Concluding Remarks

⁷⁰ See discussion related to *syncretism* in 2.7 of this research.

⁷¹ See Daimon (2007:1-2) and Ott (2006:279) related to the practice of Gule Wamkulu in Malawi.

⁷² See 2.3.1.1 of this research: *Communalistic Cultures*.

⁷³ The researcher is aware that there are more than four issues in Malawi pertaining to the Christian leadership crisis.

Our research shows that Africa is now facing challenges in *Christian leadership*. Considering the various social, economic, political and moral issues currently facing Africa and other continents, a call for a *true* and *authentic Christian leadership* is in order. According to Kunhiyop (2008:61), Africa is being devastated by an increase in “ancestral worship, ritual killings, prostitution, cultism, gangsterism, manipulation and rigging of votes, ethnic and religious violence, cohabitation, trial marriages, Satanism, suicide, rape and gang-rape, incest, HIV/AIDS, divorce, political assassinations, violation of fundamental human rights, failed states, and so on.”

With the explosion of Christianity in Africa, there is no doubt that the Christian message has reached many ears. But questions still remain regarding the impact of that message. Many are becoming Christians, yet few are actually being transformed. Waruta (2004:7) has described Christianity in Africa as a “mile wide and an inch deep.” In other words, many are being *converted*, but few are actually being *spiritually formed*. Many theologians⁷⁴ have regarded *spiritual formation* as the only real and effective way to disentangle this *Christian leadership* crisis. Through theological education, personal discipleship, and spiritual transformation, Christian leaders can go beyond spiritual infancy and become the mature, authentic, and faithful leaders they were meant to be.

Furthermore, syncretism will have to be investigated; false doctrines and false gospels will have to be understood; moral failures must not be ignored, and denominationalism must be seen for what it is. Africa cannot be swallowed up by these challenges, but must step up and take its rightful place in Christian history. The story of the African church must become a remarkable one; a story of effective and influential church pastors; innovative and resourceful Bible teachers; and uncompromising and capable Christian leaders. Without this reformation, the African church may continue to suffer.

What then are some of the answers to these problems? How can the African church make a lasting impact? What *Christian leadership* theories and models are most effective and relevant for Africa today? These and other similar questions will be discussed in Chapter 3 of this research. Chapter 3 will also examine various African and Western Christian leadership models,

⁷⁴ See a complete listing of theologians in 2.3 of this research

in an effort to establish a more relevant and useful *authentic* leadership model that can be used to evaluate and interpret the leadership of ABC graduates.

CHAPTER 3

CHRISTIAN LEADERSHIP: CURRENT THEORIES AND MODELS IN THE FIELD

3.1 Introduction

The purpose of this chapter is to introduce and analyze several of the most current and recognized Western and African *Christian leadership* theories and models in the field. Since the subject is vast and complex, and has a variety of implications as well as applications, the researcher will be offering an extensive selection of models and theories. The topic of *leadership* as a whole is typically disputed among scholars (Bolden & Kirk 2009:70), there is much debate about what *leadership* should look like, and definitions vary in contexts and environments. Therefore, the researcher will not offer leadership models from *one* leadership theory but will present several models from *five* broad perspectives.

This dissertation will lean heavily on Bolden and Kirk's (2009) *four* leadership theories, which were developed specifically for the African context. They have divided the subject of *leadership* into four broad theories: *essentialist*, *relational*, *constructionist*, and *critical* (Bolden & Kirk 2009:70-71), showing that most of the leadership models can be classified into one or more of these theories. Most of the models represented in this chapter have been selected to exemplify one or more of Bolden and Kirk's (2009) leadership theories.

In addition to these *four* leadership theories, a *fifth* leadership theory -- *authentic leadership* -- will be introduced. Described by Northouse (2010:215), *authentic leadership* is a developing, modern, and highly recognized theory at present. Chapter 4 of this study will use it as the framework for evaluating ABC graduates, in terms of their leadership practices.

3.2 Leadership Theories

Here is an introduction to the *four* theories of leadership (*essentialist, relational, constructionist, and critical, and authentic*) laid out by Bolden and Kirk (2009). This will be followed by Northouse's (2010) *authentic leadership* theory.

3.2.1 Essentialist Theory

Essentialist theory has been one of the earliest and most prominent theories of leadership; arising in the 1960s. This theory of leadership is known for its basic and uncritical approach to evaluating and assessing leaders. Rather than investigating the various elements that may be disrupting or even motivating a particular leader, this theory focuses only on particular *traits* or *characteristics*. It does not consider the various internal, cultural, or environmental factors that may be cultivating those traits. According to Bolden and Kirk (2009:70), this theory assumes that “good leadership is represented as either residing in the personal qualities of the leader, the behaviors they enact and/or the functions they perform.” This theory therefore represents only a superficial understanding of leadership.

3.2.2 Relational Theory

This theory is quite different from the *essentialist* theory in that it recognizes that leadership cannot be defined solely based upon any one particular trait or characteristic. Leadership must be evaluated based upon how relationships are actually formed within specific leadership roles. In other words, *leadership* is best represented by a group of people rather than by one specific individual. Bolden and Kirk (2009:70) described *relational* theory as, “a more inclusive approach to leadership that recognizes the contribution of a wide range of actors as well as contextual and systematic factors in shaping leadership practice.”

3.2.3 Constructionist Theory

According to Bolden and Kirk (2009:71), *constructionist theory* is all about helping people construct “shared meaning” in life, which enables them to “make sense of their predicament” and helps them eventually “reframe their understandings.” In other words, this theory recognizes that

leadership is all about helping people discover what may be holding them back. These hindrances may be emotional, physical, mental, or even spiritual. This theory enables leaders to determine to what extent they are being shaped by their own presuppositions.

3.2.4 Critical Theory

Critical theory is based upon the premise that *effective* leadership is not something that can be measured solely on traits or attributes, but must also take into account the various underlying and peripheral factors that may motivate a particular leader. This theory is interested in finding out the core political, social, and cultural forces inducing these leadership behaviors. In other words, this theory recognizes that there is much more to *leadership* than what can be seen at first glance. For example, a leader may be *humble*. But what is motivating that *humility*? Is the leader using *humility* to manipulate others? Is the *humility* authentic? Bolden and Kirk (2009:70) commented, “critical theories take a more skeptical perspective on leadership by exposing the underlying dynamics of power and politics within organizations.” They also stated, “The primary concern of research from this perspective is how workers can liberate themselves from discourses of control and dependency and how alternative narratives can be surfaced.”

3.2.5 Authentic Theory

Authentic theory has taken a lead within the past decade (Northouse 2010:205). Scholars have welcomed the topics of “authenticity” and “realness,” especially in the wake of the various scandals, failures, and upheavals that have rocked our world in the past decade. People are losing faith in their leaders. They are struggling with overwhelming skepticism, doubt, and uncertainty. They are looking for leaders they can rely upon, confide in, be sure about, and trust.

Walumbwa et al. (2008:94)⁷⁵ define *authentic leadership theory* as,

⁷⁵When speaking of *authentic leadership* theory, according to Northouse (2010:216-217), Walumbwa et al (2008) “conducted a comprehensive review of the literature and interviewed groups of content experts in the field to determine what components constituted authentic leadership and to develop a valid measure of this construct. Their research identified four components: self-awareness, internalized moral perspective, balanced processing, and relational transparency. Together, these four components form the foundation for a theory of authentic leadership.”

...a pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.

3.3 Defining Christian Leadership

It is important at this juncture to also offer several definitions of the term *Christian leadership*, as a way of gaining a more comprehensive outlook on the subject. Due to the vastness and diversity of the subject, a single definition will not suffice. And in an effort to piece together the various thoughts on the subject, this study will offer several definitions from a few prominent scholars in the field⁷⁶, followed by the researcher's own observations. These definitions will help as a way of fleshing-out and amplifying the subject for further investigation. The following definitions alone are very limited in scope and depth. Therefore, various models will be explored later as a way to expand this research as it pertains to the topic. In other words, these models will be representing a wider scope and a broader picture of what *Christian leadership* is all about.

John Stott (2002:11-12) provided this definition of *Christian leadership*:

Leadership is a word shared by Christians and non-Christians alike, but this does not mean that their concept of it is the same. On the contrary, Jesus introduced into the world a new style of servant-leadership. He said: "You know that those who are regarded as rulers of the Gentiles Lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all (Mk 10:42-44).

⁷⁶ The researcher is very aware that there are numerous definitions and perceptions related to "Christian leadership", as well as many other ideas, observations and theories within the field. Stott (2002), Michael (2003) and Sanders (1969) were chosen based upon their diversity and credibility among other scholars in the field.

Stott used Mark 10:42-44 as the basis for his definition of *Christian leadership*. He characterized a leader as one who does not “lord” their powers over the people; one who does not “exercise authority;” and one who is a “slave of all.” This concept of *servant-leadership* is not a new notion, but was first developed and pioneered by Greenleaf⁷⁷ (1977). Freeman (2011:123) also emphasized that “the servant leader is a servant first with the primary imperative to ensure the other’s highest priority needs are being served.” *Servant-leadership* theories⁷⁸ have become increasingly popular in recent years, and proponents of these models have found substantial correlations between the effectiveness of a leader and the postures they are exhibiting. (Freeman 2011:123).

L.J. Michael (2003:153) defined a Christian leader as one who can “demonstrate a balance between personal toughness and pastoral tenderness. He is able to show sensitive compassion to his followers. Compassion might seem to be a weak leadership trait to those secular critics who believe that there is no substitute for tough leadership if one desires to be effective.”

In Michael’s (2003) definition, he used words such as *tender, sensitive, compassionate, and tough*. These are not typical words used when defining *leadership*, at least within secular circles. Michael argued that typically Christian leaders today are either overly tough or overly soft when it comes to leading people. According to Michael, the leader who can find a balance between the two will prove to be the most effective.

Lastly, J.O. Sanders (1969:15) offered this understanding of Christian leadership:

True leadership, is found in giving yourself in service to others, not in coaxing or inducing others to serve you. True service is never without cost. Often it comes with a painful baptism of suffering. But the true spiritual leader is focused on the service he and she can render to God and other people, not on the residuals and perks of high office or holy title.

⁷⁷ The researcher is aware that Greenleaf’s theory comes from a very Western slant, as Creff (2004:1) stated, “Servant leadership, as first developed by Robert Greenleaf (1977) in the 1970s, is viewed in literature by leaders of organizations (Snodgrass, 1993; Spears, 1995; Spears & Lawrence, 2002; Winston, 2002) from a Western perspective.”

⁷⁸ The researcher is aware of other *servant-leadership* theories in the field, such as Russell & Stone’s, 2002 theory; Wong & Page’s, 2003 theory; and Parolini’s, 2004 theory.

Sanders (1969) saw *Christian leadership* as a position requiring much personal and positional sacrifice. He recognized that leaders must not only be willing to lay down their life for their flock, but must expect the pain that goes with that as well. Sanders regarded the position of *leadership* not as one to be merely taken for granted and squandered but as one to be earned through mutual trust and respect.

Based upon Stott's (2002), Michael's (2003) and Sanders's (1969) definitions on the topic, several qualities or traits come to the forefront. Based upon these qualities, a working definition of *Christian leadership* can be suggested: *Christian leadership* is not about self-serving, but about being a servant to all; it is not about titles or positions, but about self-sacrifice and surrender; and it is not about being a dictator or a coward, but about being a compassionate and tender leader who can stand up for what is right.

This research will now focus upon the various *Christian leadership* models that were selected for this project, which will then be used to help furnish a framework necessary for evaluating ABC graduates in regards to the authenticity they are exhibiting as leaders.

3.4 Christian Leadership Models

There is a wide variety of *Christian leadership* models, examples, and patterns in countless books, scholarly magazines, journals, and articles. With that said, and with the desire to establish a relevant model for evaluating ABC graduates in Malawi, it is vital to choose several of the most practical, widely accepted, and culturally relevant theories. This study used the following criteria to make its selection:

1. The scholars come from a variety of cultural and socio-economic backgrounds; geographic and geo-political settings; and theological and academic positions. This ensures a multi-cultural and multi-faceted approach to *Christian leadership*, and ensures a more accurate evaluation of ABC graduates, specifically within the Malawian context.

2. The selected models are based upon Bolden and Kirk's (2009) and Northouse's (2010) leadership theories, as described in the previous section. It is imperative, when conducting research, to use theories and models that have been tested, tried, and proven to be effective.

3. The models cover a broad span of the history of *Christian leadership* history, ranging from the late 1800s to the present. This ensures a mixture of both contemporary and historic theories. It is vital to look to those who have gone before us as we move into the future.

4. Additionally, the models selected will also serve as the basis for developing an *authentic* leadership model that, in turn, will be used to evaluate and interpret the *Christian leadership* practices of ABC graduates.

We will first explore Sander's (1967) model. It consists of seven *traits* of Christian leadership: *discipline, vision, wisdom, decision, courage, humility, and integrity*. Sander's model demonstrates the *essentialist* theory described by Bolden and Kirk (2009).

3.4.1 Sander's (1967) Model

Although Sander's (1967) model is somewhat dated, it is fundamental, historic, and well recognized in the field of *Christian leadership*. The first quality he addresses is *discipline*.

1. Discipline:

Sanders (1967:52-53) argued that *discipline* is all about taking control of the *self*. A leader must be able to overcome laziness, disorganization, and idleness. A leader should always be working while others are sleeping, studying while others are wasting time, and planning while others are settling for the status quo. A leader is also one who wakes up early, sets time aside for exercise, spends time in prayer, and keeps up good eating habits.

Speaking about the man of *discipline*, Sanders (1967:53) states,

He will without reluctance undertake the unpleasant task that others avoid or the hidden duty that others evade because it wins no public applause. As the Spirit fills his life, he learns not to shrink from difficult situations or retreat from hard-edged people. He will kindly and courageously administer rebuke when that is called for, or he will exercise the necessary discipline when the interests for the Lord's work demand it. He will not procrastinate, but will prefer to dispatch with the hardest tasks first.

2. *Vision:*

Those with *vision* are the greatest leaders of our world (Sanders, 1967:55). Sanders spoke about Jesus, and the men he chose to be his disciples; fishermen, tax collectors and zealots – the men who turned the whole world upside down. Jesus was able to see what no one else could see. He was able to know what no one else knew. This is what a man of vision can do.

Furthermore, Sander's (1967:56) argued that a leader with a vision is an optimist, a risk-taker, and an entrepreneur. He has the ability not only to cast a vision, but also to carry it to completion. He inspires others to join his vision; encourages the weak-hearted to endure difficult times; enlightens those who cannot see past tomorrow; and brings clarity to those who are confused.

3. *Wisdom:*

According to Sanders (1967:57), many leaders have knowledge, some have understanding, but few have wisdom. He argues that wisdom is the application and the treatment of knowledge. It is about insight, discernment, and good judgment. The wise leader can advise, be advised, and perceive truth. Wisdom is not just about the accumulation of many facts, but about living a life for God and seeking his wisdom. Sanders (1967:57) stated, "Wisdom involves knowing God and the subtleties of the human heart. More than knowledge, it is the right application of knowledge in moral and spiritual matters, in handling dilemmas, in negotiating complex relationships."

4. *Decision:*

A Christian leader must be decisive. He cannot wallow around in uncertainty and self-doubt. He cannot be impulsive or rash, but must weigh every decision, bringing it before God, and acting

on it with both confidence and certainty. Sanders (1967:58) stated, “Once sure of the will of God, a spiritual leader springs into action, without regard to consequences.” Many leaders struggle to make wise and responsible decisions. They are paralyzed with fear; some lack the self-confidence; many are spiritually immature and others have people-pleasing tendencies. Decisiveness therefore requires *courage, godly wisdom, purpose, and calling*.

5. *Courage:*

According to Sanders (1967:59-61), *courage* is an essential characteristic of a true Christian leader. He argued that it was *courage* that kept the Apostle Paul from growing weary in the face of brutal opposition and persecution. Courage kept Martin Luther from recanting before a bloodthirsty and ferocious assembly. And courage that kept Hezekiah and his army from fleeing a brutal Assyrian army that was pursuing them⁷⁹.

6. *Humility:*

Humility is not often a quality that is highly admired in many secular leadership circles (Sanders, 1967:62). *Humility* is often confused with weakness and inability. Many even associate *humility* with feebleness and helplessness. So what is *humility*, specifically as it relates to *Christian leadership*? Sanders (1967:61) argued that *humility* is all about self-sacrifice. *Humble* leaders do not seek to be honored, but seek to honor others; they do not seek their own glory, but the glory of God. They are gracious, kind and compassionate; and they are not boastful or self-righteous. Mostly, a humble leader is Christ-like.

7. *Integrity:*

Finally, Sanders (1967:62) used the word *integrity* to describe a very important aspect of Christian leadership. He considered *integrity* to be one of the emblems of true leadership. The Oxford Dictionary⁸⁰ defines *integrity* as the “quality of being honest and having strong moral principles.” In other words, integrity is all about holding onto one’s own convictions; it’s about speaking the truth when it hurts; it’s about living a moral life when no one is watching; and it’s about following God when others have turned away.

⁷⁹ 2 Chronicles 32

⁸⁰ <http://oxforddictionaries.com/definition/english/integrity>

In summary, Sanders' (1967) *Christian leadership* model emphasizes seven unique Christian leadership qualities: *discipline, vision, wisdom, decision, courage, humility* and *integrity*. Sanders' approach towards *Christian leadership* does not revolve around rote methods and detached principles but focuses on the heart and character of a leader. Thus, an effective leader in his mind is not just someone that can lead, but someone with reputation, zeal and godliness.

The next model to be explored is Engstrom's (1976) model of *Christian leadership*. His model revolves around nine personal attributes or qualities that are necessary for successful *Christian leadership*. These traits form the backbone of what he considers effective leadership. Although Engstrom's (1976) model is also somewhat dated, it is foundational and widely accepted. It exemplifies the *essentialist* theory described by Bolden and Kirk (2009).

3.4.2 Engstrom's (1976) Model

Although Engstrom set forth nine foundational Christian leadership traits, he also made it clear that the most important trait was *personal integrity*. Without *personal integrity*, all the other traits lose their power. In other words, *personal integrity* is not an option for Christian leaders; it is compulsory, especially for those who want to make a lasting difference (Engstrom 1976:111).

The first of the nine traits is *a desire for achievement*.

1. A Desire for Achievement:

According to Engstrom (1976:111-112), the *desire for achievement* is the fuel which propels a Christian leader. In other words, Christian leaders must be motivated and passionate about what they are doing; if not, they cannot accomplish their intended goals, let alone motivate others to accomplish their own goals. Having the ability to set goals and achieve them is not always easy. Many people have goals and ambitions, yet they lack the drive to accomplish them. Effective Christian leaders, therefore, are not just those who can set goals, but can also follow through with them.

Engstrom (1976:111-112) argued that although it very important to have a *desire for achievement*, especially as a Christian leader, it is far more important to have that desire coupled with a desire for bringing *honor and glory to God*. In other words, if leaders are achieving and striving on their own, without a desire to please God or without the work of the Holy Spirit, they are striving in vain. The leader's highest ambitions therefore must be to glorify God.

2. *Authoritative:*

According to Engstrom (1976:112-113), *authority* is not something that one can attain overnight. Authority must be earned, cultivated, and given. Although someone may attain a *position* of authority, it is also possible at the same time to be ineffective and unproductive within that position. Effective leaders must earn the respect of their followers; demonstrate competence, display godly characteristics; and use their authority for the good of others. If a leader is domineering or difficult to get along with, people will have a hard time following that person. They will feel resentful and indignant, doing their work begrudgingly while paying lip service to such a leader. Engstrom (1976:112) asserted, "Excellence in leadership requires a strong sensitivity to using authority at just the right time. This pays off in a leader's ability to bring about change in a group or a person. When a person can make the proper judgments, he can motivate or act in a certain way at a certain time. It is this ability that constitutes one's authority to manage."

3. *Self-discipline:*

Self-discipline is a crucial attribute of an *effective* Christian leader (Engstrom, 1976:114). The *Webster's Dictionary*⁸¹ defines self-discipline as "correction or regulation of oneself for the sake of improvement." In other words, self-discipline is all about training oneself to carry out a certain task, following through with a particular project, or motivating oneself to accomplish a specific goal. A leader therefore must be a self-starter, an anchor during tough times, and a finisher when the road gets tough.

4. *Creativity:*

⁸¹ <http://www.merriam-webster.com/dictionary/self-discipline>

Leaders must be creative. Without this element in *Christian leadership*, ministries can grow stale and churches can become stagnant. A creative leader is always looking for opportunities to grow and to change, to develop new programs, and to accomplish new goals. Creativity is what propels a leader forward, it's what keeps a ministry afloat, and it's what makes a church relevant. Engstrom (1976:114) states, "Individuals who have indelibly influenced their generation are those who have had vision and the powers of creativity. Initiative is involved. Creative thinking simply means the ability to do original thinking. It is taking imagination and organizing it through self-initiated plans. The creative leader gleans ideas from many sources and integrates them until they become a finished product."

5. *Delegation:*

With the many tasks required for a Christian leader, it is vital to be a *delegator*. According to Engstrom (1976:114-115), delegation requires the sharing of responsibilities while at the same time supporting those to whom those responsibilities are given. Leaders can become overly burdened and overwhelmed if they are carrying the workload alone. Therefore, the art of delegation requires a leader who can both enable and equip others to carry out a certain task in an effective and responsible manner.

6. *Decisiveness:*

If a leader is indecisive, people will have a hard time following. People need to know that their leader is both confident and competent. If people begin to feel that their leader cannot make decisions, they will lose faith in that leader and become hesitant to follow. Christian leaders therefore must have a strong sense of God's will for their life as well as their ministry. A Christian leader has the ability to gather all the facts necessary for a making a decision, while at the same time being able to discern God's will within it (Engstrom 1976:115-116).

7. *Persistence:*

Persistence is what separates an *ordinary* leader from an *excellent* one. Persistence requires patience, diligence, and endurance. Anyone can start a church, a ministry, or a business. It is the one who can carry on during times of crisis, wade through muddy waters, and see things through to the end that is *persistent*. Persistence also requires great *courage*. As Engstrom (1976:117)

states, “Courage is the desire to begin, and persistence is the desire to continue.” In other words, courage will keep a leader bound to their convictions. They will not be crushed beneath the seas of uncertainty. They will make a goal, put forth the effort to reach that goal, and then persevere until that goal is accomplished. This is the true mark of an effective and *persistent* Christian leader.

8. *Balanced life:*

A *balanced life* is another key element for *effective* Christian leadership. Engstrom (1976:118) argued that a leader must be able to keep his priorities straight. A leader must have a life outside of work; take time to rest and relax, and spend quality time with the family. These important areas need to be balanced for a leader to remain healthy and happy. Many leaders neglect them and become burned out and discouraged. Engstrom (1976:118) stated, “A person like this cannot remain successful, because sooner or later life will break down for him. His problem is priorities; it is a matter of basic values being askew. Remember always that your work or ministry or position dare never keep you from your family. If you fail them, you fail your greatest responsibility – and you are a failure in life.”

9. *Faith and prayer:*

According to Engstrom (1976:118), an *effective* Christian leader is one who can both walk by faith and seek God through prayer. Without this regular communion with God, a leader is on his or her own. There is no accountability; no true spiritual formation; no encouragement, and no guidance. Engstrom (1976:118) said it well, “For the Christian leader, faith and prayer are his vital breath because they touch infinite extremes that reach God Himself. Prayer cleanses, and it provides assurance and encouragement for the leader to press on.”

In summary, Engstrom’s (1976) model for *Christian leadership* covered nine very important qualities that are essential for any Christian leader. He argued that a Christian leader must have a *desire for achievement*; he must be *authoritative*, *self-disciplined*, and *creative*; he must be able to *delegate* responsibilities, be *decisive* and *persistent*; he must also have a *well-balanced life* and be a man of *faith* and *prayer*.

Our next focus, Clark's (2000) *Christian leadership* model, compares first-century Graeco-Roman leadership with first-century *Christian leadership*. This model demonstrates the *relational* theory⁸² described by Bolden and Kirk (2009).

3.4.3 Clark's (2000) Model

Andrew Clark (2000) conducted a fascinating study on typical, first-century Graeco-Roman leadership, comparing it to first-century *Christian* leadership, specifically in the life of the Apostle Paul. This analysis brought him to the conclusion that first-century Christian leadership styles did not emulate the typical leadership practices found in the Graeco-Roman world at that time. Although many scholars⁸³ have accused the Apostle Paul of being a prideful and status-driven leader, typical of Graeco-Roman leaders, Clarke argued the contrary. He argued that Paul was not a self-seeking, status-driven leader, but was a self-sacrificing, relational, and Christ-driven leader (Clark, 2000:246-247).

According to Clark (2000: 246-247), Paul was extremely counter-cultural. He did not adopt the practices of the Graeco-Roman leaders. Paul's ultimate example of leadership was that of Christ, who took on the form of a servant. Paul made it clear to his followers that the example of leadership was not to be found from observing the Graeco-Roman world but by observing Christ.

Clark (2000:35-58) explained that leadership positions in the Graeco-Roman world were often filled with people who had money, influence, and power. He also explained that leadership roles occupied many levels of Graeco-Roman culture such as cities, colonies, voluntary associations, family households, and Jewish communities. The typical leaders of that day were put into positions not because of their wisdom or their passion to improve society, but often because of their social status or wealth. These leaders were typically domineering and authoritarian, serving themselves rather than others. Clark (2000:58) stated, "It has become apparent that significant personal wealth, demonstrated through patronage, was a necessary prerequisite for civic leadership. Such leadership had a strong component of self-interest where reputation, both in the

⁸² The researcher must also mention that there hints of *constructionist* and *critical* perspectives in Paul's approach to leadership as well.

⁸³ See Clark (2000:210) for a full listing of these scholars.

present and in perpetuity, was a guiding principle.” Paul was trying to counter this kind of leadership.

The leadership style in Graeco-Roman culture was both religious and secular in nature. You could not separate the two. A leader in Graeco-Roman culture had to deal with both political and religious issues. These leaders acted as both politician and priest. “The religious was inseparable from the secular, and social status was the ubiquitous measure of all personal relationships and interactions” (Clark 2000:7). In modern cultures, however, politics and religion are usually separated. Most leadership positions today are either religious or political, but not both.

Regarding the leadership role in the typical Graeco-Roman home, Clark (2000:79) explained that fathers had a very important role to play. Fathers assumed much freedom to be very domineering and authoritative (Clark, 2000:87). A father had total control over his family in such a powerful way that if a member of his household was disobedient in any way, the father had legal rights to carry out any punishment he saw fit. “In principle of law, therefore, the Graeco-Roman family was predominantly patriarchal. Wife, children, slaves were all under the authority of the *paterfamilias* (father), who had legal control over them, including, in theory, the power of life or death over them” (Clark 2000:87).

Clark pointed out that Paul uses the title “father,” when referring to the relationship he had with his churches. Many scholars⁸⁴ have argued that this is evidence that Paul was in fact domineering and was trying to play the father figure, as exemplified by Graeco-Roman fathers. Clark disagreed with this and made it clear that although Paul did consider himself a father figure, he did not pattern it after typical Graeco-Roman fathers. Paul patterned his life around Christ, who was the ultimate father figure. Clark pointed out that Paul not only described himself as a father, but also as a brother, a fellow worker, and a servant, which was not typical language used by Graeco-Roman fathers (Clark, 2000:218-223).

⁸⁴ See Clark (2000:10) for a complete listing of these scholars.

Clark (2000:246-247) made it very clear that Paul was very different than the typical Graeco-Roman leader of his time. Some scholars⁸⁵ have accused Paul of being prideful, status-driven, domineering, and jealous. The author makes it clear that none of these accusations have merit.

In Romans 1:1, we see Paul giving himself the title of “apostle.” Many scholars⁸⁶ have argued that Paul is again trying to make a name for himself. Clark counters this argument by listing many verses from Paul’s letters that show that Paul did not think of himself too highly and was not trying to flaunt his credentials as an apostle. He humbly accepted the apostolic title given to him by Jesus. Clark (2000:246) stated, “Apostleship is regarded as a ministry of weakness, rather than status”.

According to Clark (2000:4), when interpreting the Bible, we must first look at the context in which the early church lived and the many factors that influenced the people at that time. This will help us better understand the writers of the Bible and the situations in which they wrote. Paul was a master at confronting issues in his culture that did not line up with the gospel. He did not conform to the popular trends of his time, but was Spirit-filled enough to lead his people in a way that was Christ-centered.

In summary, Clark (2000:209-247) has made a clear distinction between *Paul’s leadership style*⁸⁷ and that of the Graeco-Roman world. Paul was a humble man who was not trying to promote his own agenda, but was always pointing people towards Christ. He was not self-seeking nor was he deceitful. Paul was the opposite of what the typical Graeco-Roman leader was like. He was not a great speaker, nor was he physically impressive. But in the midst of being so different from the typical leader of his time, Paul was able to turn the world upside down. God had given Paul the wisdom to know what true leadership was. He was looking to Jesus, who was the ultimate example of a leader. Jesus served, loved, and encouraged his followers. So, we to as

⁸⁵ See Clark (2000:210).

⁸⁶ See Clark (2000:210).

⁸⁷It is important to note, that since the words “leader” or “leadership” are not common Biblical terms, Paul refers to a variety of other words to represent these concepts, which would be familiar to a First Century (Christian) audience. A leader within that context was considered (from Paul’s writings) a person of “authority”, one who is a “father”, a “model”, an “apostle” or a “servant” (Clark 2000:210-233).

Christians need to adopt this servant-type of leadership. It is the kind of leadership that transcends all time and all cultures.

The next model to be explored for this research is Whittington, et al.'s. (2005) model of Christian leadership. Their model also demonstrates the *relational* theory described by Bolden and Kirk (2009).

3.4.4 Whittington, Pitts, Kageler, and Goodwin's (2005) model

Whittington et al. (2005) based their model for *Christian leadership* on the life of the Apostle Paul and the *relationship* he had with the Thessalonian church. According to Whittington et al. (2005:3-5), the life of Paul served as a great example of what it means to be an *effective* Christian leader within a community of believers. He was not only a humble, loving, and kind man, but an effective, influential, and triumphant leader as well. As Whittington et al. (2005:3) stated, "Paul was perhaps the greatest Christian missionary and theologian who ever lived." For this model, Whittington et al. (2005:7-15) describes ten specific attributes from the life of Paul that demonstrated his relational and authentic leadership style.

1. *Worthy of imitation (1 Thess. 1:6)*: The life of the Apostle Paul was *worthy of imitation*. Paul encourages many of his churches to *imitate* and to *emulate* himself (i.e. 1 Cor. 11:1; Phil. 4:9; and 2 Thes. 3:9). Paul was not being prideful in saying this. He was not suggesting a model after himself. He was *imitating* and *emulating* Christ, not so others would end up like Paul but that they might end up like Christ. Similarly, Christian leaders today must also be people (1) whom others look up to, (2) whom others want to emulate, (3) and whom others would want to become.

2. *Boldness amid opposition (1 Thess. 2:2)*: Paul was undoubtedly a bold Christian leader. He was always willing to speak the truth no matter what the cost. Many times, he was beaten, stoned, or persecuted because of his great boldness. He was not as concerned about his own physical wellbeing as much as he was concerned about the spiritual welfare of others. He paid a high price for his boldness and his unwavering faith.

Paul states in 2 Corinthians 11:23-27,

I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.

3. *Pure motive (1 Thess. 2:3-6)*: The third *Christian leadership* trait seen from the life of Paul is *pure motive*. Many Christian leaders today have ulterior or false motives in ministry. They can preach, teach, motivate, rebuke, love, and even encourage others with these false motives. It is very difficult to know the true motives of a heart, for only God knows. What we can see on the outside is not always a true indicator of what is actually taking place on the inside. Sadly, a person can still carry out very wonderful and kind deeds, while the same time having a very wicked and selfish heart.

Anytime Paul was accused of having false motives⁸⁸ or of deceiving others⁸⁹, he thoroughly defended himself. He explained that he was answerable only to God. He made clear that his heart was always in the right place and that his true intentions were always for the good of others and for God. As Christian leaders, we must also be perceptive and aware of own intentions and the motivations of others. We must recognize that true and lasting fruit can only come from a heart that is intent on pleasing God and becoming more like Christ.

4. *Influence without asserting authority (1 Thess. 2:7)*: Paul was always careful not to come across as demanding or authoritative. He made great efforts to take care of his own needs and not

⁸⁸See 1 Thessalonians 2:3-6

⁸⁹ See 1 Thessalonians 2:4

to burden his churches, not because he had not gained the right but so he might gain their trust and demonstrate his true intentions without any hindrance. Wittington et al. (2005:11) asserted,

Paul worked night and day so as not to be a burden. He lived on what he earned as a tentmaker and the offerings from the Philippians. By earning his own way, Paul further demonstrated the purity of his motives which, in turn, gave him a platform for influence that did not rely on the authority of his title or position.

5. *Affectionate and emotional (1 Thess. 2:7-8)*: Paul was both *affectionate* and *emotional* in his relationships, especially with his churches⁹⁰. According to Whittington et al., this is one of the most important aspects of a leader. People desire their leaders to be open and honest; caring and compassionate; identifying with others; embracing the hurting; encouraging the downcast; and empathizing with the broken.

6. *Vulnerable and transparent (1 Thess. 2:8)*: It is common for leaders today to struggle with this aspect of *Christian leadership*. To be *vulnerable* and *transparent* requires one to be open and honest with their life. They must be willing to share their inner fears, worries, and struggles. This is not easy for many leaders who have otherwise isolated themselves and put up walls around their lives. Paul was not this way. He was a leader who chose to live his life in public view. He was not trying to hide anything and was always willing to point out his own flaws.

7. *Authentic and sincere (1 Thess. 2:10-12)*: *Authenticity* and *sincerity* are two very important aspects of *Christian leadership*. Wittington et al. (2005:12) stated,

Paul used three adverbs to indicate the authenticity and sincerity of his conduct and motives — devoutly, uprightly, and blamelessly. His inner convictions led to holy and devout behavior. With reference to God's high standards, his, Silvanus (Silas) and Timothy's behaviors were upright and righteous. Thus, they measured up to God's expectations and requirements. Their conduct was blameless and irreproachable, able to stand the scrutiny of critics.

⁹⁰ See 1 Thes. 2:7-8; 2 Cor. 11:11 and Gal. 4:19

8. *Active, not passive (1 Thess. 11-12)*: Paul was definitely not a *passive* leader. He was very *active*, to say the least. He spent a lot of his time with the people; invested in their lives, and loved them as his own. He confronted their sins, rebuked their ungodly behaviors, and helped them get back on track. Christian leaders today also must be willing to do much more than preach a sermon every now and then, or show up at weddings and funerals from time to time. They must be active in the lives of people; and they must be willing to get their hands a little dirty in the process.

9. *Follower-centered, not self-centered (1 Thess. 2:12)*: Paul was always building up leaders around him. He knew that in order for Christianity to spread, leaders must be cultivated and developed. He was not *self-centered* and did not build up his ministry around himself. He knew that when he was to die his ministry would continue. He knew there would be others who would step up and take his place. This type of follower-centered ministry is vital. Too many leaders today are not developing others for ministry. They do not delegate and train others because they want to maintain their power and control over people. Hawkins (2012:60) described this type of leadership, “Some seem to think delegation means to dictate, so they bark orders and attempt to keep those around them under their thumbs. They always insist on everything being done their way. Those who lead by dictating squelch innovation and creativity among their team.”

10. *Changed lives: the real measure of leader effectiveness (1 Thess. 1:6-7)*: As the heading suggests, the real measure of an effective leader comes from the evidence of *changed lives*. We can speak about theory and practice all day long, but without real change in the lives of people, our knowledge and understanding is useless. Paul was this type of leader. He made true and lasting changes in the lives of people, which was real evidence of his effectiveness. After Paul died, Christianity continued to spread. Churches were planted, people were converted, and lives were changed. Christian leaders today should not measure their effectiveness based on how many people are coming to their churches or how many sermons they can preach in a year, but on the evidence of changed lives.

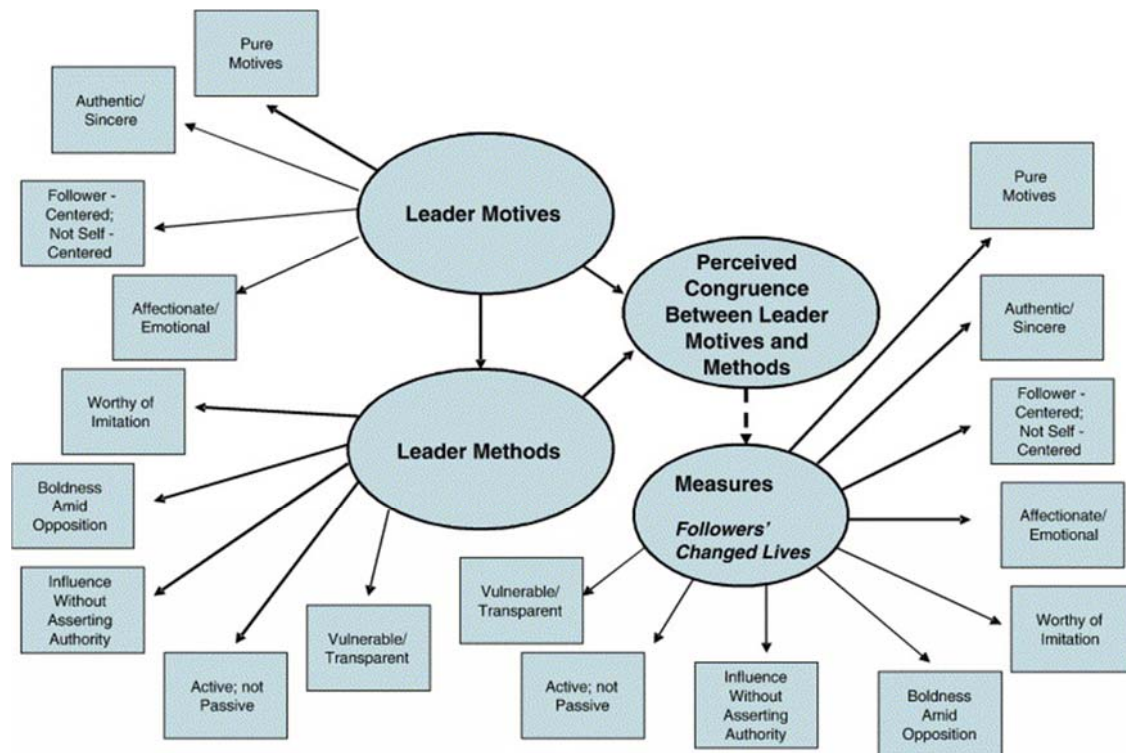


Figure 3.1 Whittington et al.'s (2005) Christian Leadership Model

In summary, Whittington et al.'s (2005) model reveals a pattern for *Christian leadership* that revolves around relationships that Paul was able to foster throughout his apostolic career. Paul demonstrated through his life an example of a Christian leader. According to Whittington et al. (2005:7-15), he exemplified a life *worthy of imitation*, a heart *pure in motive*, an *authenticity* in ministry and a *boldness amidst opposition*. He displayed *activeness* not *passiveness*, *vulnerability* and *transparency*, and *influence without asserting authority*. These traits represent a powerful model for *Christian leadership*.

This research next explores Bekker's (2006) model of *Christian leadership*, which demonstrates the *relational* theory described by Bolden and Kirk (2009).

3.4.5 Bekker's (2006) Model

Bekker's (2006) model for *Christian leadership* comes from a well-known hymn found in Philippians 2:5-11⁹¹.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death— even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

According to Bekker (2006:1-3), this hymn demonstrates a Christological example of *servant leadership* (see Fig. 3 below). This hymn calls upon its readers to mimic and mirror Christ, both in thought and action. This call to imitate Christ's servant-like characteristics and qualities was and continues to be a very counter-cultural ideology. To become a servant or a slave in the first century was considered by most to be very shameful and dishonorable. His readers would have had a difficult time accepting this concept.

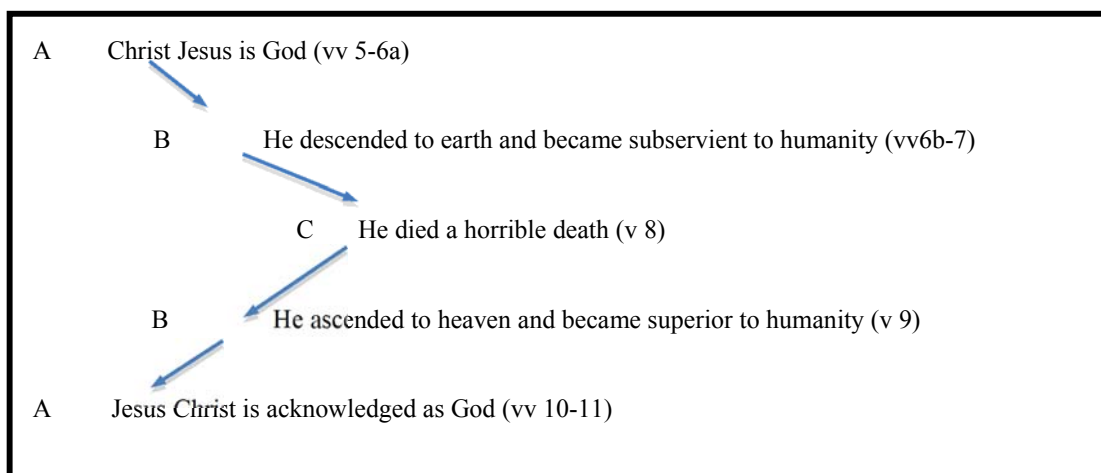


Figure 3.2: The Chiastic Structure of the Philippians Hymn

⁹¹NRSV Bible

Bekker (2006) divides the Philippians hymn into five distinct parts, each emphasizing a different aspect of *Christian leadership*. These five parts therefore become the backbone of Bekker’s *Christian leadership* model (see Table 1 below): 1. *Kenosis*; 2. *Servant Posturing*; 3. *Embracing Humanity*; 4. *Humility*; and 5. *Obedience*:

Table 3.1: Deliberate Actions of Status and Role Reversal in the Philippians Hymn

KENOSIS	SERVANT POSTURING	EMBRACING HUMANITY	HUMILITY	OBEDIENCE
“ <i>but emptied himself</i> ” (2:7)	“ <i>taking the form of a slave</i> ” (2:7)	“ <i>being born in human likeness. And being found in human form</i> ” (2:7)	“ <i>he humbled himself</i> ” (2:8)	“ <i>and became obedient to the point of death even death on a cross</i> ” (2:8)

3.4.5.1 Kenosis (“But emptied Himself”)

According to Bekker (2006:10), *kenosis*, or the *emptying of Jesus*, was a deliberate and voluntary *act of powerlessness*. He argued, that in the event of becoming a human, Jesus did not actually *lose* his divinity, but only gave up his *right* to it; setting it aside. He was always 100% divine, while still being 100% man. This *Kenosis* was a temporary relinquishment of divine power, position, and supremacy. Jesus came from a *place of privilege* and went to a *place of humility*.

Bekker argued that leaders in this world are given a very special “place of privilege” (Bekker 2006:9). Either they can squander that privilege or they can make the most out of it. They can either become *self-centered*, by lording that position over others, or they can simply *empty themselves*, by serving others in a Christ-like manner. According to Bekker’s argument, Jesus was not seeking to become a *somebody*, he was already a *somebody*, who became a *nobody*.

3.4.5.2 Servant Posturing (“taking the form of a slave”)

Christians from first century Philippi, whom Paul was writing, were living in a very affluent and status-driven society. The Philippians would have considered the idea of living like a slave or servant to be extremely shameful, disgraceful and appalling. For someone to actually choose a life of poverty, shame, humiliation, and dishonor would have been *unthinkable*. These Philippian Christians would have been truly challenged by Paul's address, to "take the form of a slave." This would have meant self-sacrifice and an end to self-posturing. It would have meant becoming a servant to all (Bekker 2006:10-11). If Jesus was willing to go to the lowest place possible (earth), after coming from the highest position imaginable (heaven), Christians therefore have no excuse but to lay down their pride. Christian leaders must be willing not only to lay down their lives for others but to consider others greater than themselves. If one truly wants to be a Christ-follower, this was the way.

What then should *servant posturing* actually look like in our 21st century world? What does it actually mean to become a *slave* in this life? Bekker (2006:11) indicated that *Christian leaders* today are not actually called to become *slaves*, as the world would define it, but rather are called to *take on the form* of a slave, as Jesus did. This means having the *attitude* and the *mentality* of a slave. It does not necessarily require one to actually quit or resign from their current occupation or life situation, for even the richest and the most powerful person could still have a servant's heart without ever having to leave or deny their place of influence. *Servant posturing* then does not require a change of one's political or social position, but requires a change of one's spiritual or mental position. It is something that stems only from the heart and the mind of an authentic Christian leader.

3.4.5.3 Embracing Humanity ("being born in human likeness")

The third characteristic of Bekker's *Christian leadership* model revolves around "*embracing humanity*" (Bekker 2006:12). Jesus demonstrated this through his *incarnation*, "being born of human likeness". The word *incarnation* comes from the Latin word *incarnare*, which means *to make flesh*.⁹² The *incarnation* then refers to the fact that Jesus became God in human flesh. In other words, God became a man (Bekker 2006:12-13). The *incarnation* is a fundamental doctrine

⁹² Definition of *incarnation* was borrowed from (Grudem 1994:543)

when it comes to the Christian faith. John 1:14 says, “The Word became flesh and made his dwelling among us.” That God became a man tells us that God is very interested in the welfare of humanity. He is not a distant God, as the deist may suggest, but a God who lives among us; a personal, loving and caring God. What better example could be used when it comes to *Christian leadership*?

The following six statements of Bekker (2012:13) are *Christian leadership* principles drawn from the *incarnation* of Christ. These principles serve as foundational components to Bekker’s (2006) *Christian leadership* model.

1. “*We start with people where they are, embedded in their culture, and this frequently requires downward mobility on our part*” (Bekker 2006:13). This statement infers that Jesus did not come as a full-grown man, as a professional, or even as a ruler. He was born into a humble family as a baby, during a very challenging time for the Jewish people. His birth was not accompanied by large celebrations or parades, but was witnessed only by a few humble shepherds, some distant astrologers, and a few hungry animals.

2. “*We approach them as learners, as children, anxious to see the world from their perspective*” (Bekker 2006:13). Jesus was a learner of his culture. He learned the language, played with the children, learned the norms, and even participated in the festivals, traditions, and rituals of his culture. He was humble enough to learn from those who, compared with himself, knew nothing about God. Jesus was not a *know-it-all*. He did not elevate himself above his culture, although he could have and had the right to do so. Instead, he made himself *nothing* for the sake of his calling. Although Jesus knew more about God than his peers, teachers, and elders, he did not flaunt his knowledge. Jesus was not bent on proving everyone wrong, but was motivated to hear what other people had to say, even if what they said was not always correct.

3. “*To be incarnational means we will be very vulnerable; our defenses will have to go*” (Bekker 2006:13). Jesus used the *cultural language* of his people. He made use of parables and illustrations that were a part of everyday Jewish life. For example, first century Palestinians would have identified with Jesus when he told parables about fishermen, farmers, wineskins,

weeds, soil, and salt. He was able to contextualize his message by using stories, examples, and parables that were familiar to his audiences.

4. “*We must lay aside our own cultural ethnocentrism, our positions of prestige and power*” (Bekker 2006:13). Jesus spent a lot of his time with the *weak* and the *lowly*. He was not a status driven individual. He did not care whom he was associating with, as long as he was doing the Father’s will. Jesus made no distinction between the rich and the poor; the oppressed and the powerful. He came for only one purpose, and that was to bring the *gospel* (good news) to all people. He did not judge anyone based on the role that they played in society. He was only concerned about their hearts toward God.

5. “*We take their culture seriously, for this is the context in which life has meaning for them*” (Bekker 2006:13). Jesus contextualized his message in different ways for different audiences. He did not speak to every group of people in the same way. For example, when Jesus was with the masses, he contextualized his message to them. We see this in Matthew 13:1-10, when Jesus spoke to a large crowd alongside the lakeshore and used illustrations that would have made sense to that farming community.

Second, when Jesus spoke to the Pharisees, he contextualized his message to them. Matthew 12:38-45 reported that when the Pharisees were demanded a *sign* from Jesus he rebuked them instead of giving them the miracle they wanted. Jesus knew their hearts.

Third, when Jesus spoke to the Romans, he contextualized his message to them as well. John 18:34-37 describes a discussion Jesus had with Pilate about what it meant to be a *king*. Being that Pilate was both a king and Roman, he would have understood what Jesus was trying to say.

Fourth, when Jesus was with his disciples, he contextualized his message to them too. This can be seen in John 13:18-21, when Jesus predicted his own betrayal. Jesus would not have discussed the issue with a large crowd, or with the Pharisees, or with anyone else. He spoke about only with his disciples because it related only to them.

6. “We make every effort to identify with people where they are, by living among them, loving them, and learning from them” (Bekker 2006:13). Jesus was not *confined* or *limited* to his own culture. Although he was living within a unique and specific culture, he was not bound to it. Inasmuch as Jesus was very sensitive to that culture, and spoke in ways that made a lot of sense to that culture, he still at times broke the rules of that culture. Jesus knew that some of the things he had to say would offend certain people, but that did not stop him. He was more interested in doing his Fathers’ *will* than pleasing people.

3.4.5.4 Humility (“He humbled Himself”)

The fourth characteristic of Bekker’s (2006:13-14) *Christian leadership* model is *humility*. There is no doubt that Jesus was a humble man. He came as an infant and grew as a child. He was a slave and a servant to all. He chose vulnerability and allowed mockery. He faced the cross and accepted humiliation and shame. These are not the actions of the proud, but are choices of the humble. McLeod (2001:325) asserted to this in Bekker (2006:13) by stating, “The humility of Christ is here linked with His appearance as a slave/man and His obedience unto death. When people saw Him, they saw “*ordinariness, nothing to distinguish Him physically, just ordinariness, poverty, frailty, unpopularity and human rejection.*” This call to humility is the call to not only identify with humanity and servant posturing but to the voluntary rejection of symbols and systems of power, prestige, and privilege.”

3.4.5.5 Obedience (“and became obedient”)

The last characteristic of Bekker’s (2006:14) *Christian leadership* model is *obedience*. Jesus became “obedient to the point of death— even death on a cross.” He chose the greater good of others before his own – a brutal death – and a place of shame over a place of honor. He placed his own wants and desires aside – to carry out the greatest act of love imaginable.

Bekker (2006:14) stated,

The ethical application is clear; obedience and commitment to this alternative view of social order and reality might bring dishonor in Roman Philippi, but great honor in Christ and therefore in ultimate reality. This call to obedience for the “*sake of others, not insisting on one’s own position or promotion*”

Peterson (2004:180) noted that this concept carries within it an ethical demand to the early Christians in Philippi to abandon the social games of honor and shame and to follow a new way of humane mutuality and humility set forth by the example of Christ.

In summary, Bekker’s (2006) *Christian leadership* model, constructed from the Philippian hymn, demonstrated a Christological example characterizing five specific leadership traits. As Bekker (2006:3-4) noted, these are not traits one would normally expect from the most powerful and influential man of all time. Christ modeled for his followers a counter-cultural leadership style in a manner that was not forceful or coerced. He came as a servant of humanity, humble and compassionate. This type of leadership changed not only the lives of a few disciples within the first century, but has continued to change the lives of many throughout centuries.

The next model to be explored is Kretzschmar’s (2002, 2007) *Christian leadership* model. Her model revolves around five aspects of *conversion* and demonstrates the *constructionist* theory described by Bolden and Kirk (2009).

3.4.6 Kretzschmar’s (2002, 2007) Model

Kretzschmar’s (2007, 2002) model of *Christian leadership* focused on a basic and important aspect of spiritual formation: *character development*. She believes that *character development*, or *moral transformation*, is one of the most vital components to becoming an effective and influential Christian leader. Kretzschmar asserted that *Christian leadership* is not as much about the *doing* or the *knowing* as much as it is about the *being*. What we *know* or even what we *do* does not necessarily define us or even qualify us as *spiritual leaders*, but it is rather *who we are* that makes us something significant.

The main thrust of Kretzschmar's approach to *Christian leadership* revolved around the idea of developing and cultivating morally and spiritually mature leaders. She argued that when *moral character* is developed in a leader, *moral actions* will naturally spring forth. From Kretzschmar's (2002:53) point of view, many churches today are placing far too much emphasis on the outward performance of the Christian life rather than emphasizing the most *critical* inward aspects. As a result, they are neglecting where morality lays: the heart. They are dealing with *spiritual formation* in a backwards manner. They think if people can work hard enough to change their *outward* behavior, then their *inward* life will change as a result; rather than first working hard on their *inward* life, so that their *outward* behavior will change. Kretzschmar (2002:53) stated,

However, all too often the church expects its members to make moral decisions and behave in a moral way without giving sufficient attention to the prior moral and spiritual formation of their leaders. No wonder that moral excellence and moral courage are in short supply in our churches and on our continent.

The Pharisees in Jesus day were like this. They worked very hard to look good on the outside, but on the inside they were wasting away. Their white robes, smooth prayers, and generous offerings did not make them righteous before God. He knew their hearts. Jesus spoke harshly to them. "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean."⁹³

Kretzschmar's (2007:18) model speaks of a *conversion of character-- a process of turning away from sin*⁹⁴. She stated, a leader must first seek this "conversion of the [1] *mind*, [2] *heart*, [3] *will*, [4] *relationships* and [5] *actions*."⁹⁵ This is the moral framework she believes necessary for effective and influential *Christian leadership* to exist. These five aspects of *conversion* are described below:

3.4.6.1 A Conversion of the Mind

⁹³ See Matthew 23:27

⁹⁴ Kretzschmar (2007:28)

⁹⁵ Italics and numbering mine

According to Kretzschmar (2007:31), the *mind* is like the steering wheel of the soul. In other words, it is our *minds*, our thoughts, and our meditations that often dictate our actions. The *mind* can cause a person to run away from God, to be closed off to moral change, and to ignore the wisdom of others. This becomes an issue of *pride*. To abandon pride, people must be willing to first accept that they don't have all the answers to life, admit their great need for God, and acknowledge their need for a renewal and a transformation of the mind. Leaders must first become intellectually aware of their own weaknesses, struggles, and imperfections before they can try changing their own behaviors. Therefore, *self-awareness* is the most important aspect of this *conversion of the mind*. Kretzschmar (2007:31) asserted, "Thus, the signs of the formation of a moral intellect in a leader are the abandoning of pride, rethinking one's moral framework (which involves reflection on study and experience in prayer and community), the development of prudence, conscience, wisdom, integrity and a commitment to further the common good of society."

Coming to grips with our own limitations and our own immorality drives us to the feet of Jesus and causes us to cry out to God for help. Jesus understood that people have a very difficult time perceiving their own weaknesses and imperfections and often do not turn to God for help. When speaking to such people, Jesus said, "It is not the healthy who need a doctor, but the sick...for I have not come to call the righteous, but sinners."⁹⁶ It is only those who realize that they are sick who will actually turn to the Doctor -- God-- for help. The sad reality is that every person in this world is actually *sick* and needs the Doctor, but many unfortunately refuse to see it. This *conversion of the mind* is needed for people to comprehend the full measure of their own sickness.

3.4.6.2 A Conversion of the Heart

The second *conversion* Kretzschmar speaks about in her model for *Christian leadership* is the *conversion of the heart*. She believes this plays a vital role in moral transformation. Without *heart*, a person will only serve God out of averse or loathsome obedience. Following God was not meant to be a robotic, cognitive experience, but a heart-felt, desirable one. Without this heart,

⁹⁶Matthew 9:12

one will merely go through the motions and serve God out of blind obedience. God does not desire this type of compliance from his followers. Matthew 15:8 states, “These people honor me with their lips, but their hearts are far from me.”

Sadly, the *heart* is swayed and enticed by the temptations and lures of this world. The *heart* is pulled away and seduced by greed, lust, and pride. And the *heart* is distracted and preoccupied with the vain pleasures and attractions of this world. The heart is never fully satisfied until it has recognized where true and lasting satisfaction comes from. It is no wonder that a *conversion of the heart* is the most necessary and important component to moral and spiritual transformation.

3.4.6.3 A Conversion of the Will

Kretzschmar’s third component to developing moral character is the *conversion of the will*. She stated (2007:33),

The strength of the human will is enormous. A concerted human will can conquer mountains (Edmund Hillary and Tenzing Norgay), survive years of unjust imprisonment (Nelson Mandela), or perpetuate brutal, disastrous civil wars (Charles Taylor in Liberia and Sierra Leone). Without a redeemed or converted human will, which is surrendered to God's will and purposes, the quality of Christian leadership will be insubstantial and shallow. It may even perpetuate injustice or acquiesce in the face of injustice.

The human *will* is very powerful and it fights and battles to remain in control. The *will* must be *converted and transformed*, because it takes this *will* to submit to God, to be loved by God, and to be accountable to God. These things cannot be forced or coerced.

3.4.6.4 A Conversion of Relationships

The fourth component to moral transformation, the *conversion of relationships*, revolves around the principle of immersing oneself into the lives of others. It is no question that people need

people. And leaders also need people; people who will hold them accountable, who will share their desires and passions, and who will encourage them toward spiritual formation. As Proverbs 27:17 says, “As iron sharpens iron, so one man sharpens another.” *Coming together* happens in various ways, such as church groups, cell groups, and one-on-one. What is most important is that one develops positive and meaningful relationships with others as a means of sharing personal victories, struggles, ideas, and encouragement. Without this interaction, one will become an *island* in life and never experience the life-transforming power of *relationships*.

3.4.6.5 A Conversion of Action

Fifth, Kretzschmar (2007:35) speaks about the *conversion of action*. The *conversion of action* depends largely on the conversion of the mind, heart, will, and relationships. Our *actions* stem forth from these. It is through our *actions* that we can display true *moral transformation*. As Kretzschmar (2007:35) stated, “The conversion of the hands is the final test of whether moral formation has occurred. It is not enough to reflect on life or leadership or even relationships, leaders need to evaluate how they act and live. Ultimately it is in doing that we learn. As Jesus put it, “by their fruits you will know them” (Matthew 7:16; 20).”

In summary, Kretzschmar (2007,2002) conveyed that Christian leaders have a unique opportunity in the lives of people. They have the opportunity to use their power and authority either for the benefit of the people or for themselves. Having the ability to influence people in a positive manner is a true gift. This cannot be done through brute force or coercion, but only through love and trust.

The proper execution of one’s *authority* and *power* is vital. There are those who enjoy lording over people. They manipulate and control. They do not relinquish any of their powers to anyone and they refuse to be held accountable. Others use their authority and power to love and to serve people. They win their respect. They gladly delegate and empower others to do God’s work. They are not power hungry and they do not rule with an iron fist. They are spiritual guides, people of influence, and agents of change. These are the type of leaders we need in our world

today. They are leaders who will use their *power* and *authority* in a responsible and Christ-like manner (Kretzschmar 2007, 2002).

The next model to be explored is the *Kairos Document* Model. The model revolves around four aspects of *Christian leadership* and speaks of church involvement. It demonstrates the *critical* theory described by Bolden and Kirk (2009).

3.4.7 The *Kairos Document* Model

The *Kairos Document*⁹⁷, which was constructed in 1985 by a variety of South African Christians/theologians⁹⁸, was written as a challenge to the church to deal with the crisis of apartheid⁹⁹ and social injustice in both a biblical and theological manner. The document encourages churches to reevaluate and critique their current models of leadership and theology. It urges activities to resolve the conflicts taking place within South Africa (*The Kairos Document*, 1985:1). The *Kairos Document* is a prime example of both *liberation theology*¹⁰⁰ and *Black theology*¹⁰¹, which emphasize the eradication of economic, racial, social, and political oppression by mobilizing Christians who will take a stand against oppressors.

⁹⁷ According to the Kairos document (1985:1) preface: “The KAIROS document is a Christian, biblical and theological comment on the political crisis in South Africa today. It is an attempt by concerned Christians in South Africa to reflect on the situation of death in our country. It is a critique of the current theological models that determine the type of activities the Church engages in to try to resolve the problems of the country. It is an attempt to develop, out of this perplexing situation, an alternative biblical and theological model that will in turn lead to forms of activity that will make a real difference to the future of our country.”

⁹⁸ According to the Kairos Document (1985:2), there “where more than thirty people, consisting of theologians, ordinary Christians (lay theologians) and some Church leaders.”

⁹⁹ According to the Kairos Document (1985:18), “Apartheid is a system whereby a minority regime elected by one small section of the population is given an explicit mandate to govern in the interests of, and for the benefit of, the white community. Such a mandate or policy is by definition hostile to the common good of all the people. In fact because it tries to rule in the exclusive interests of whites and not in the interests of all, it ends up ruling in a way that is not even in the interests of those same whites. It becomes an enemy of all the people. A totalitarian regime. A reign of terror.”

¹⁰⁰ The definition of *liberation theology*, according to Cone (2010:1), “is a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ. This means that its sole reason for existence is to put into ordered speech the meaning of God’s activity in the world, so that the community of the oppressed will recognize that its inner thrust for liberation is not only consistent with the gospel but is the gospel of Jesus Christ.”

¹⁰¹ The definition of *black theology*, according to Cone (2010:4), is “basically a theology of the white oppressor, giving religious sanction to the genocide of Amerindians and the enslavement of Africans. From the very beginning to the present day, American white theological thought has been “patriotic,” either by defining the theological task independently of black suffering (the liberal northern approach) or by defining Christianity as compatible with white racism (the conservative southern approach). In both cases theology becomes a servant of the state, and that can only mean death to blacks.”

The *Kairos Document* was chosen as a model for this research because 1) it represents a vital leadership framework, specifically pertaining to the African context; 2) it is a key demonstration of Bolden and Kirk's (2009:70-71) *critical* theory of leadership; and 3) it has been widely endorsed by a variety of theologians as well as denominations throughout the world.

The *Kairos Document* consists of five chapters. Chapter 1 unveils the current theological, social, and political situation in South Africa; Chapter two presents a theological critique of the state; Chapter 3 offers a theological critique of the church; Chapter 4 calls for a new *prophetic theology* of the church; and Chapter 5 calls for an immediate church action plan.

Within these five chapters, there is a distinct calling for a much needed *state critique; church analysis; church reformation; and church action*. These four areas specifically serve as the most prominent *Christian leadership* elements within the *Kairos Document*, and will be very helpful for establishing a *critical* leadership model described by Bolden and Kirk (2009:70-71).

Therefore, these four principles or mandates will serve as the basis for the following *Christian leadership* model.

State critique:

The term *State*, specifically within the *Kairos Document*, refers to the "Apartheid State." The *Kairos Document* (1985:3) states, "The South African apartheid State has a theology of its own and we have chosen to call it 'State Theology.' 'State Theology' is simply the theological justification of the status quo with its racism, capitalism and totalitarianism. It blesses injustice, canonizes the will of the powerful and reduces the poor to passivity, obedience and apathy."

This statement reveals, that according to a *liberation* or *black theological* perspective, it is imperative for any church to properly analyze, critique and interpret what is actually taking place within its own State, either good or bad. In other words, a church must be able to first know what enemies they are up against before they can create a plan to defeat them. *Christian leadership* therefore requires godly insight and incredible wisdom so that the church can properly critique their own state from both a biblical and theological perspective. Otherwise, the state, rather than

the church, will dictate what is fair or what is right for the people. This secular form of leadership will only lead to the downfall of the church and even the state itself (*The Kairos Document*, 1985:3-7).

Church analysis:

Church analysis is all about investigating and scrutinizing traditional, mundane, and unbiblical methods and practices that may be hindering the church from fulfilling its great purpose. This type of analysis led to the formation of the *Kairos document* in 1985, first in Johannesburg.

The Kairos Document (1985:2) referred to this type of analysis:

The time has come. The moment of truth has arrived. South Africa has been plunged into a crisis that is shaking the foundations and there is every indication that the crisis has only just begun and that it will deepen and become even more threatening in the months to come. It is the KAIROS or moment of truth not only for apartheid but also for the Church. We as a group of theologians have been trying to understand the theological significance of this moment in our history. It is serious, very serious. For very many Christians in South Africa this is the KAIROS, the moment of grace and opportunity, the favorable time in which God issues a challenge to decisive action. It is a dangerous time because, if this opportunity is missed, and allowed to pass by, the loss for the Church, for the Gospel and for all the people of South Africa will be immeasurable. Jesus wept over Jerusalem. He wept over the tragedy of the destruction of the city and the massacre of the people that was imminent.

Many of the churches within South Africa during the apartheid era were actually validating or rationalizing the oppression taking place by using a theology not necessarily based upon sound hermeneutical principles. Often their analyses were based solely upon personal opinion or racial prejudices. These churches often spoke on behalf of the South African church, but were not actually representing the majority of the churches in South Africa at that time. This led to a skewed understanding, from the public perspective, of where the church actually stood. Therefore, it took a number of bold and courageous Christian leaders to come together and stand

up for the church, forming what is now known as the *Kairos Document*. These people were willing to confront the church and begin the messy process of analyzing various doctrines and theologies that promoted oppression rather than prevented it. This type of Christian leadership reveals the backbone of what it means to live out a theology of liberation (*The Kairos Document*, 1985:8).

Church reformation:

As a part of *church reformation*, as described in the *Kairos Document* (1985:21), there is a desperate plea for Christians not only to take part in church activities, Sunday services, communion, and Bible study – for example --but also to participate in the struggle of liberation itself. It is therefore not enough to focus solely on the church and to forget the masses. The church must become an agent of change in a society where people are being oppressed. The *Kairos Document* (1985:21) stated,

Much of what we do in our Church services has lost its relevance to the poor and the oppressed. Our services and sacraments have been appropriated to serve the need of the individual for comfort and security. Now these same Church activities must be re-appropriated to serve the real religious needs of all the people and to further the liberating mission of God and the Church in the world.

According to the *Kairos Document* (1985:21), *Christian leadership* must be all about the training and mobilizing of Christian people. They must stand up for those who are being mistreated, fight for liberty and justice, speak on behalf of the speechless and look after the poor and needy. The gospel will never take root or be relevant in a society where Christians are not practicing what they are preaching. The church must recognize the needs of the world and seek to meet those needs, whatever the cost. Yet before it can do this, it must first undergo true biblical and spiritual *reformation*, as described in the *Kairos Document* (1985:21).

Church action:

One of the central themes of the *Kairos Document* (1985:15-19) revolves around the concept of *liberation* –through defeating tyranny. The document asserts that the Bible is filled with examples of oppression as well as liberation (1985:16):

Throughout the Bible God appears as the liberator of the oppressed. He is not neutral. He does not attempt to reconcile Moses and Pharaoh, to reconcile the Hebrew slaves with their Egyptian oppressors or to reconcile the Jewish people with any of their late oppressors. Oppression is sin and it cannot be compromised with, it must be done away with. God takes sides with the oppressed.

According to the *Kairos Document* (1985:22), the church will at times have to disobey and confront the state, especially when it has proven to be both oppressive and tyrannical. The church should first seek to please and obey God before any one person or government. Christian leadership revolves around the concept that the church must be trained and mobilized to work towards the overthrow of tyranny. The church may have to do this through prayer, petitions, marches, or even civil disobedience if necessary.

In conclusion, the *Kairos Document* (1985) calls for all Christians everywhere to stand up, liberate, and unshackle themselves. This mandate is not just for church leaders, theologians, or politicians, but is for anyone who calls himself or herself a Christian; whether poor or rich, educated or uneducated, black or white.

The *Kairos Document* (1985:23) stated,

The challenge to renewal and action that we have set out here is addressed to the Church. But that does not mean that it is intended only for Church leaders. The challenge of the faith and of our present KAIROS is addressed to all who bear the name Christian. None of us can simply sit back and wait to be told what to do by our Church leaders or anyone else. We must all accept responsibility for acting and living out our Christian faith in these circumstances. We pray that God will help all of us to translate the challenge of our times into action.

In summary, the *Kairos Document* (1985), which demonstrates the *critical theory* depicted by Bolden and Kirk (2009), was constructed from the writings of over 30 lay Christians, theologians and church leaders. It characterizes four specific *Christian leadership* themes or mandates: *state critique*, *church analysis*; *church reformation*; and *church action*. These mandates reveal the framework of *black* and *liberation* theologies, particularly from a South African perspective. These mandates therefore are compulsory for true *Christian leadership*, specifically within a *liberation* theological context.

The last model to be explored is the *authentic leadership* model. This model demonstrates the *authentic* theory described by Northouse (2010), and centers around five specific leadership dimensions: *purpose*, *values*, *relationships*, *self-discipline*, and *heart*. This *authentic leadership model* will be used as the basis for interpreting the leadership attributes of ABC graduates in Chapter 4.

For this section, the researcher will rely heavily on the work of Northouse (2010), George (2003), and Walumbwa, et al. (2008).

3.4.8 The Authentic Leadership Model

It is important at this point in the research to formulate and devise a model for *authentic leadership*¹⁰². The researcher is asking the basic question: Can ABC graduates in Malawi be described as *authentic* Christian leaders? Consequently, we must develop an *authentic leadership* model that can be used as the framework for evaluating ABC graduates in Malawi.

As mentioned earlier, within the past two decades *authentic leadership* has become a leading leadership theory (Northouse 2010:205). Scholars have welcomed “authenticity” and “realness” within leadership, especially in the wake of all the various scandals, failures, and upheavals that have rocked our world¹⁰³. People are losing their faith in leaders. They are struggling with

¹⁰² See 3.1 and 3.2 for a more detailed description on *authentic leadership*.

¹⁰³ Northouse (2010:222) states, “During the past 20 years, failures in public and private leadership have created distrust in people.”

overwhelming skepticism, doubt, and uncertainty. They are looking for leaders who they can be sure about, rely upon, confide in and trust.

Before venturing into the *practical* and *theoretical* aspects of *authentic leadership*, we must first establish various definitions, which come from *intrapersonal*, *developmental*, and *interpersonal* vantage points.

3.4.8.1 Definitions of Authentic Leadership

Authentic Leadership as *Intrapersonal*:

According to Northouse (2010:206), *authentic leadership*, from an *intrapersonal* perspective, focuses primarily on the leader's *inner life*: their self-knowledge, self-concepts, personal convictions, and life story. This inner life forms the basis for how a leader acts and serves in their everyday experience. An *authentic* leader therefore is one who leads with genuine conviction and bona fide purpose; stemming from a healthy inner life.

Shamir and Eilam (2005) represent their understanding of the *intrapersonal* perspective of *authentic* leadership in the following table:

Table 3.2

Intrapersonal Perspective
<ul style="list-style-type: none"> ➤ Authentic leaders exhibit genuine leadership. ➤ Authentic leaders lead from conviction. ➤ Authentic leaders are original, not copies. ➤ Authentic leaders base their actions on their values.

(Source: Adapted by Northouse (2010:207) from Shamir and Eilam's (2005) model.)

Authentic Leadership as *Developmental*:

Authentic leadership, from a *developmental* perspective, revolves around the areas of one's life that require years of development and process; maturity, wisdom, and responsibility. These qualities do not form in a vacuum nor do they spring up overnight. They can only be nurtured and expanded over time. They tend to develop more often through tragedy, hardships, and personal life events (Northouse, 2010:207).

Authentic Leadership as *Interpersonal*:

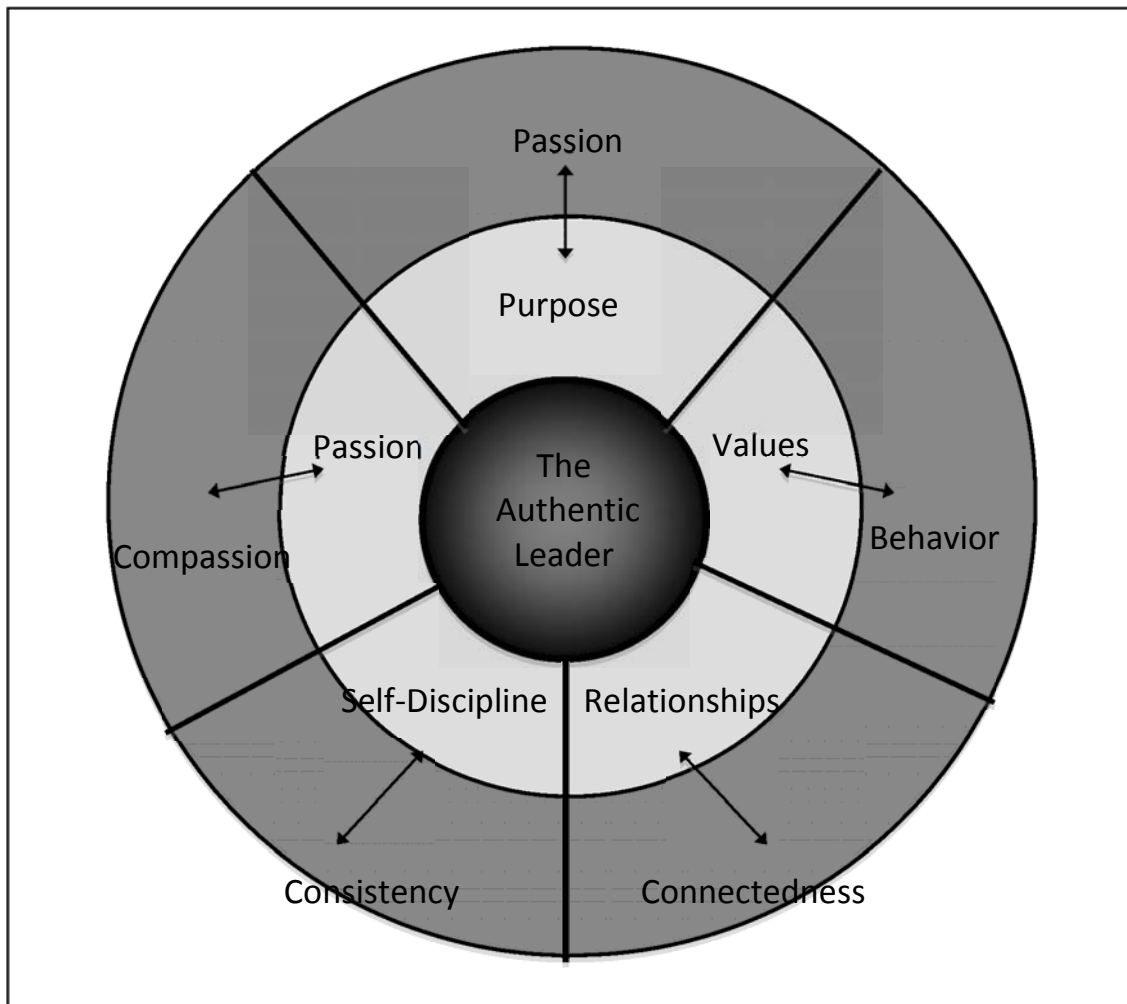
Authentic leadership, from an *interpersonal* perspective, focuses primarily on the relationships between leaders and followers. This perspective insists that an *authentic* leader is relational and authenticity materializes from relationships. In other words, a leader does not become authentic on his or her own, but through the interactions that take place between leader and follower. From this perspective, effective or authentic leaders must be able to relate to their followers in a way that communicates *genuineness* and *transparency*. The followers must be able to trust and have confidence in their leader, and vice versa. This mutual interaction is the place where authenticity is born. Northouse (2010:208) asserted,

From an interpersonal perspective, it is not enough that authentic leaders express strong values and are concerned with others. To be effective, authentic leaders need to obtain “buy in” from their followers. Intended outcomes are achieved only when followers identify with or accept as appropriate the values advocated by the leader.

Now that a multi-faceted definition of *authentic leadership* has been thoroughly explored, it is important to consider *five* very formative dimensions of *authentic leadership*: *purpose*, *values*, *relationships*, *self-discipline*, and *heart*. We must also examine their five related characteristics: *passion*, *behavior*, *connectedness*, *consistency*, and *compassion* (see Fig. 3.3) described by Northouse (2010) and adapted from George's (2003) model¹⁰⁴.

¹⁰⁴ According to Northouse (2010:211), Georges (2003) *authentic leadership* model is “based on more than 30 years of experience as a corporate executive and through interviews with a diverse sample of 125 successful leaders”.

Figure 3.3



Source: Northouse (2010:207) from George's (2003) model.

3.4.8.2 Five Dimensions of Authentic Leadership

The Purpose of a Leader:

According to Northouse (2010:212), an *authentic leader* must first have a firm and unyielding *purpose*. *Purpose* is all about knowing who you are, where you are coming from, and where you are going. You must have a clear sense of direction in your life.

Yet *purpose* without *passion* is like a ship without a rudder; both must be present for true *authentic leadership* to exist. *Passion* is the actual energy and vigor that drives a person. It is the engine that pushes the leader forward. Northouse (2010:212) described passionate leaders as those, “who have a deep-seated interest in what they are doing and truly care about their work.” He used the example of Terri Fox, who was an athlete who lost his leg to cancer and who decided to take his situation further by spending the rest of his life raising money for cancer research. As a part of his effort, he attempted to run across Canada from one end to the other. Although he died before he made it to the Pacific coast, he was able to raise more than 400 million dollars. As Northouse (2010:213) states, “Terry Fox clearly demonstrated purpose and passion in his leadership.”

The Values of a Leader:

The second dimension of *authentic leadership*, according to Northouse (2010:218), is *values*. A leader who has moral, vocational and spiritual *values*, and chooses to live by those values, is an *authentic leader*. Northouse (2010:218) stated, “Others see leaders with an internalized moral perspective as *authentic* because their actions are consistent with their expressed beliefs and morals”.

Thus, leaders with *values* know who they are, what they want to accomplish in life and how to make *right* decisions. As well, *authentic leaders* will not compromise their values, even under difficult and stressful conditions, but will use those situations to strengthen and fortify their values even further. Northouse (2010:213) pointed to Nelson Mandela as a prime example of *authentic leadership*. Mandela was a man with dependable and uncompromising values. He fought against injustice, oppression, and racism during South Africa’s long battle against apartheid. After he was imprisoned for standing up against the regime, he was offered a lesser sentence if he would simply denounce his beliefs publically. Mandela did not compromise his values, but chose to take a longer sentence and remain faithful to his beliefs. This is what *authentic leadership* is all about.

The Relationships of a Leader:

The third dimension of *authentic leadership*, according to Northouse (2010:213), is *relationships*. This aspect of leadership is all about developing healthy relationships with followers. Leaders must be reachable, accessible, and available. They must foster a real sense of trust and mutual respect with their followers. This is so vital today because people are looking for a *personal connection* with their leaders. They want to share their stories, their hurts and their dreams. They want to be heard. *Authentic leaders* therefore must be willing to build these strong and intimate relationships with those they choose to lead. Northouse (2010:213-214) asserts to this by stating, “people are asking leaders to soften the boundary around their leadership role and to be more transparent...In exchange, people are willing to give leaders greater loyalty and commitment.”

The Self-Discipline of a Leader:

Self-discipline is the fourth dimension of *authentic leadership*. This dimension allows leaders to reach their goals unhindered by the rush and demands of this world. Leaders with self-discipline will be able to set their sights on their end goals and take the necessary steps to reach them. Northouse (2010:214) used the example of long-distance runners, who train themselves to stay on course, even under exhausting, difficult, and stressful conditions. The same is true with self-disciplined leaders. People today do not want erratic or impulsive leaders, they want predictable and dependable ones. This gives people a sense of security. *Authentic leadership* therefore requires this type of self-discipline.

The Heart of a Leader:

The fifth dimension of *authentic leadership* mentioned by Northouse (2010:214) is *heart*. A leader who has a compassionate and caring heart has the ability to reach people who are living in a variety of situations and contexts. Compassion is all about being able to identify and relate with others who are going through difficult circumstances. It is about opening oneself up to others, getting involved in their lives, and caring for their needs. According to Northouse (2010:214), “Leaders can develop compassion by getting to know others’ life stories, doing community service projects, being involved with other racial or ethnic groups, or traveling to developing countries. These activities increase the leader’s sensitivity to other cultures, backgrounds, and living situations.”

In summary, *authentic leadership* can be best demonstrated through the five dimensions of *purpose, values, relationships, self-discipline, and heart*. These dimensions were assembled together by a variety of scholars, who conducted numerous interviews and literature reviews within the field (Northouse 2010:211). Therefore, the above *authentic leadership* model proves to be an invaluable framework for interpreting the leadership attributes of ABC graduates.

We also need to consider the strengths as well as the weaknesses of *authentic leadership* theory, because without considering the various arguments for and against a particular theory, a researcher might end up losing his or her objectivity.

3.4.8.4 Assessing Authentic Leadership Theory

Strengths:

The first strength to be mentioned, according to Northouse (2010:222), is that *authentic leadership* theory satisfies a great need for *authenticity* in today's most often inauthentic world. In other words, people are looking for honest, transparent, and trustworthy leaders who they can count on, especially when *power driven, insensitive* and *obnoxious* leadership is becoming the norm.

Second, *authentic leadership* theory, similar to *servant leadership* theory, focuses specifically on the *moral* aspects of a leader, rather than one specific action or trait. Northouse (2010:222) described these *morally conscious* leaders as those who consistently try and do *what is right* and steer away from doing *what is wrong*, especially when it pertains to their followers. He stated (2010:222), "Authentic leaders understand their own values, place followers' needs above their own, and work with followers to align their interests in order to create a greater common good."

Third, *authentic leadership* is something that can be developed over time, by *any* leader. It is attainable. For example, a leader can learn how to become a more transparent leader by becoming more open and straightforward with others. As well, leaders can become more relational by spending more time with their followers and listening to their stories. The same is

true for moral character and self-discipline; a leader can learn how to cultivate and develop these areas over time as well.

Criticisms:

Since *authentic leadership* theory is still forming and quite new, a number of questions remain that must be answered to better ascertain whether it is a valid theory. As much as this theory appeals to many, there is still much research yet to be done that will eventually determine the level of its legitimacy. One question, revolves around the moral aspects of a leader. For example, in what ways does the morality of a leader motivate their behavior? Northouse (2010:223) also asked, “What is the path or underlying process through which moral values affect other components of authentic leadership? In its present form, authentic leadership does not offer thorough answers to these questions.”

A second criticism revolves around whether *authentic leadership* by itself is *effective*. For example, although an *authentic leader* may be very transparent, open, and honest, can they be truly *effective* if their organization or management skills are completely lacking? Northouse (2010:224) observed, “questions remain about whether this approach is effective, in what contexts it is effective, and whether authentic leadership results in productive outcomes. Relatedly, it is also not clear in the research whether authentic leadership is sufficient to achieve organizational goals.”

3.5 Conclusion

This chapter sought to introduce and analyze several of the most current and *authentic* Western and African *Christian leadership* models in the field. And as a part of that investigation, it explored various Christian leadership theories, especially pertaining to the African context. These models and theories were helpful for establishing the *authentic leadership model*¹⁰⁵, which will now be used as the grid for evaluating ABC graduates in Malawi.

¹⁰⁵ See 3.1 of this research for a more detailed description of the *authentic model*.

Thus, the goal of Chapter 4 is to 1) organize the empirical data collected for this project using ATLAS ti¹⁰⁶, 2) report and analyze that data and 3) interpret it using the *authentic leadership model*.

¹⁰⁶ See 1.8 of this research

CHAPTER 4

EMPIRICAL DISSEMINATION AND INTERPRETATION

4.1 Introduction

Chapters 2 and 3 have laid out the overall framework and argument for this project, providing us a valuable tool for interpreting the empirical data presented in this chapter. The literature review of Chapter 2 established the legitimacy of the *Christian leadership* crisis on the continent of Africa and also identified the many factors that created and sustain it. In turn, this showed the need for the investigation and implementation of an *authentic* Christian leadership model. Chapter 3 introduced and analyzed several current and most recognized Western and African *Christian leadership* theories and models constructed by various prominent and relevant scholars in the field. These scholars were selected based on their varied cultural and socio-economic backgrounds; geographic and geo-political settings; and theological and academic positions. This ensured a multi-cultural and multi-faceted approach to *Christian leadership*. It also created a contextual platform for analyzing ABC graduates. Additionally, the models investigated in Chapter 3 covered a broad span of the history of the development of *Christian leadership* ranging from the late 1800s to the present, offering a perspective on contemporary and historic theories.

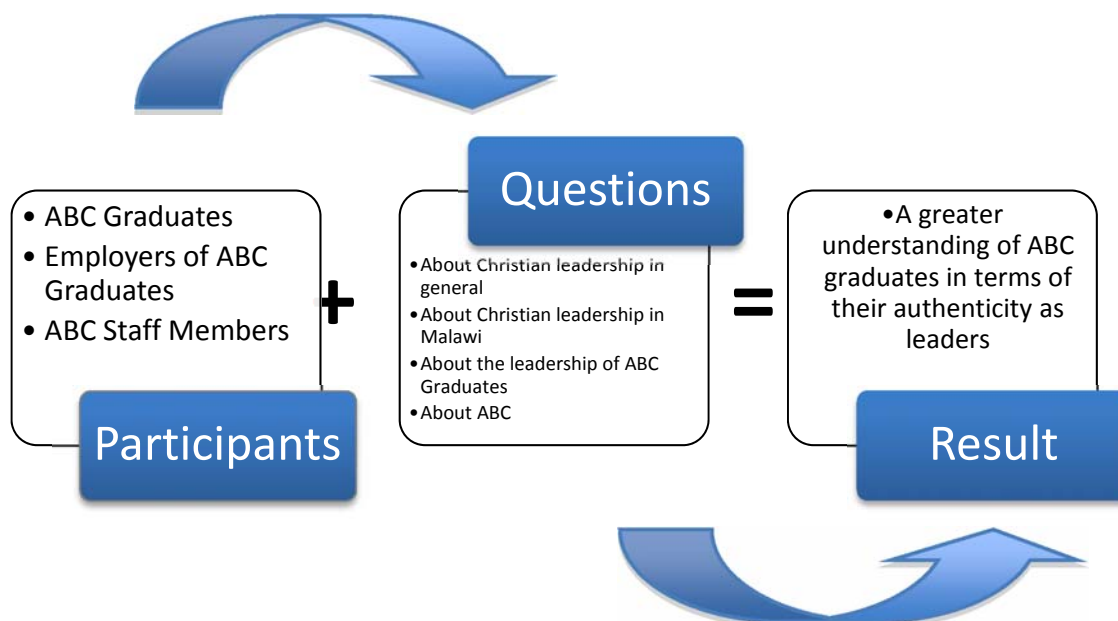
Chapter 4 will present, interpret, and translate the decoded empirical data collected by the researcher. The overall aim is to determine whether ABC's graduates can be described as *authentic* Christian leaders, with a view to attaining a better understanding of what contributes to authenticity. In other words, the purpose of this chapter is to establish the factors that influence leadership practices among ABC graduates, as well as to gain a more thorough understanding of the kind of *Christian leadership* to which ABC contributes.

4.2 The Research Method

In an effort to fully analyze and evaluate the *Christian leadership* of *ABC graduates*, the researcher conducted quantitative and qualitative empirical research among the following groups: (see Fig 4.1): 1) *ABC graduates*; 2) *Employers of ABC graduates*; 3) and *ABC staff members*. Known as the *descriptive-empirical task*,¹⁰⁷ the researcher used a combination of research interviews and questionnaires to collect data between November 2012 and January 2013. For the *qualitative analysis*, the researcher interviewed *ABC graduates*, *employers of ABC graduates* and *ABC staff members*. He then organized, analyzed, and visualized the qualitative data through ATLAS ti-7¹⁰⁸. This software program helps organize and synthesize large amounts of unstructured data --such as *qualitative data*-- allowing the researcher to decode, translate, and interpret findings.

The rationale (see Fig. 4.1 below) behind choosing each of these three specific respondent groups is based upon the assumption that each group has a unique and valuable perception of the *Christian leadership* attributes of ABC graduates. This is a critical element for this project and a necessary research component of a more accurate picture of ABC graduates.

Figure 4.1 *Empirical Rationale*



¹⁰⁷ See 1.8.3.1

¹⁰⁸ See 4.4 and Annexure G

For the *quantitative analysis*: the researcher conducted a *Christian leadership* survey among the same ABC graduates, employers of ABC graduates, and ABC staff members. This allowed the researcher to *triangulate* and compare the data from both a *qualitative* and *quantitative* point of view. This is known as a *mixed methods* approach. Teddlie (2003:190) defined *mixed methods* as, “the conduct of two or more research methods, each conducted rigorously and complete in itself, in one project. The results are then triangulated to form a comprehensive whole.”

4.3 Sampling / Population

The researcher used a non-probability (*snowball*) sampling method (Babbie, 2007: 203-205) and gathered a wide variety of respondents of both genders. The graduates were from classes 1994 to 2012.

4.4 Data Collection Procedure

Two research assistants helped in the data collection procedure, were utilized. The researcher selected two ABC students for the task, based upon the following criterion: 1) they were very capable and honest individuals, 2) they were teachable, 3) they had a relationships with a number of ABC graduates, staff members and employers of ABC students, 4) they knew best how to interact with the Malawian participants since they themselves are Malawian, and 5) they had the ability to receive very honest and straightforward feedback from ABC graduates, since they share similar cultural and institutional situations. Furthermore, the researcher trained each assistant specifically on how to conduct empirical research; how to use a recording device, and how to conduct interviews and surveys. The researcher also familiarized each assistant with the overall project aim, goals, interview questions, and procedures.

After the researcher made initial contact with each of the various 34 ABC graduates, 17 employers of ABC graduates and six ABC staff members, a formal interview was scheduled. During each of the 57 recorded¹⁰⁹ interviews, the respondents were asked ten specific open-

¹⁰⁹ Each and every participant was given an ethical clearance form (see Annexure G and H), which had been furnished in conjunction with Stellenbosch University; and was in compliance with the ethical standards of social research. As well, the ethical clearance form was clear about the use of a digital recorder. Each participant was informed about the use of the digital

ended questions¹¹⁰ (Babbie, 2007:272). These questions differed between groups. After each interview, the respondents received a questionnaire, containing ten questions¹¹¹, also differing between groups. Thus, each of the 57 respondents participated in both a qualitative and quantitative study. The qualitative data was then transcribed and organized through ATLAS ti-7, and the quantitative data was converted into *frequency distributions* (Holm-Hansen, 2008:2). These frequency distributions are represented by computerized bar charts and pie tables.

4.5 Profile of Respondents

The ABC *graduates* who were selected for this research (see Annexure M) come from a variety of graduating classes (1994-2012) and come from a variety of leadership positions within Malawi and the Lilongwe community. They include. pastors, teachers, principals, librarians, ministry directors, church volunteers/interns, radio broadcasters, hospital workers, orphan outreach coordinators, World Vision staff members, college ministry staff members, security personnel, and evangelism outreach coordinators.

The *employers* of ABC graduates (see Annexure M) also come from a variety of prominent positions in businesses, religious organizations or non-religious organization within Malawi. These include the Administration Director of Children of the Nation (COTN); Director and Founder of Partners in Hope Hospital; Overseer of Logos Ministries; Director of Christ Cares Ministry (CCM); National Director for Scripture Union (SU) Malawi; Principal for Emmanuel Teacher's College (ETC); Head Teacher for Community Day Secondary School (CDSS); Head of the English Department for CDSS; General Secretary for Student Christian Organization of Malawi (SCOM); National Director for Trans-World Radio (TWR) Malawi; National Team Leader for African Enterprise Int. (AEI); Senior Pastor for City Center Baptist Church (CCBC); Synod Moderator for Nkhoma Synod Christian Church African Presbyterian (CCAP); Country Director for Ministry of Hope; Director of Youth Care Ministries (YCM); Managing director of Chisomo Idea; and Senior Pastor of Flood Church). Lastly, the ABC staff members (see Annexure M) are comprised of full-time Malawian and American lecturers.

recorder before they were interviewed.

¹¹⁰ See interview questions in Annexure A, C and E.

¹¹¹ See survey questionnaires in Annexure B, D and F.

For the sake of confidentiality and anonymity, the data from each of the 57 participants will remain coded for the remainder of this project. *ABC graduates* will be labeled G1-34; *ABC staff* will be labeled S1-6; and *employers of ABC graduates* will be labeled E1-17.

4.6 Organization of Data (ATLAS TI-7)

The unstructured qualitative data collected from each of the 57 interviews was loaded into the ATLAS ti-7 computerized system and then divided into three main sub-groups (see Annexure G): ABC graduates, employers of ABC graduates, and ABC staff members. The researcher then organized the ten main interview questions into four additional sub-groups, or codes: 1) *Defining Christian Leadership*, 2) *Christian leadership in Malawi*, 3) *ABC Graduates*, and 4) *African Bible College*. After the researcher identified these four sub-groups he cataloged all the interview data within the sub-groups. The researcher was then able to identify various themes and patterns within the coded data. Themes and patterns included such things as *servant leadership*; *authentic leadership*; *Christ-like leadership*; and *trait-based leadership*. At the end of the organization process, all the data was represented in an orderly fashion, ready to be presented in this chapter.

4.7 Pilot Study

According to Teijlingen and Hundley (2001:1), a *pilot study* “refers to mini versions of a full-scale study (also called 'feasibility' studies), as well as the specific pre-testing of a particular research instrument such as a questionnaire or interview schedule...Pilot studies are a crucial element of a good study design.” For this project’s pilot study, the researcher conducted several trial interviews using ABC graduates to 1) test the relevance and effectiveness of the research questions, 2) become familiar and acquainted with the participants, 3) train the research assistants, and 4) identify any aspects that may become problematic later. This proved to be an effective exercise, resulting in the removal or alteration of various research and interview questions.

4.8 Research Ethics

Each of the 57 participants selected for this project signed an *informed consent* document (see Annexure I), which spelled out all the specific details related to the interview process, the nature and scope of the research, and the confidential aspects of the interview. Both the *informed consent* document as well as the *ethical clearance* form were approved by Stellenbosch University (see Annexure J) and were furnished in compliance with the ethical standards of social research.

4.9 Integrating Theory with Empirical Data

A proper integration of both *theoretical* and *empirical* research is a vital aspect of reliable and convincing scientific research. Without this integration, the empirical data will have no real justification or legitimacy for its interpretations. In other words, a *theory* acts as the most basic *interpretive lens* for the *empirical* research. Therefore, the researcher investigated five foundational and formative *leadership* theories (Chapter 3). Four of these theories were *essentialist*, *relational*, *constructionist* and *critical* (Bolden & Kirk 2009:70-71). The fifth leadership theory, which will now be used as the basis for interpreting ABC graduates, is the *authentic leadership* theory (Northouse 2010:205-230).

The researcher is asking the basic research question¹¹²: Can ABC graduates in Malawi be described as *authentic* Christian leaders? So, it is paramount to utilize an *authentic leadership* model as the grid for evaluating ABC graduates in Malawi. The model selected for this project divides *authentic leadership* theory into five unique attributes (*purpose*, *values*, *relationships*, *self-discipline*, and *heart*) as well as their five sub-attributes (*passion*, *behavior*, *connectedness*, *consistency*, and *compassion*). These attributes form the basic interpretive framework for this empirical dissemination.

4.10 Empirical Dissemination and Interpretation

The empirical data will be presented, evaluated, and interpreted in light of 1) the various leadership *theories* discussed in Section 3.2; 2) the various leadership *models* investigated in

¹¹² See 1.5.2 for problem question.

Section 3.4; and 3) the African/Malawian leadership crisis presented in Section 2.1. These three research dimensions will provide the necessary context for interpreting the empirical data collected for this project.

4.10.1 Defining Christian Leadership

The first category of empirical data to be analyzed revolves around the various respondents' definitions of the term *Christian leadership*. As made clear in Chapter 3, a united or sole definition of the term is nearly impossible to attain. Therefore, the purpose for asking respondents¹¹³ to define *Christian leadership* was not to reach a final definition but to establish their own personal understanding of the term, and to help the researcher determine what each respondent actually meant when they used the term. The researcher also worked with the assumption that a persons' understanding of the term *Christian leadership* must reflect the way they actually lead.

The researcher attained the various definitions of *Christian Leadership*, by asking the respondents the following interview questions: **1) In your own words, how would you define *Christian leadership*? 2) In what ways do you think *Christian leadership* differs from *secular leadership*? 3) What are some of the characteristics of an “authentic” *Christian leader*? 4) What are some of the characteristics of a “non authentic” *Christian leader*? 5) What do you think the Bible teaches about *Christian leadership*?**

This chapter first analyzes ABC graduates in relation to their understanding of the term *Christian leadership*. To ascertain fully whether ABC graduates can be described as *authentic* Christian leaders, it is vital to get a clear picture of their own understandings and definitions of the term.

4.10.1.1 ABC Graduates

The ABC Graduates who participated in this research offered a variety of definitions for the term *Christian leadership*. These definitions were first coded and organized through ATLAS ti-7 and

¹¹³ A *respondent* refers to any one of the 57 participants who were interviewed for this project.

then classified into one or more of the following sub-topics: 1) *authentic leadership*, 2) *servant leadership*, 3) *Christ-like leadership* and 4) *miscellaneous leadership traits*.

Authentic Leadership:

According to Northouse (2010:207), *authentic leadership* can be divided into five main attributes: *purpose*, *values*, *relationships*, *self-discipline*, and *heart* (see Fig.3.3). Therefore, the following (*Christian leadership*) definitions of ABC graduates will be interpreted through these five attributes.

The first attribute of *authentic leadership* to be represented is *purpose*. According to Northouse (2010:212-213), leaders with a *purpose*, “are inspired and intrinsically motivated about their goals. They are passionate individuals who have a deep-seated interest in what they are doing and truly care about their work.” Therefore, *purpose* is all about knowing who you are, where you are coming from, and where you are going. It means having a clear sense of direction in your life.

12% of the ABC graduates who were interviewed represented this particular attribute (*purpose*), in the following statements:

“...an authentic Christian leader is that person who has got that passion for God and for his work...” (G34).

“...is called by God to lead” (G7);

“...has a vision” (G10).

“An authentic Christian leader for me is one who seeks to be following the example of Jesus Christ.” (G3).

The second attribute of *authentic leadership* to be represented is *values*. According to Northouse (2010:218), an *authentic* leader is a one who has moral, vocational, and spiritual *values* -- and chooses to live by those values. They know who they are, what they want to accomplish in life,

and how to make *right* decisions. They will not compromise their values, even under difficult and stressful conditions, but will use those situations to strengthen and fortify their values even further.

9% of the ABC graduates interviewed, represented this particular attribute (*values*), in the following statements:

“An authentic Christian leader lives by biblical principles. They do everything in line with the word of God.” (G22)

“An authentic leader has to do with a person with integrity.” (G2)

“An authentic leader, the way I look at him...practices the golden rule.”
(G2)

“...integrity...dignity” (G15)

The third attribute of *authentic leadership* to be represented is *relationships*. This aspect of leadership is all about developing healthy relationships with followers. Leaders must be reachable, accessible, and available. They must foster a real sense of trust and mutual respect with their followers. Northouse (2010:213-214) states, “people are asking leaders to soften the boundary around their leadership role and to be more transparent...In exchange, people are willing to give leaders greater loyalty and commitment.”

9% of the ABC graduates interviewed, represented this particular attribute (*relationships*), in the following statements:

“...everything is in the open so that people will see what is really happening. A leader is really honest with himself and with his followers. So I think that’s the reality of it, integrity, honesty, there is a respect also for your subordinates. You value them because you know that “I cannot be a

leader without the followers”. So there is also a respect for the people who are under your authority.” (G17).

“...they must be honest about themselves...they must know that they are human and they are able to make some mistakes. They must be open to criticism, and wherever they go they must know that they are in a situation where they can make mistakes and must be ready to correct those mistakes, and they also must know that they are accountable for whatever they do.” (G25)

“...a leader should be an open book. People should be able to read him. He doesn't have to have two sides. In public another face, in public another face, no! But if he has struggles, being a leader he should have people who surround him, who should hold him accountable, so he has to be as transparent as possible to those who surround him with the struggles that he is struggling with.” (G5)

The above statements seem to reveal that these ABC graduates in particular are really looking for real, honest, and transparent Christian leaders. This desire for *authenticity* in African Christian leadership echoes what Kretzschmar (2006:342) stated, “If the African Christian story is to be a more inspiring one, the formation of credible and spiritually mature leaders is a crucial area for ongoing analysis, prayer, honest self-reflection, considered listening to others, rigorous implementation and renewed analysis.”

The fourth attribute of *authentic leadership* to be represented is *self-discipline*. A leader who is self-disciplined will be able to set their sights on their end goals and take the necessary steps to reach them, unhindered by the rush and demands of this world.

3% of the ABC graduates interviewed represented this particular attribute (*self-discipline*), in the following statement:

“An authentic Christian leader first of all has to be a hard-worker...someone who is faithful” (G28).

The last attribute of *authentic leadership* to be represented is *heart*. A leader, who has a compassionate and caring heart, has the ability to reach people who are living in a variety of situations and contexts, and are able to identify and relate with others who are going through difficult circumstances.

6% of the ABC graduates interviewed, represented this particular attribute (heart), in their following statements:

“An authentic Christian leader...some of his characteristics...one of them is servant hood”. (G24)

“...leads by the qualities of a servant leader.” (G10).

Although these two statements above resemble the *heart* attribute described by Northouse (2010:207), they better illustrate the concept of *servant leadership*, seen in Bekker’s (2006) model (see 3.4.5).

In summary, it is evident through the above comments that 39% of the ABC graduates interviewed have at least a partial understanding of *authentic leadership* theory as defined by Northouse (2010:207). This does not necessarily deem them to be *authentic* leaders themselves, but provides a starting point for understanding their approach towards leadership as well as where they may have attained their understanding of the term.

The second sub-topic to be represented is *servant leadership*. Since 56% of the ABC graduates interviewed for this project defined *Christian leadership* using the term *servant leadership*, it is important to ascertain what they actually mean by the term and which *leadership theory*¹¹⁴ they are representing.

¹¹⁴ See 3.2 and 4.9

Servant Leadership:

According to Bekker (2006:1-3), *servant leadership* is all about meeting the needs of others. A *servant leader* is not forceful or domineering, boastful or proud, oppressive or legalistic. A *servant leader* is humble and kind, gentle and sacrificial, patient and selfless. In other words, a *servant leader* is like Christ. Bekker's (2006) *Christian leadership* model (see 3.4.5) revolves around these *servant leadership* aspects of Christ, and represents Bolden and Kirk's (2009:70) *relational theory*, as depicted in 3.2 of this research.

The following (ABC graduate) statements represent this view:

“I think Christian leadership is about servant leadership, it is about serving or giving yourself for the sake of the people you are leading. And again it comes from the example of Jesus who was willing to sacrifice his life for the sake of the people who he was leading. That for me is the big difference.” (G3).

“So Christian leadership, I can say, you must be humble and you must also be a servant leader.” (G25).

“Christ says, “if you want to be a leader - be a servant.”” (G2).

“As Christ himself said “I have come not to be served but to serve the people.” So as Christian leaders we need to take that example that we have to serve others just like Jesus Christ did, he washed the feet of the disciples.” (G1).

It is interesting to note that a large percentage of ABC graduates, who defined *Christian leadership* using the term *servant leadership*, associated that specific term with Christ himself. This represents a *Christological* understanding of *Christian leadership* (as seen in 3.4.5 & 5.2.8 of this research). Wilkes (1998:156) depicts this view by stating, “From this event we understand that Jesus' towel of servant hood is the physical symbol of servant leadership. His act to meet the physical and spiritual needs of his followers shows us what servant leaders do.”

When speaking of Biblical *leadership*, the following respondent (G6) echoes what Ryken et al. (1998:492) stated, “The Bible does not sketch out a theory of leadership, but as is so often the case, it comments on leadership more by showing examples of leadership (both good and bad) than by direct comment.”

“...when we look at the word ‘leadership’, you can barely find that word in the New Testament. But the words that are at the center of it all is ‘serve’, ‘service’, and ‘servant hood’.” (G6).

The following statements (related to *servant leadership*) represent Osmer’s (2008:4) *pragmatic* framework. These ABC graduates in particular define *servant leadership* based upon a Biblical foundation.

“The Bible teaches...a leader...you are to serve people, not people serve you.” (G27).

“...the Bible honestly shows us to be servant leaders.” (G32).

“I think the Bible says a leader has to be the one who is serving people; he has to be a servant because a leader is not there just to be served, but he is there to serve other people.” (G33).

“...the Bible is teaching us that Christian leadership isn’t about pleasing yourself or taking all the credit. It’s all about God and it’s all about being a servant. It’s all about being a steward, it’s all about being obedient and it’s all about humility” (G24).

Christ-like leadership:

Of the 34 ABC graduates interviewed, seven (or 21%) defined *Christian leadership* using the term *Christ-like*, without the mention of *servant leadership*. Their comments are as follows:

“I think I would define Christian leadership as a Christ-like leadership.” (G14).

“So as a Christian leader, the Bible teaches us to live our life as Jesus lived his life.” (G20).

“Christian leadership, it generally means being a leader whose model is Jesus Christ.” (G17).

“I can define Christian leadership as leading people or leading people around you or the community like the way Christ did.” (G27).

Miscellaneous Leadership Traits:

Finally, it is important to include other definitions of *Christian leadership* from some of the ABC graduates interviewed. They represent various other *leadership theories*¹¹⁵. The first series of comments below represent *essentialist theory* (Bolden & Kirk 2009). *Essentialist theory* is known for its basic and uncritical approach to defining leadership. Rather than investigating the various elements that may be disrupting or motivating leadership, this theory focuses on particular *traits* or *characteristics*. It does not consider the various internal, cultural or even environmental factors that may be influencing those traits. The following statements represent this theory:

“...they need to be people of integrity...they have to be honest in their leadership” (G12)

“...a leader who is available...faithful...teachable...above reproach” (G13)

“...a man of prayer...empathetic...humble” (G14)

“...love” (G23)

“...has to be inspiring” (G29)

¹¹⁵ See 3.2 & 4.9

“...trustworthy...committed” (G30)

“...accountable” (G6)

The second series of comments (below) represent *critical theory*. *Critical theory* is based upon the premise that *effective* leadership is not something, which can be measured solely on traits or attributes, but must also take into account the various underlying and peripheral factors that may be motivating a particular leader. This theory is interested in finding out the core political, social, and cultural issues that are inducing these behaviors, rather than by just looking at what is seen on the surface. The following statements represent this theory:

“...a Christian leader is the one who is supposed to comfort people, to help people, to be there for them, to be like maybe a team builder if it is an organization.” (G15).

“Christian leadership will be defined as leadership that bases its values on the bible, to lead certain groups of people in a certain direction or destiny.” (G19).

“Where necessary, a Christian leader uses power and authority and responsibly to benefit those that are following that leader.” (G7).

The next statement (G12), also an example of *critical theory*, is a prime representation of both *liberation* and *Black* theologies (see 3.4.7), which emphasize the eradication of economic, racial, social and/or political oppression, through mobilizing leaders who will take a stand against their oppressors.

“Christian leadership, it teaches how you can overcome criticism, oppression. For example Moses, whereby he was constantly criticized even when he had something good...he was able to overcome the criticism; and then you look at the life of Nehemiah, when he was rebuilding the wall of

Jerusalem, he faced opposition from other people criticizing him, but he stayed focus on what he was doing no matter the criticism.” (G12).

In summary, 39% of the ABC graduates interviewed demonstrated at least a partial understanding of what *authentic leadership* represents; 56% defined *Christian leadership* using the term *servant leadership*; 21% *Christ-like*; and 71% *miscellaneous leadership traits* (representing both *essentialist* and *critical theories*).

The second set of respondents to be analyzed for this chapter (in relation to their understanding of the term *Christian leadership*), are *employers* of ABC Graduates. In order to ascertain fully whether ABC graduates can be best described as *authentic* Christian leaders, it is vital to determine whether the employers’ understanding of the term *Christian leadership* deems them credible for actually analyzing the leadership qualities of ABC graduates. In other words, the ways in which they perceive and understand *Christian leadership* greatly influences how they may perceive the leadership abilities of ABC graduates. This is a necessary element for this research, and gives the researcher a greater ability to interpret and comprehend the terms used by the employers.

4.10.1.2 Employers of ABC Graduates

The *employers* of ABC graduates (identified as E1-17) who participated in this research had a variety of definitions for the term *Christian leadership*. These definitions were first coded and organized through ATLAS ti-7 and then classified into one or more of the following sub-topics: 1) *authentic leadership*, 2) *servant leadership*, 3) *Christ-like leadership* and 4) *miscellaneous leadership traits*.

Authentic Leadership:

The first sub-topic to be represented is *authentic leadership*, with the goal of determining whether employers of ABC graduates have a clear understanding of the term, based around the five attributes of *purpose, values, relationships, self-discipline* and *heart* described by Northouse (2010:207).

The first attribute of *authentic leadership* to be represented is *purpose*. 18% of the employers of ABC graduates who were interviewed represented this particular attribute, in the following statements:

...an authentic Christian leader; well they are dependent on God, they fear God; they have a God-given direction. They have a purpose; they have a reason for their leadership.(E10).

“He is not motivated by the praises...he is motivated by the honor and glory of God. That is authentic leadership.” (E12).

“...somebody truly in a relationship with Jesus, somebody that truly hears the voice of Jesus. (E17)

The second attribute of *authentic leadership* to be represented is *values*. 18% of the employers of ABC graduates represented this particular attribute in the following statements:

“An authentic Christian leadership you know does not compromise the Christian standards...he upholds decisions...he upholds the truth.” (E8)

“They are people of integrity. Christian leaders are people who walk the talk.” (E10).

“...they practice what they preach.” (E2).

The third attribute of *authentic leadership* to be represented is *relationships*. 24% of the employers of ABC graduates represented this particular attribute, in the following statements:

“They have a team of people that are looking up to them...they are transparent and also they are vulnerable.”(E10).

“...he should be very honest...he should be transparent.” (E5).

“...somebody who is transparent, who makes known his views.” (E6).

“...tells the truth about his weaknesses.” (E17).

The *fourth* and *fifth* attributes of *authentic leadership* (*self discipline* and *heart*) were not indicated by any of the respondents. Thus, only 59% of the employers of ABC graduates who were interviewed demonstrated a partial understanding of *authentic leadership* theory (as defined by Northouse 2010:207).

Servant Leadership:

The second sub-topic to be represented is *servant leadership*. Since 29% of the employers of ABC graduates interviewed for this project defined *Christian leadership* using the term *servant leadership*, it is important to represent some of their comments as well.

“...they are servant leaders who look at their position of influence and power in order to serve others and not to be served.” (E9).

“In Christian leadership, the leader is the servant, where as in secular leadership the leader is the boss.” (E3).

“I would define Christian leadership as serving; serving the people; servant leadership...Christian leadership to me, you ought to serve the people, you must be the servant of the people and basically you are out there to see what you can do for the people, and not what the people can do for you.” (E11).

Christ-like Leadership:

The third sub-topic to be represented is *Christ-like leadership*. Since 35% of the employers of ABC graduates interviewed for this project defined *Christian leadership* using the term *Christ-like*, it is important to represent some of their comments.

“Christian leadership...it simply refers to a kind of leadership that is Christ-oriented, because as you could agree with me, Christ is one of the greatest

leaders to have ever lived on this earth...you really have to demonstrate the character of Christ in your leadership.”(E1).

“I would define Christian leadership as having three components, leading like Jesus, leading with Jesus and leading for Jesus.”(E17).

“I think Christian leadership is the type of leadership that models after Christ’s leadership.” (E3).

“...they model the heart of Christ.” (E2).

Miscellaneous Leadership Traits:

Finally, it is important to include other definitions of *Christian leadership* from some of the employers of ABC graduates interviewed that represent various other *leadership theories*¹¹⁶. The first series of comments represent *essentialist theory*:

“...integrity, accountability and honesty” (E4).

“...loyalty to your call; honesty; hard work...” (E6).

“...humility...God-centered” (E9).

The second series of comments represent *relational theory*:

“...leadership, we are talking about the ability to move people from where they are preferably to a better place.” (E16).

“Christian leadership also looks at developing the character of the people they are leading.” (E2).

“Christian leadership should also target the spiritual well-being of your employees.” (E6).

¹¹⁶ See 3.2 & 4.9

In summary, 59% of the employers of ABC graduates interviewed demonstrated at least a partial understanding of what *authentic leadership* represents; 29% defined *Christian leadership* using the term *servant leadership*; 35% *Christ-like*; and 76% *miscellaneous leadership traits* representing both *essentialist* and *relational theories*.

The last set of respondents to be analyzed for this chapter in relation to their understanding of the term *Christian leadership* are *ABC staff members*. Through attaining a clearer picture of their understanding of the term, the researcher will greatly enhance his ability to interpret the leadership practices of ABC graduates in a more scientific fashion. Therefore, the following section represents these findings.

4.10.1.3 ABC Staff Members

The ABC staff members (identified as S1-6) who participated in this research had a variety of definitions for the term *Christian leadership*. These definitions were first coded and organized through ATLAS ti-7 and then classified into one or more of the following sub-topics: 1) *authentic leadership*, 2) *servant leadership*, 3) *Christ-like leadership* and 4) *miscellaneous leadership traits*.

Authentic Leadership:

The first sub-topic to be represented is *authentic leadership*, with the goal of determining whether the ABC staff members have a clear understanding of the term, based around the five attributes: *purpose*, *values*, *relationships*, *self-discipline*, and *heart* described by Northouse (2010:207).

The following statement characterizes the second attribute: *values*.

“I think that one does not just say that they are Christian, but it’s evident in how they live their lives; in how they make the decisions that they make. Authenticity I think comes in through actions; that you are not just saying with words, “Oh, I am a Christian”, “Oh I go to church”, no, but in each and

every decision; it's in how they talk to people, it's in how they live with people, it's in how they work with people that the authenticity is evidenced." (S4).

The following statements characterize the third attribute: *relationships*.

"An authentic person would be someone that's, I guess you can say, transparent with their own personal struggles; they are not prideful; they are not trying to be above you, but they are servant leaders; they are like Christ and they are willing to wash your feet; they are not lording their power over the people." (S2).

"...not just commanding everyone to do everything, but being willing to serve side by side with those you are leading. An authentic Christian leader would lead from the bottom up. The main goal would be trying to equip and prepare others to be effective in their leadership, and effective in their roles and in their jobs." (S1).

"If you want people to serve you, bow down to you, elevate you; that is not authentic Christian leadership." (S5).

In summary, it is evident through the above comments that at least 50% of the ABC staff members interviewed have only a partial understanding of the term *authentic leadership*. It appears that 17% have a full understanding. This will be very helpful for determining the meaning of their statements in relation to the authenticity of ABC graduates later in the research.

Servant leadership:

The second sub-topic to be represented is *servant leadership*. Since 50% of the ABC staff interviewed for this project defined *Christian leadership* using the term *servant leadership*, it is important to represent some of their comments.

"Christian leadership is leadership based on Christian values; with Christ

being our model. We are not bosses, but we are servants, just as Christ was. So to me it's servant leadership."(S5).

"...secular leadership normally is looking out for yourself and Christian leadership is you are serving others in your leadership."(S6).

"...you should be a servant and not a boss over the people that are following you or her, should be humble."(S3).

Christ-like Leadership:

The third sub-topic to be represented is *Christ-like leadership*. Since 50% of the ABC staff members interviewed for this project defined *Christian leadership* using the term *Christ-like*, it is important to represent some of their comments:

"...leading in a way that's Christ-like." (S1).

"Christian leadership is about being Christ-like yourself and being a man of God who is willing to lead others in a godly way." (S2).

Miscellaneous Leadership Traits:

Finally, it is important to include other definitions of *Christian leadership* from some of the ABC staff members interviewed that represent different *leadership theories*¹¹⁷. The first comment represents *constructionist theory*:

"...Christian leadership can be something you are living in an everyday life even when you are not in a Christian organization but your are just a leader; people see you as a godly figure." (S4).

The second set of comments represent *relational theory*:

¹¹⁷ See 3.2 & 4.9

“...someone who is open in his life, someone who loves people and is open to share with other people” (S2)

“I would take Christian leadership as convincing some people to follow you, as you follow Christ...not lording over those people you are leading.” (S3)

“I think Christian leadership takes into consideration someone’s feelings.” (S4).

In summary, 50% of the ABC staff members interviewed demonstrated at least a partial understanding of what *authentic leadership* represents; 17% demonstrated a full understanding. 50% defined *Christian leadership* using the term *servant leadership*; 50% *Christ-like*; and 100% reflected *miscellaneous leadership traits* representing both *constructionist* and *relational theories*.

Of all the 57 respondents interviewed for this project, 27 (or 47%) demonstrated at least a partial understanding of what authentic leadership represents; 24 (or 42%) defined *Christian leadership* using the term *servant leadership*, 16 (or 28%) used the term *Christ-like*, and 43 (or 75%) used other miscellaneous leadership traits. Of the 57 participants, each of the four leadership theories (*essentialist*, *constructionist*, *relational* and *critical*) were demonstrated.

The next portion of data to be examined deals specifically with the growing *Christian leadership* crisis facing Africa today (see Section 2.1).

4.10 Analyzing *Christian Leadership* in Africa/Malawi

The second category of empirical data to be analyzed revolves around each of the respondent’s interpretations of the *Christian leadership* challenges facing Malawi today. This is a vital aspect of this research; especially since Chapter 2 raised the issue of whether we can speak about a *Christian leadership* crisis in Africa. After conducting a literature study, it was evident that Africa is facing a real crisis (see 2.11). Thus, the purpose for asking each of the respondents to

list some of the challenges Malawi is now facing in regards to *Christian leadership* was not just to garner support for the findings of Chapter 2, but was also meant to assist in the interpretation of the empirical data. It is important to investigate and uncover the various patterns of *Christian leadership* within Malawi as a way to differentiate between ABC graduates and other typical Malawian Christian leaders. In other words, it is impossible to determine whether ABC graduates are *authentic* leaders without first investigating the current leadership patterns currently existing in Malawi.

The researcher discerned a variety of views from each respondent related to the African/Malawian *Christian Leadership crisis* by asking them the following qualitative interview question: **What are some of the challenges Malawi is now facing in regards to *Christian leadership*?** As well, the survey posed the following quantitative questions: **1) How authentic do you think Christian leaders in Africa are (as a whole)? 2) How authentic do you think Christian leaders in Malawi are (as a whole)?** The data was then coded and organized through ATLAS ti-7.

The answers to the above questions will now be interpreted and analyzed using the findings of Chapter 2 relating to factors in the *Christian leadership crisis: spiritual formation, discipleship, theological education, prosperity gospel, syncretism, culture, power abuse, westernization, and secularism*. In other words, the interview data related to the African/Malawian *Christian leadership crisis* will now be grouped into one or more of the above categories.

Spiritual Formation:

Spiritual formation is a vital aspect of Christian leadership that cannot be neglected in the life of a leader. It requires a change of heart, mind, and soul. It involves listening to, following, and clinging to God. Africa, as well as the rest of the world, is in desperate need of this type of Christian leadership (see 2.1). Kretzschmar (2002:46) confirmed this by stating, “Africa needs leaders of integrity and competence rather than leaders who are immoral and who misuse or abuse power. Empowered, properly trained and conscientious Christian leadership (both clerical and lay) can make an enormous difference in addressing the wide range of personal, family and

social needs in Africa. In order for authentic leaders to emerge and operate, we need to identify and overcome some of the leadership problems we experience on the continent.”

The following respondents speak of the *spiritual formation* crisis that is taking place in Malawi today:

“...the problem Malawi is facing, is a lack of Christian leaders. We have church leaders, we have politicians who go to church, but they don’t wear the cloth of Christ, they don’t lead as Christ led.” (G7).

“...Christian leaders do not stand as Christian leaders, they are not accountable and they are not people of integrity.” (G1).

“...some challenges that Malawi is facing in regards to Christian leadership, it has been my cry, accountability has been lacking in many Christian circles, and faithfulness again has been another issue and maybe also on a sad note immorality has also been noticeable in other places. So really I may say mostly it hinges again on accountability and integrity.” (E11).

“...we have leaders who are very bankrupt in terms of morals.” (G5).

“...the root factor is that some people call themselves Christians yet they are just nominal Christians.” (G14).

Discipleship:

Another *crisis* facing Africa today in the area of *Christian leadership* revolves around the issue of *discipleship* (see 2.4). This is confirmed by Mathema (2007:1), who stated, “What we see as aberrations in Christian formation among many African Christians indicates to us that something has been amiss in the discipling process among many African Christians.”

The following respondents speak of the *discipleship* crisis facing Malawi today:

“I think there are many people who would be good leaders, who would be grown into good leaders, who I think haven’t been exposed; they haven’t been provided the training; they haven’t been challenged; they haven’t learned; they haven’t been mentored, coached.” (E10).

“I think Christian leaders have not mentored other people to be leaders. We see that in the churches; we see a lot of politics in the church; there is a lot of rivalry.”(G4).

“I think just developing the leaders; I think that’s one of the factors which is causing these challenges; that there is not enough development of the Christian leaders, and I think lack of accountability”(G11).

Theological Education:

According to Hendriks (2010:1), theological education has contributed greatly over the past century to the formation of *Christian leadership* throughout Africa. He stated, “the church and theological education are the most strategically based institutions that can contribute towards Africa’s moral regeneration and towards the development of African leadership.” Yet, according to the research of Naidoo (2005:iii), even though theological education in Africa has played a significant role in the “cognitive” development of Christian leaders, it has often played a lesser role in the “spiritual” development of Christian leaders. Even though theological education has become more accessible and attainable for many African leaders, it still remains somewhat out of reach for the majority.

The following respondents speak of the problems related to *theological education* in Malawi:

“...when we look at our education system, it is not designed to develop leaders who are morally sound.” (E14).

“I think the challenge in Christian leadership here is that many Christian leaders will be willing to twist the Bible, for instance, when it’s about morals, they are easily twisted.” (E6).

“I think Malawi is lacking leaders who can reflect back to the word of God to see what the scripture is saying.” (E4).

“I think that there is not enough leadership training.” (G11).

“...there is a lot of lack of Christian education or no education at all” (S2).

The Prosperity Gospel:

The “prosperity gospel,” otherwise known as the “health and wealth gospel,” stems from an ideology and belief system, which teaches that God wants all of Christians everywhere to be *physically healthy* and *abundantly rich*. It teaches that, if Christians can “just have enough faith,” God will heal all of their diseases, fill up their bank accounts, and make them happy all the days of their life (Lioy 2007:42-44). Sadly, this *gospel* is a very attractive and alluring belief system, especially to those who are extremely poor and have nothing to lose by embracing it. Many struggling Africans are attracted to the idea that God will “fix all of their problems.” It is an easy sell for many evangelists, especially in Africa, who are looking to take advantage of the poor and downtrodden. (Lioy, 2007:60).

The following respondents speak of this poverty, which may be fueling the *prosperity gospel* in Malawi today:

“Now Christian leaders are compromising their Christian leadership because of poverty. They would wish to compromise their Christian principles, just because they would want to please people and gain their material whatever. So that is the problem.” (E13).

“Many people here in Malawi have become materialistic. Because they have become materialistic, our Christian theory, which we follow, is being downgraded. Because many people are saying, “for you to become rich, you need to use shortcuts”. While the bible is telling us that if you want to be rich, you need to leave behind all those things and follow the way which Jesus Christ wants us to do.” (G13).

“Poverty is really playing a big role in overcoming these challenges; yes you read the bible, God says I have everything, trust in me, seek me first and all these things will be added unto you; but still the poverty that we have in this country is like, ok I am poor, but somebody living here, he has all the chances of money, but still they want me to promote something, which me as a Christian, is not right with my beliefs. So poverty is really playing a big role, so you have to try and compromise on that.”(G12).

Syncretism:

According to Partridge (2005:479), *syncretism*, is “the growing together of two or more religions making as new development in religion which contains some of the beliefs and practices of both.” *Syncretism* is considered by Tienou (2012:1) as one the greatest problems facing African Christianity today. *Syncretism*, specifically within the African framework, results when Christianity is mixed with traditional African religious beliefs that may be contrary to Christianity.

The following respondents speak of the *syncretism*, which is taking place in Malawi today:

“There is a push toward certain things that are culturally okay, that are not biblically sound; and the ability to balance those sometimes can be very difficult.”(S4).

“Malawi is facing a shortage of good strong Christian leaders who are effective and serving in a godly fashion. When you go out to the village is when you meet different pastors. Some of them are living double lives and they are not even Christians themselves; and you see them practicing traditional religion” (S2).

“...in Malawi there is a lack solid biblical foundation; for Christian leaders, their underline theology is fairly mixed with traditional and mystic beliefs” (E2).

Culture:

It is important to recognize that some of the elements of *Christian leadership* have a hard time fitting into traditional African culture, which in turn creates a major moral dilemma in African society today. Mojola (1988:31) asserted, “An act is right if and only if it also conforms to the rules and regulations established by the community”.

The following respondents speak of these *cultural* challenges:

“I think sometimes there are certain expectations that we may have culturally, that may not necessarily be in line with biblical principles” (S4).

“I think we have some traditional cultural views of leadership that are impinging on Christian leadership.” (E10).

“...the biggest challenge is the silence from the Christian leadership when these things are going on; rather than calling people out and challenging people on unethical or unbiblical behaviors, they remain silent, which is, from what I understand, more of a cultural thing; not wanting to confront.”(S1).

Power Abuse:

It is common for many African leaders, when given absolute authority, to lord their powers over the people they are leading. This abuse of power has taken place in many government, business, academic, and religious circles all throughout Africa (Akosah-Sarpong 2009:1). Africa has had a long history of this type of leadership, which continues to permeate into many of the societal and governmental institutions today. This system of power abuse is based on an autocratic, egocentric, and power-hungry leadership model; a model that maintains little or no accountability; a model that promotes dishonesty; and a model that supports corruption (Ommani 2009:1).

The following respondents speak of this power abuse, which is taking place in Malawi:

“...most leaders in Malawi want to benefit from their leadership.” (E3).

“...dictatorial practices are there; and they don’t like to be questioned. Corruption is very rampant. They don’t differentiate what is moral and immoral.”(E14).

“...the leader has taken the ministry as his own ministry, forgetting that it’s God’s ministry.” (G1).

“...those who call themselves Christian leaders, there is such abuse of power, authority and office; when I say office, they take advantage of their position to manipulate other people or to do the things that they want” (G24).

Westernization:

Westernization has also played a major role in the problems of African leadership (Mwikamba 1992:102;103). The idols of the West -- money, sex, prestige, fame and material gain-- have now become the idols of Africa. In spite of the fact that Africa has had enough problems of its own to contend with, the West has been incessantly propagating secular views. These have only served to further exploit and impair African culture and morality (Van Der Walt, 2003:58). Mackay (2000: 48) stated, “Cultural goods flow to the rest of the world, inculcating US or Western values in those in recipient nations. This process prepares the ground for the import of other Western goods.”

The following respondents therefore speak of this Westernization, which is currently taking hold of Malawi:

“...things are changing. We are adopting Western philosophies.” (G21).

“...in our days, Malawi is being so much influenced by the Western donors; we know that we don’t have a lot of resources; we know that we depend so much on donors. Now they are coming in with their own do’s and don’ts. If you do this, we will give you the money; if you don’t, then your country

will continue to suffer. As a Christian leader, what are we going to do; are we going to stand by our Christian values or stand by what the people who feed you are going to say?" (G12).

"...we tend to copy and pasting what people in the West would do. For me the problems in Africa, they are unique in Africa."(G8).

"People we are watching a lot of TV. We want to do what those TV's are giving us. I think I should just say "Westernization". We are copying things from the Western world. Because of that we are losing our direction."(G13).

Secularism:

According to Van Der Walt (2003:62-63), Western *secularism*, specifically in the form of *individualism* and *capitalism*, has contributed immeasurably to the erosion of African leadership. The West has exported all sorts of *secular* belief systems, lifestyles, policies, attitudes, and behaviors. Since colonial times to the present, the West has left its mark, specifically in relation to the degradation of African culture (Oruka, 1990:103).

The following respondents speak of this *secularization*:

"Malawi is slowly becoming a secular state. In fact in the past we used to say Malawi is a Christian country, but now things are changing; things that looked like Christian these days they look backward" (G21).

"Now integrity, I think there are a lot of Christian leaders who are now lacking integrity, which is being influenced by the secular world. " (G5).

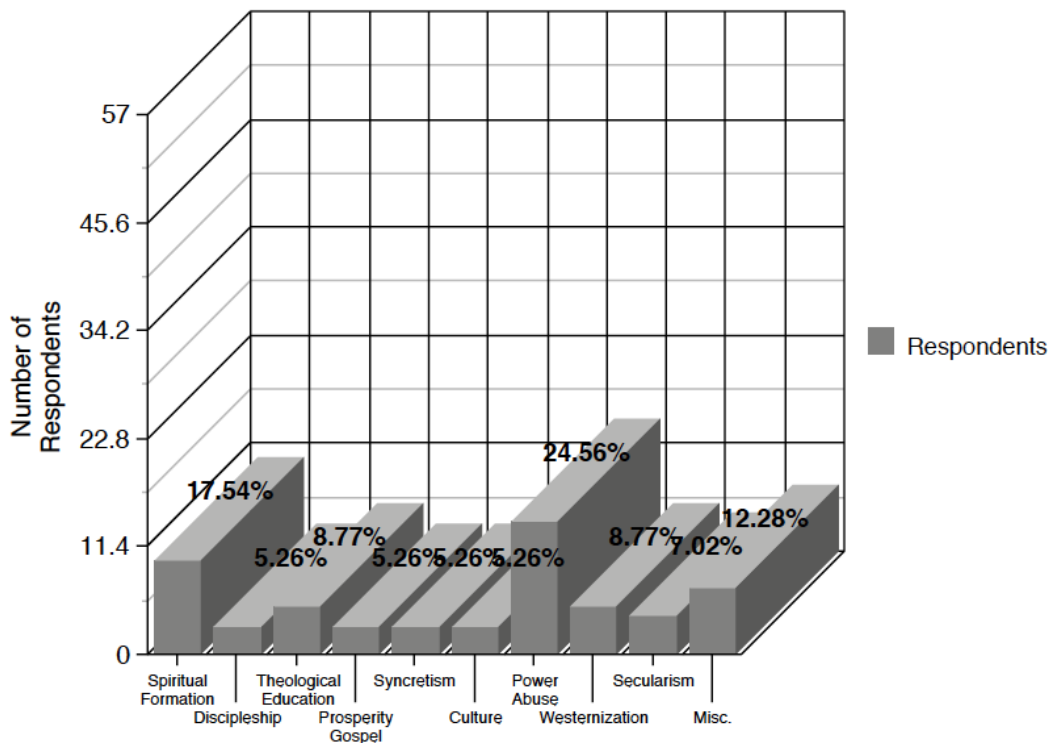
"They want to follow the example of secular leaders." (S3).

"That's the challenge, the secular world, they don't want Christian leaders. They always want to see people doing good things, but they always want to run away from the word "Christ". So if you say I am a Christian leader, and

you are working in a secular environment, it becomes a problem to them” (G22).

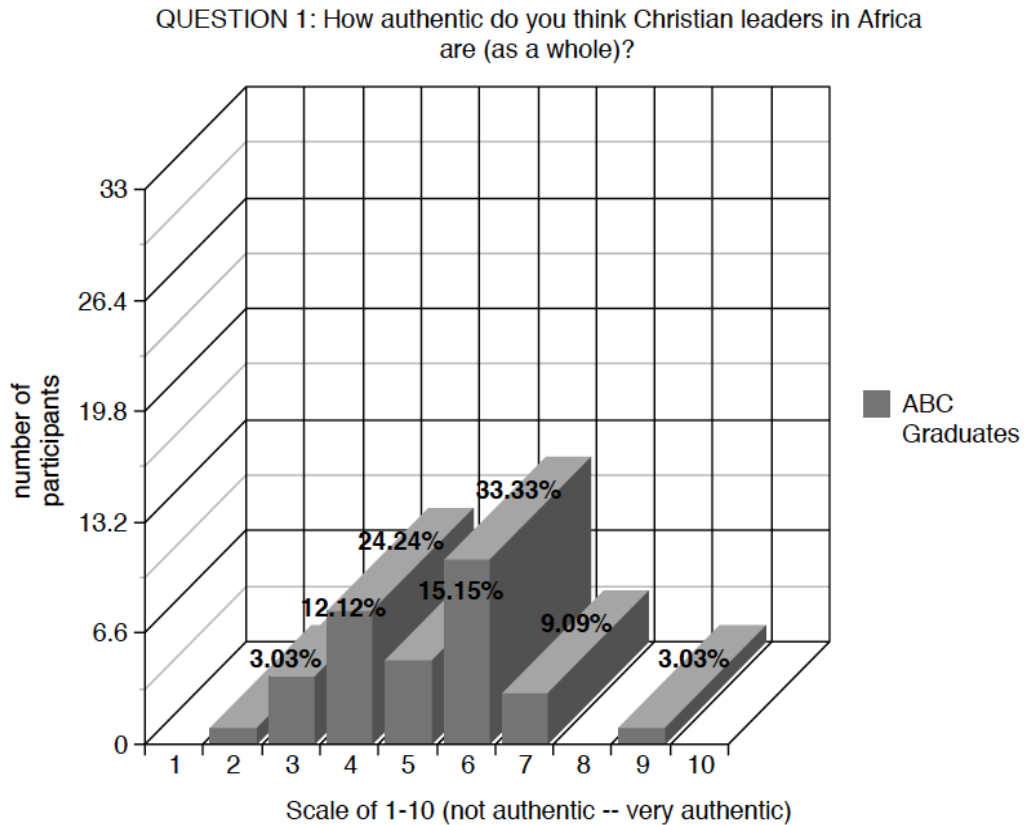
In summary, as demonstrated in the graph below, 10/57 (or 18%) of the respondents who were interviewed considered the lack of *spiritual formation* to be one of the greatest *Christian leadership* challenges facing Malawi today; 3/57 (or 5%) *discipleship*; 5/57 (or 9%) *theological education*; 3/57 (or 5%) *prosperity gospel*; 3/57 (or 5%) *syncretism*; 3/57 (or 5%) *culture*; 14/57 (25%) *power abuse*; 5/57 (or 9%); *Westernization*; 4/57 or 7% *secularism*; 7/57 (or 12%) miscellaneous.

Graph 4.1 INTERVIEW QUESTION: What are some of the challenges Malawi is now facing in regards to Christian leadership?



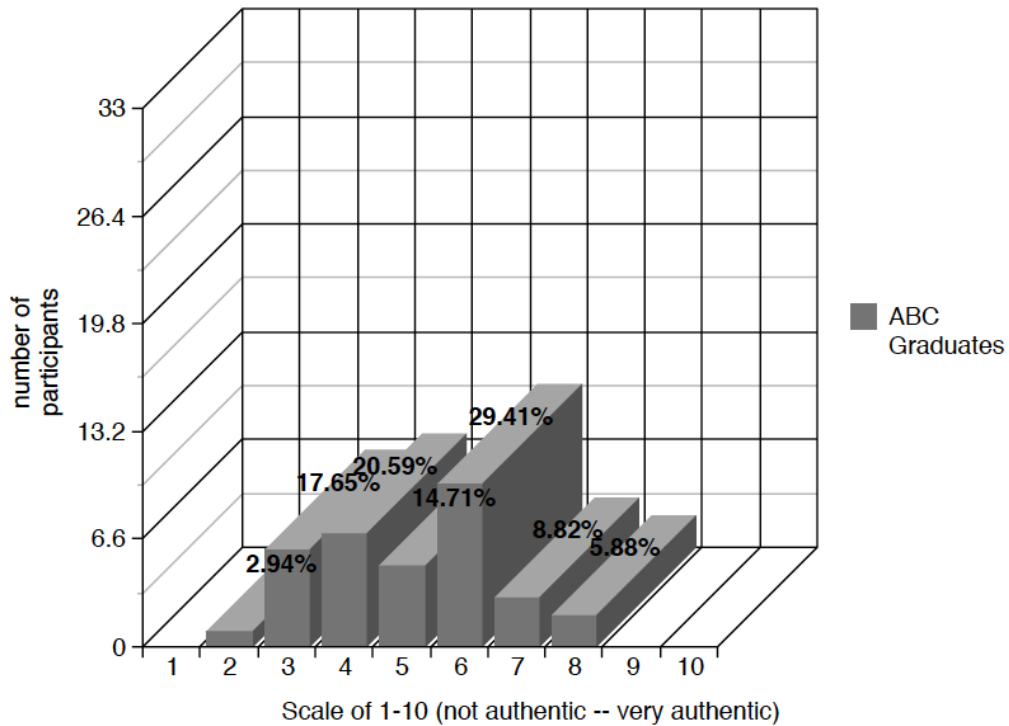
Regarding the quantitative task, the researcher also conducted a survey among the same respondents and attained a variety of answers related to the African/Malawian *Christian Leadership crisis* by asking them the following questions: 1) **How authentic do you think Christian leaders in Africa are (as a whole)?** 2) **How authentic do you think Christian**

leaders in Malawi are (as a whole)? Their responses are illustrated in the graphs below. ABC graduates represent the first respondent group.



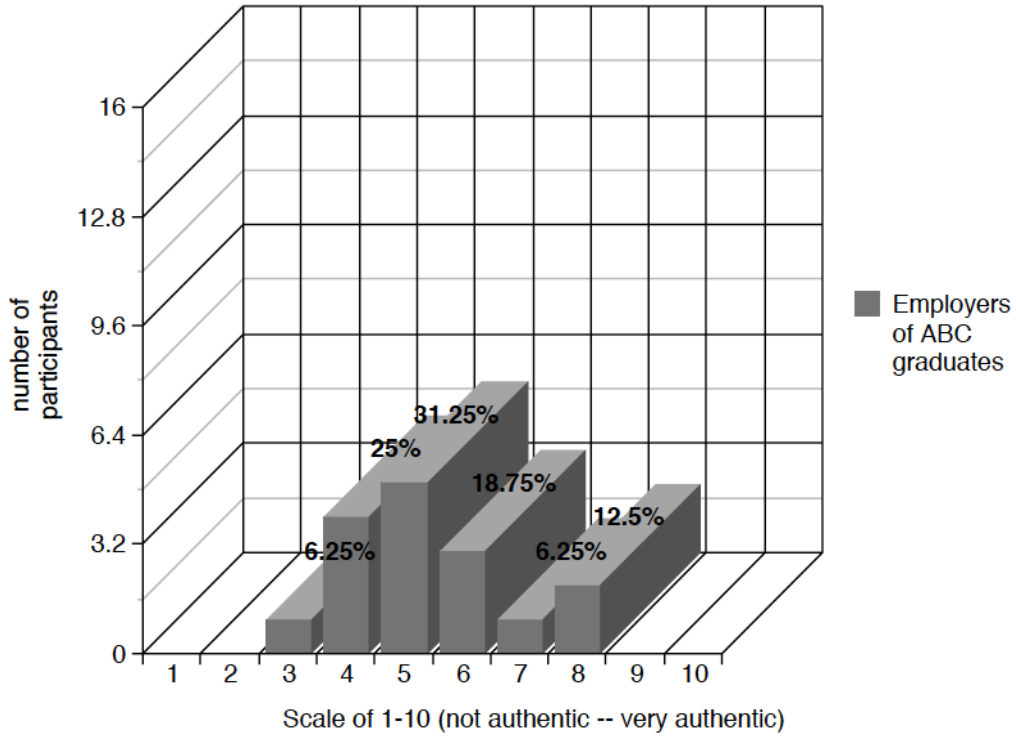
The above graph indicates that 33% (the highest percentage) of ABC graduates rated *Christian leaders* in Africa with a 6/10 in regards to their *authenticity* as leaders; 3% gave them a 2/10 and 3% a 9/10. What is interesting with the graph below is that only 29% (the highest percentage) of ABC graduates rated *Christian leaders* in Malawi with a 6/10 in regards to their authenticity as leaders. 3% gave them a 2/10 and 6% an 8/10. This reveals that the ABC graduates who were interviewed rated Malawian Christian leaders slightly lower than African Christian leaders in regards to their authenticity as leaders.

QUESTION 2: How authentic do you think Christian leaders in Malawi are (as a whole)?

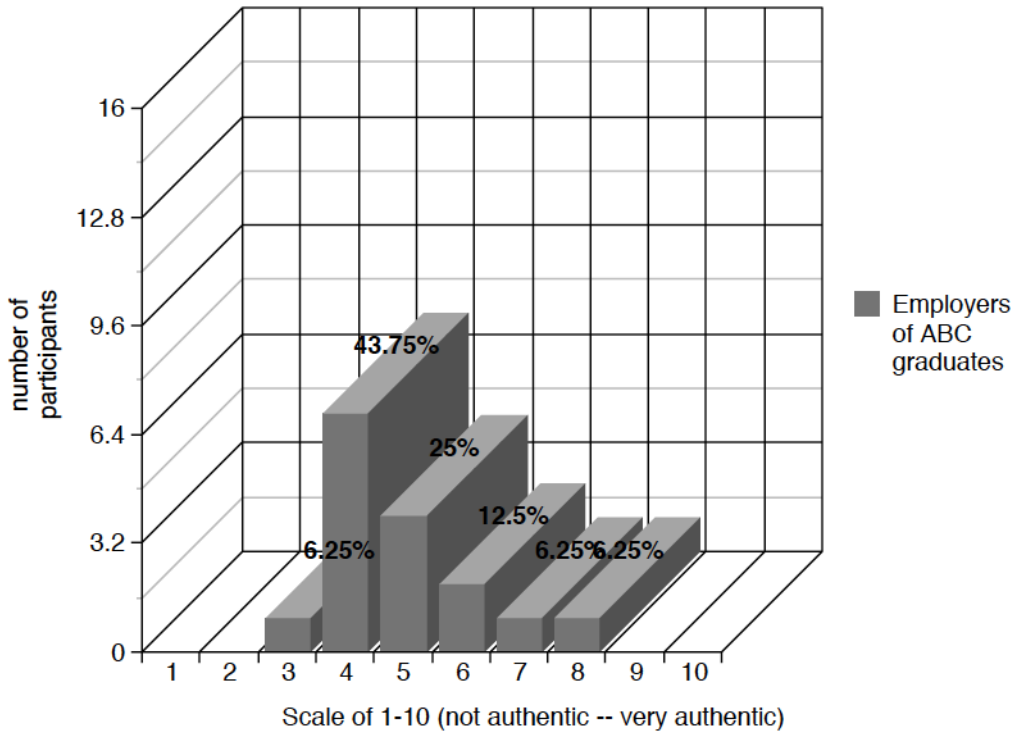


Employers of ABC graduates were the second respondent group. The graph below indicates that 31% (the highest percentage) of employers of ABC graduates rated *Christian leaders* in Africa with a 5/10 in regards to their *authenticity* as leaders; 6% gave them a 3/10 and 13% a 8/10. What is interesting with the second graph below is that 44% (the highest percentage) of employers of ABC graduates rated *Christian leaders* in Malawi with a 4/10 in regards to their *authenticity* as leaders. 6% gave them a 3/10 and 6% an 8/10. This reveals that the employers of ABC graduates who were interviewed rated Malawian *Christian leaders* significantly lower than African *Christian leaders* in regards to their *authenticity* as leaders.

QUESTION 1: How authentic do you think Christian leaders in Africa are (as a whole)?



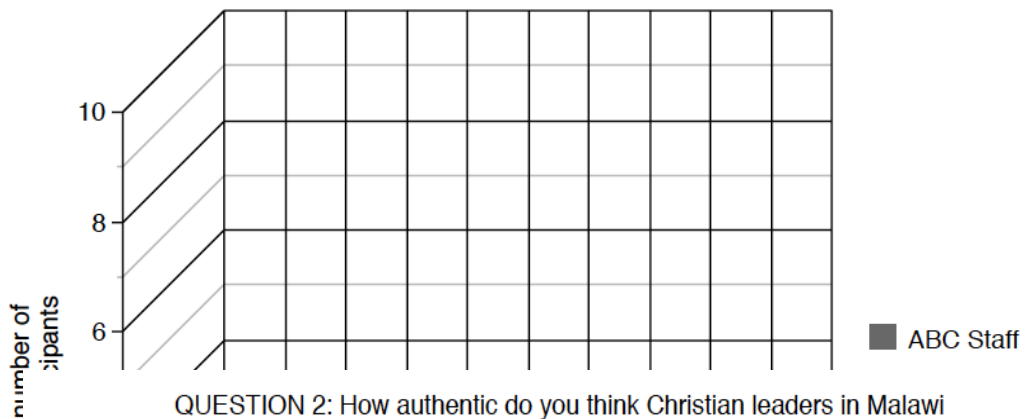
QUESTION 2: How authentic do you think Christian leaders in Malawi are (as a whole)?



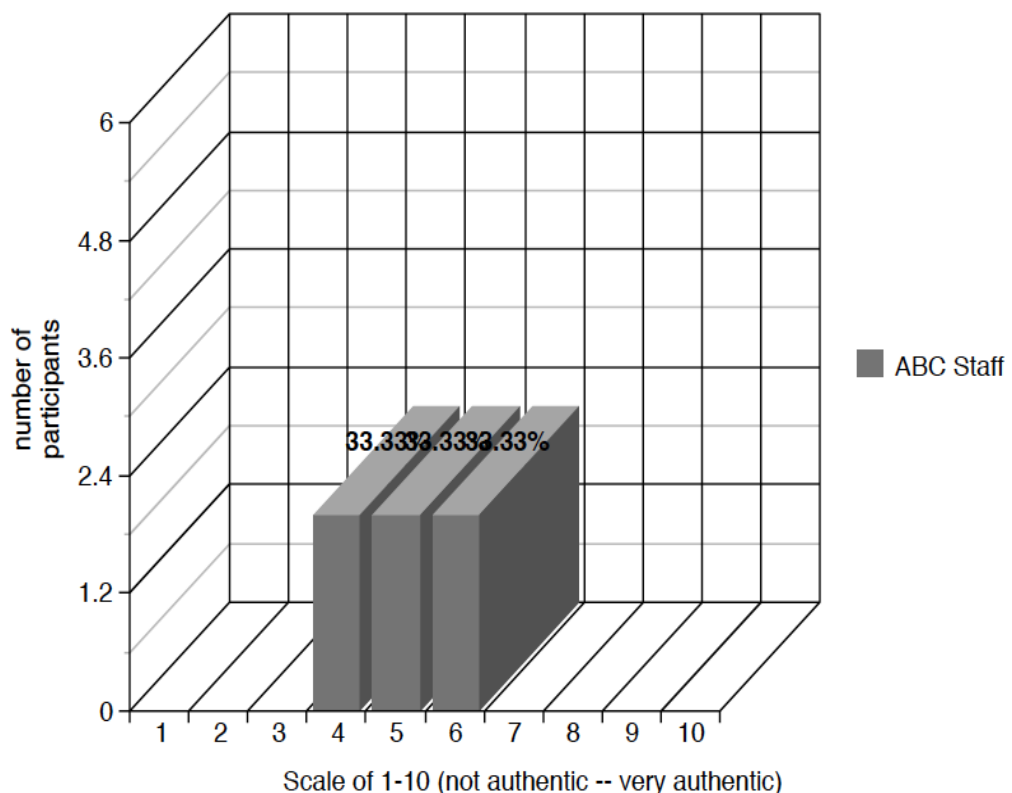
ABC

staff members were the last respondent group. The graph below indicates that 33% of ABC staff members rated *Christian leaders* in Africa with a 7/10 in regards to their *authenticity* as leaders; 17% gave them a 3/10 and 33% a 5/10. What is interesting with the second graph below is that 33% of ABC staff members rated *Christian leaders* in Malawi with a 4/10 in regards to their authenticity as leaders. 33% gave them a 5/10 and 33% a 6/10. This reveals that the ABC staff members who were interviewed rated Malawian Christian leaders slightly lower than African Christian leaders as a whole in regards to their authenticity as leaders. This remains consistent with the other two respondent groups. Overall, each respondent group considered *Christian leaders* in Malawi to be less authentic than *Christian leaders* in Africa as a whole.

QUESTION 1: How authentic do you think Christian leaders in Africa are (as a whole)?



QUESTION 2: How authentic do you think Christian leaders in Malawi are (as a whole)?



4.10.3 Analyzing the Christian Leadership of ABC Graduates

Since the problem to be examined in this research is to determine whether ABC's graduates can be described as *authentic Christian leaders*, we must analyze the empirical data collected for this research in light of this question. The interview data will thus be interpreted using the *authentic leadership* model described in Section 3.4.8 as the backdrop. *Authentic leadership* is best represented within its five main leadership attributes: *purpose, values, relationships, self-discipline* and *heart* (see Fig.3.3). Therefore, the data collected, related to the *Christian leadership* of ABC graduates, will be interpreted through these six attributes.

The researcher attained the interview data regarding the *Christian Leadership* of ABC graduates by asking all respondents the following interview questions: **1) How authentic/non authentic do you think ABC graduates are when it comes to Christian leadership? Explain. 2) How**

would you compare ABC graduates to “typical” Christian leaders in Malawi? 3) What are some of the Christian leadership qualities you have seen in ABC graduates? Yourself? 4) What are some of the Christian leadership weaknesses you have seen in ABC graduates? Yourself? The data collected was coded and organized through ATLAS ti-7. Then it was classified within the *authentic leadership* framework described above.

The first set of respondents to be analyzed, in relation to their responses to some of the above questions are ABC graduates. In order to ascertain fully whether ABC graduates can be described as *authentic* Christian leaders, we must hear from ABC graduates themselves.

4.10.3.1 ABC Graduates

The first attribute of *authentic leadership* (described by Northouse 2010:207) to be represented is *purpose*. Of all the ABC graduates interviewed, 6% demonstrated this specific attribute in the following statements:

“As a Christian leader I will make sure to abide by what the Bible says.”
(G23).

“As a Christian and a believer and as a leader, as much as possible, I try to follow Christ and follow his way and what he says in the Bible...For me as a Christian leader, it has helped me that even though I might fail in some of the things, I know where I can get back my strength from.” (G27).

The second attribute of *authentic leadership* to be represented is *values*. Of all the ABC graduates interviewed, 12% demonstrated this specific attribute in the following statements:

...I was able to apply everything that I learned at ABC by sticking to my values, not compromising and just setting a good example to my work-mates.” (G8).

... they have taught me to be a very good Christian leader, to be honest, to do everything the way the Bible is teaching me, and first of all, not to be a boss, but to be a shepherd. Because before I went there, I was a boss, but when I went there I became a shepherd.” (G13).

“I have learned to be humble, and also to sacrifice my time” (G25).

“One of the things I learned as an ABC student over and over is the issue of integrity; how integrity is very, very important, and also the issue of humility is very important.” (G6).

The third attribute of *authentic leadership* to be represented is *relationships*. Of all the ABC graduates interviewed, 12% demonstrated this specific attribute in the following statements:

“I should not be far away from the people whom I work with, but I should work together with them. At least take part in what they are doing on the ground, than just be sitting in the office and commanding them, directing them to do this and that.”(G17).

“...the ability to humble myself and work with people, appreciate their gifts and allow them to function according to their gifts and their abilities.” (G32).

“I am quite a good team player, and I can mentor people quite well.”(G4).

“ABC has taught me to consider everybody as important, listen to everybody, treat everybody equally, respect everybody and all of them regardless of their differences, lead them without making anybody cry or feel left out.” (G7).

The fourth attribute of *authentic leadership* to be represented is *self-discipline*. Of all the ABC graduates interviewed, 3% demonstrated this specific attribute in the following statement:

“It has helped me to be a hard worker” (G16).

The last attribute of *authentic leadership* to be represented is *heart*. Of all the ABC graduates interviewed, 9% demonstrated this specific attribute in the following statements:

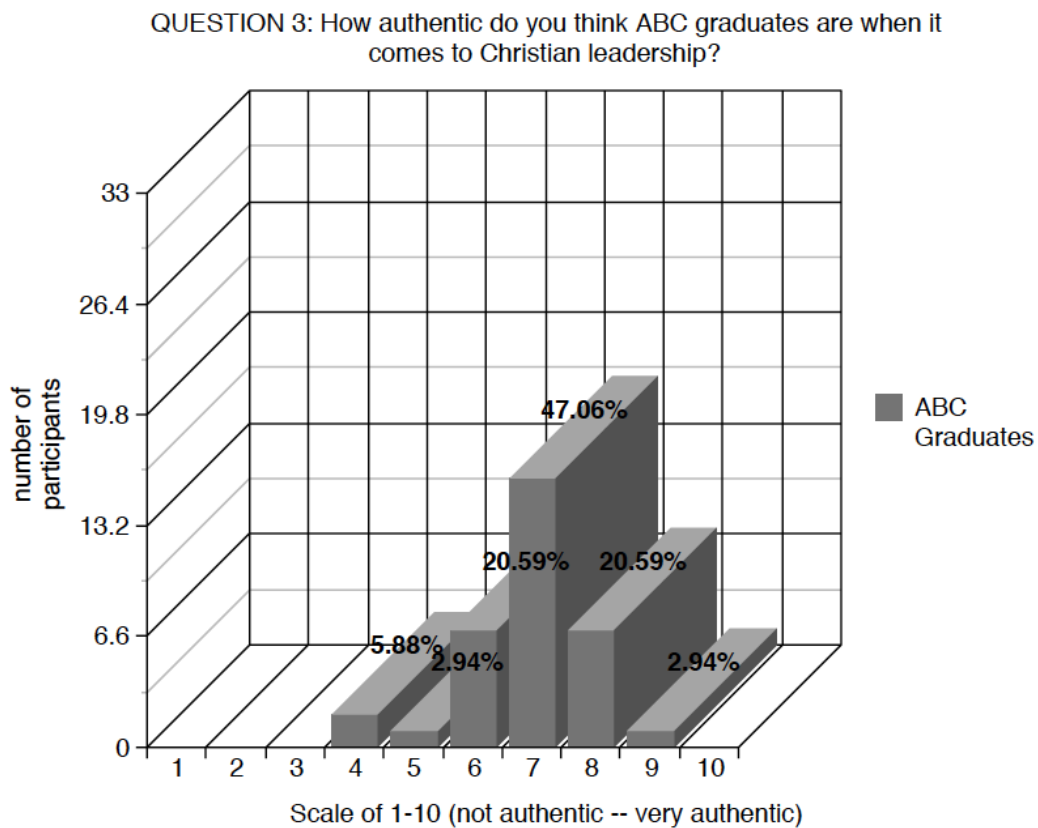
“...ABC has taught me to be a servant leader. The world’s perception of leadership is that you are a boss; some people are following you, they are serving you...when I went to ABC I was taught that as a leader you are there to serve, you don’t wait for the followers to serve you. You are the one to serve.”(G21).

“I now understand servant leadership and what I am supposed to do and what things I am not supposed to do” (G32).

“One of the things that I can say here is that I have learned how to be a servant leader.”(G22).

In summary, 42% of the ABC graduates interviewed believe that they demonstrate at least one or more aspects of *authentic leadership* (as defined by Northouse 2010:207) in their own lives.

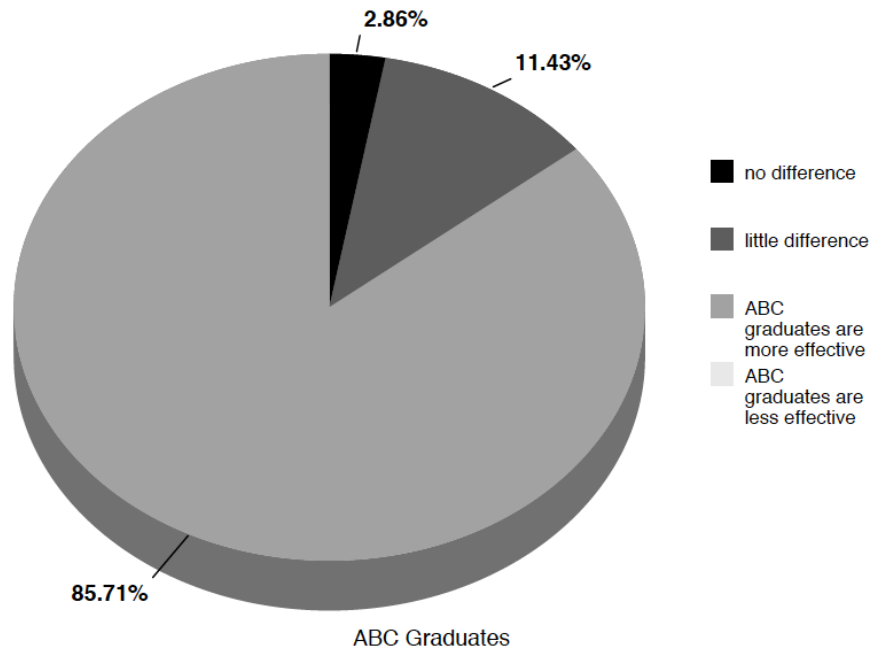
Regarding the quantitative task, the researcher also conducted a survey among the same ABC graduates and attained a variety of answers related to their leadership. He asked the following survey questions: **3) How authentic do you think ABC graduates are when it comes to Christian leadership. 5) How would you compare ABC graduates to “typical” Christian leaders in Malawi?** Their responses are illustrated in the graph and pie chart below:



The above graph indicates that 47% (the highest percentage) of ABC graduates rated ABC graduates with a 7/10 in regards to their *authenticity* as leaders; 6% gave them a 4/10 and 3% a 9/10. What is interesting in Section 4.10 is that 33% of ABC graduates rated Christian leaders in Africa in regards to their authenticity as leaders with a 6/10, and 29% rated Christian leaders in Malawi with a 6/10.

Triangulating the qualitative data with the graph above and pie chart below reveals that the ABC graduates who were interviewed considered themselves overall to be more *authentic* and *effective* Christian leaders compared to typical African or Malawian Christian leaders. Based upon the observation that the majority of their comments represented *authentic* leadership theory, this may in fact be the case.

QUESTION 5: How would you compare ABC graduates to "typical" Christian leaders in Malawi?



The second set of respondents to be analyzed, in relation to their depictions of ABC graduates, are employers of ABC graduates. In order to fully ascertain whether ABC graduates can be described as *authentic* Christian leaders, we must hear from their employers as well.

4.10.3.2 Employers of ABC Graduates

The following qualitative data will also be interpreted using the five attributes of *authentic leadership*, depicted by Northouse (2010:207): *purpose, values, relationships, self-discipline* and *heart*. Both *positive* and *negative* comments will be represented.

The first attribute to be represented is *purpose*. Of all the employers of ABC graduates interviewed, 18% referred to this specific attribute in a positive light. The following (positive) statement reflects this attribute:

“I know some of the churches, a lot of their church ministers are graduates from ABC, which tells me that during their training, a sense of calling has been established in them.”(E9).

12% referred to this specific attribute in a negative light. The following negative statement reflects this attribute:

“I am not generalizing this, but you will find out that there are a lot people in the past couple of years, maybe the last 10-15 years, that have desired to study at ABC for the wrong the reason. If you go back maybe 20 years ago, most of the people who studied at ABC were genuinely called into the ministry.” (E3).

The second attribute to be represented is *values*. Of all the employers of ABC graduates interviewed, 24% referred to this specific attribute. The following positive statement reflects this attribute.

“I would recruit more from ABC than from other universities because of the character itself. That’s what I have seen in most of them. So I would say there is something good, which is being deposited in these guys.”(E14).

24% referred to this specific attribute in a negative light. The following negative statement reflects this attribute:

“...some of them do not live the talk. You find them today, maybe in the CCAP, yes, tomorrow you find him at a beer hall.”(E7).

The third attribute to be represented is *relationships*. Of all the employers of ABC graduates interviewed, 18% referred to this specific attribute. The following positive statement reflects this attribute.

“So you find that we have products that have come from ABC that are committed to service of others and not just service of the individual.” (E9).

6% referred to this specific attribute in a negative light. The following negative statement reflects this attribute:

“...ABC graduates are a mixture, I think the things that I am talking about, especially being authentic, about how are you struggling, where you have struggles or whether you are getting help from Jesus. That is not something that ABC students are taught as a model of Christian leadership.” (E17).

The fourth attribute to be represented is *self-discipline*. Of all the employers of ABC graduates interviewed, 29% referred to this specific attribute. The following positive statement reflects this attribute.

“In general ABC has been producing good people who have been entrusted with different responsibilities, and they are doing well. At least for example in my church, I have one who is the principal of one of the colleges; I have one who is the general secretary of the church; I have one who is holding one who is the senior clerk of the synod; and of course I have one who is the chaplain of the Nkhoma hospital, who is really doing good and those who are serving in the congregations are not failures. So I could see a hardworking type of spirit in the graduates and again, they are focused when they are doing their work.” (E13).

6% referred to this specific attribute in a negative light. The following negative statement reflects this attribute:

“...some of them, they have lacked patience.” (E10).

The final attribute to be represented is *heart*. Of all the employers of ABC graduates interviewed, 29% referred to this specific attribute. The following positive statement reflects this attribute:

“...they are combining their heart and their intellect.” (E3).

It is also important at this time to mention some of the various comments, both positive and negative, which did not resemble the *authentic leadership model*. They are represented below:

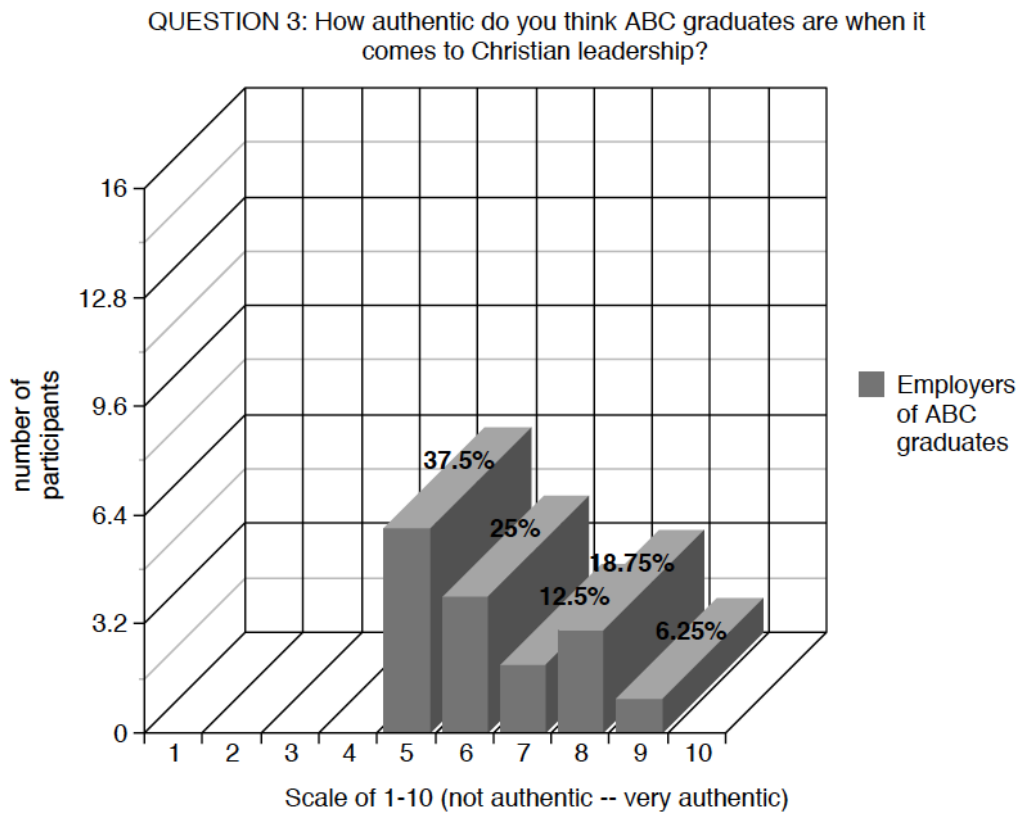
“...a good number of recent graduates are non authentic.” (E3).

“ABC graduates I would say, they outrun high in areas of knowledge because they go through four years of Christian leadership, and therefore they are exposed a lot to what I want to say theory.” (E16).

“...we have also had others that have disgraced the name of ABC.” (E5).

In summary, 18% of the employers of ABC graduates considered ABC graduates to have the *authentic leadership* attribute of *purpose*; 12% did not consider ABC graduates to have that attribute. 24% the attribute of *values*; 24% did not. 18% the attribute of *relationships*; 6% did not. 29% the attribute of *self-discipline*; 6% did not. Finally, 29% the attribute of *heart*. Overall, the employers considered ABC graduates to be more authentic than non-authentic.

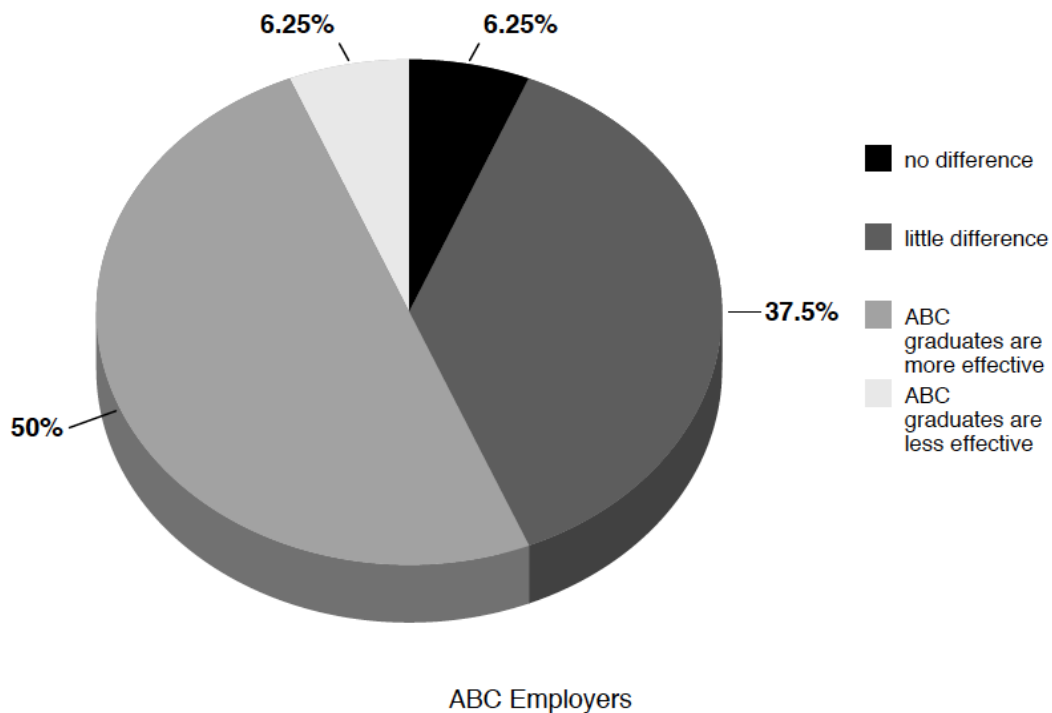
Regarding the quantitative task, the researcher also conducted a survey among the same employers of ABC graduates, and attained a variety of answers related to the leadership of ABC graduates. Their responses are illustrated in the graph and pie chart below:



The above graph indicates that 38% (the highest percentage) of employers of ABC graduates, rated ABC graduates with a 5/10 in regards to their *authenticity* as leaders; 25% gave them a 6/10 and 6% a 9/10. What is interesting in Section 4.10 is that 31% of employers of ABC graduates rated Christian leaders in Africa in regards to their *authenticity* as leaders with a 5/10, and 44% rated Christian leaders in Malawi with a 4/10.

Triangulating the qualitative data with the graph above and pie chart below reveals that the employers of ABC graduates who were interviewed considered ABC graduates overall to be more *authentic* and/or *effective* Christian leaders compared to typical African or Malawian Christian leaders. Based upon the observation that the majority of their comments represented *authentic* leadership theory, this may in fact be the case.

QUESTION 5: How would you compare ABC graduates to "typical" Christian leaders in Malawi?



The third set of respondents to be analyzed, in relation to their depictions of ABC graduates, are ABC staff members. In order to fully ascertain whether ABC graduates can be described as *authentic* Christian leaders, we must hear from their lecturers as well.

4.10.3.3 ABC Staff Members

Some of their interview comments related to the authenticity of ABC graduates are represented below:

“...there are a few that are non-authentic”. (S1)

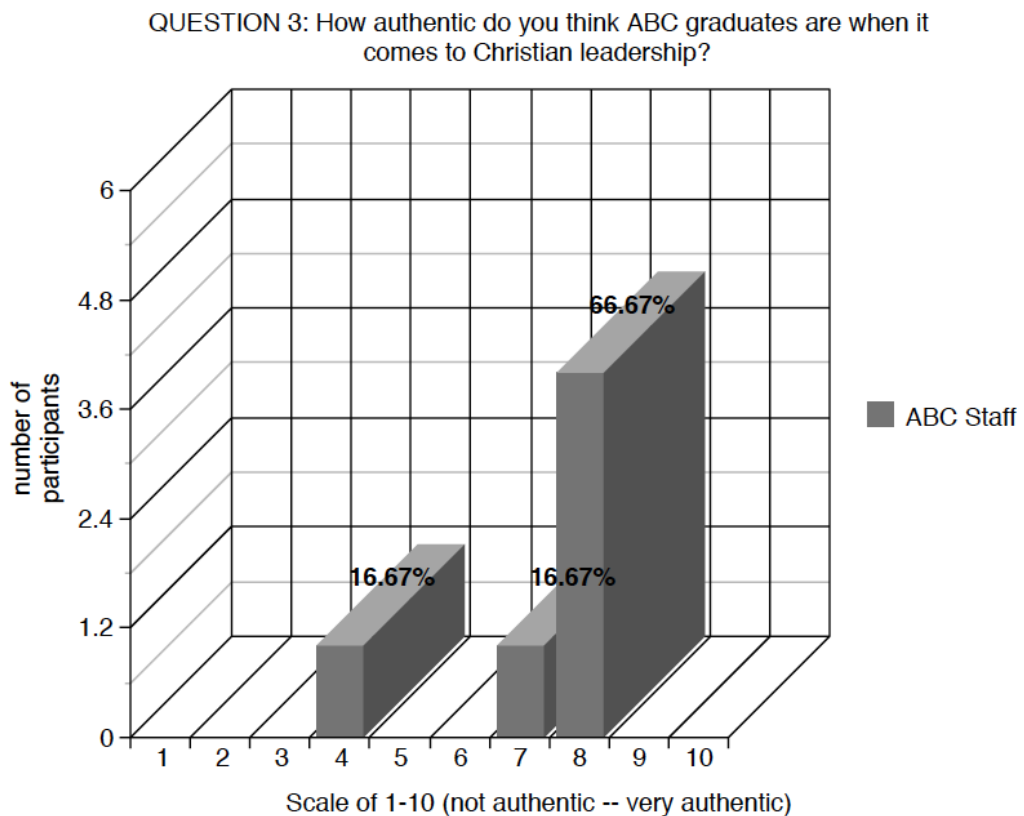
“ABC graduates are different, I have seen them leave here and join different kind of ministries, serving a lot of different areas, and it seems from what I hear, they are different, they are trained, and a lot of them in jobs, they are

honest, it seems they are employees that people appreciate in life, so that's what I heard and what I have seen, I guess I could say that it seems they are authentic and effective." (S2).

"I am seeing ABC graduates as people I can describe as following the real principles of leadership." (S3).

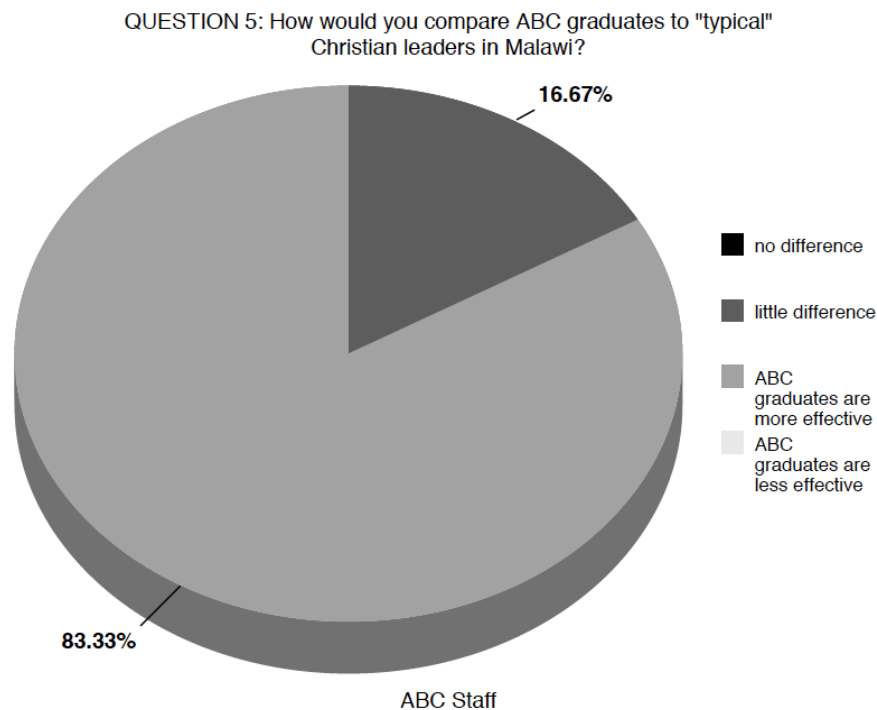
"...I have seen those who are incredible servants, and who really seek the good of their people in pastoral positions." (S6).

Regarding the quantitative task, the researcher also conducted a survey among the same ABC staff members and attained a variety of answers related to the leadership of ABC graduates. Their responses are illustrated in the graph and pie chart below:



The above graph indicates that 67% (the highest percentage) of ABC staff members, rated ABC graduates with a 8/10 in regards to their *authenticity* as leaders; 17% gave them a 4/10 and 17% a 7/10. What is interesting in Section 4.10 is that 33% of employers of ABC graduates rated Christian leaders in Africa in regards to their authenticity as leaders with a 7/10, and 33% rated Christian leaders in Malawi with a 6/10.

Triangulating the qualitative data with the graph above and pie chart below reveals that the ABC staff members who were interviewed considered ABC graduates overall to be more *authentic* and *effective* Christian leaders compared to typical African and/or Malawian Christian leaders.



The next portion of data (to be examined) deals specifically with ABC as a Christian Leadership Institution.

4.10.4 Analyzing ABC as a Christian Leadership Institution

Since the aim of ABC is to “produce quality leaders for the continent of Africa” (*ABC Catalog & Prospectus* 2007:8), we must investigate ABC in this regard. As explained in Section 1.6, one of the desired outcomes of this research is to determine what factors are contributing towards the leadership practices demonstrated among ABC graduates. This empirical analysis has the potential to provide a more thorough understanding and a more in-depth knowledge of the kind of *Christian leadership* ABC fosters. In other words, in order to fully ascertain whether ABC graduates can be described as *authentic* Christian leaders, we must also analyze the institution from which they graduated.

The researcher attained the following qualitative data related to the effectiveness of ABC by asking all respondents the following interview questions: **1) How effective do you think ABC is when it comes to training Christian leaders for Malawi? 2) How would you compare ABC to other theological institutions when it comes to training Christian leaders?** The data was then coded and organized through ATLAS ti-7, and then classified into one or more of the following sub-topics: 1) *role models and mentors*, 2) *Western factors*, 3) *servant leadership* 4) and 4) *miscellaneous issues*.

4.10.4.1 Role Models and Mentors

The first sub-topic analyzed revolves around *faculty role models* and *mentors*. The data collected revealed both positive and negative aspects of ABC in regards to the role modeling and mentorship provided by their faculty. As mentioned in Section 2.4, modeling Christian character and mentoring in leadership is a vital aspect of the discipleship and spiritual formation process. Schroeder (1993:38) stated, “Today's classes of Christian students in higher education represent a significant portion of the success of the next generation of Christians in carrying forward the work of the Kingdom of God and the Great Commission. Their success will largely depend on the willingness of today's Christian faculty members to become spiritual mentors.”

The following positive comments represent this aspect.

“I think a majority of the faculty have a servant’s perspective and desire to

train servant leaders and believe that that's what they are called to be. And seek to train the students in that way. And I think model it." (S6).

"...you know and one thing that puzzled me when I came to ABC was to see him as the president and founder of ABC, was to take a tractor and start slashing the grass, which is the work that's supposed to be done by a laborer, but he was able to do that. That changed my perspective of a leader."(G1).

"As a Christian leader, these professors that we had, they were leading by example, not just saying but doing it." (G1).

The following negative comments represent the *role modeling* aspect as well.

"They must have role models who can act as mentors, so that even when a student is moving out of the school, he already has a mentor who has been working with him continuously. That can make a difference." (E14).

"It started well, especially when ABC started. When it started maybe late 1990s, but as the time goes I have seen that they have somehow lost their track. The management, they need to portray a good example. But I have been interacting with a good number of ABC students who complain the way the college is treating them." (E13).

"Is it true what he is telling me, why is not living it?" (G17).

It is evident from at least 9% of the respondents interviewed that one of the major factors which may be influencing the authenticity of ABC graduates revolves around the role modeling and mentoring by ABC faculty. Therefore, it will be necessary in Chapter 6 to discuss and determine a revised praxis for ABC in this area.

4.10.4.2 Western Factors

The second sub-topic to be analyzed revolves around *Western factors*. The majority of criticisms aimed towards ABC revolved around their Westernized approach towards education and leadership development. 28% of the respondents interviewed depicted ABC as a very Westernized institution, which failed in a variety of ways to remain relevant for Malawi. Areas of concern revolved around the Western-based curriculum, American lecturers, intercultural communication, and ABC's leadership training methods. The following comments reflect some of these concerns:

“ABC didn't really prepare me fully to apply those things in my own context, because I think some of the things we used to study were not really what is happening on the ground.”(G9).

“Maybe I would say it's a question of contextualizing everything. I would really love to have that kind of African touch to the education...maybe have more African books and learn whatever we were learning from an African perspective.” (G4).

“...ABC is more like an American institution.” (G5)

“ABC follows American standards, but now you try to apply it to the setting of Malawi, I believe there is that lack of training or teaching, whereby, this is how Malawians think, this is Malawian society, so how do we handle the problems which Malawian are facing, putting everything into the Malawian context. I think that's where I would love ABC to do more.” (G12).

“...ABC did not prepare me to be a proper African leader; it prepared me to just be a leader who just got some knowledge about USA, and I felt like that's not relevant. If we are going to talk about leadership in Africa, it has to do with issues in Africa, it has to do with people in Africa, it has to do with life in Africa.” (G18).

“...I think on the cultural divide, because most of my lecturers at ABC were American.” (G3).

“So how effective do I think we are...it’s tough because, quite frankly, I feel that ABC has a great deal of colonial instinct.” (S6).

It is evident from at least 24% of the respondents interviewed that one of the major factors which may be hindering the authenticity of ABC graduates revolves around the Western and cross-cultural elements of the institution. Therefore, it will be necessary in Chapter 6 to discuss and determine a revised praxis for ABC in this regard.

4.10.4.3 Servant Leadership

The second sub-topic to be analyzed is *servant leadership* (see Section 3.4.5). *Servant leadership* represents Bolden and Kirk’s (2009:70) *relational theory*, as depicted in Section 3.2 of this research. The following comments, representing 7% of the respondents, reflect this leadership approach:

“...I would say ABC has really helped me to understand that if you want to be a great leader, you must be willing first to serve others, because there is more blessings in serving others.” (G29).

“One things I value about ABC, was the whole concept of servant leadership.” (G4).

“ABC taught me to be a servant leader.”(G21).

“ABC has helped me to learn how to be a servant leader.”(G22)

It is evident from at least 7% of the respondents interviewed, that one of the factors which may be contributing towards the authenticity of ABC graduates revolves around ABC’s *servant leadership* teaching, modeling and training.

4.10.4.4 Miscellaneous Issues

The last sub-topic to be explored revolves around the *miscellaneous issues* of ABC. The data collected revealed both positive and negative aspects of ABC in regards to how effective they are as a leadership training institution. The following positive comments represent 42% of the respondents interviewed:

“I would say that ABC, in a way, prepared me and influenced to be a Christian leader.” (G6).

“I would say, from what I know from other theological institutions, ABC is definitely right up there, if not one of the best.” (S2).

“I would think ABC graduates are much better trained than these other institutions. Because I don’t see the qualities in these other leaders that I see in ABC graduates.” (S3).

“And I think ABC is having a very big impact when it comes to training the leaders in Malawi.” (E8).

“ABC graduates can fit in any setting in the country because of the kind of training that we got at ABC; so the courses themselves shaped me to be what I am today.” (G1).

The following negative comments represent 12% of the respondents interviewed:

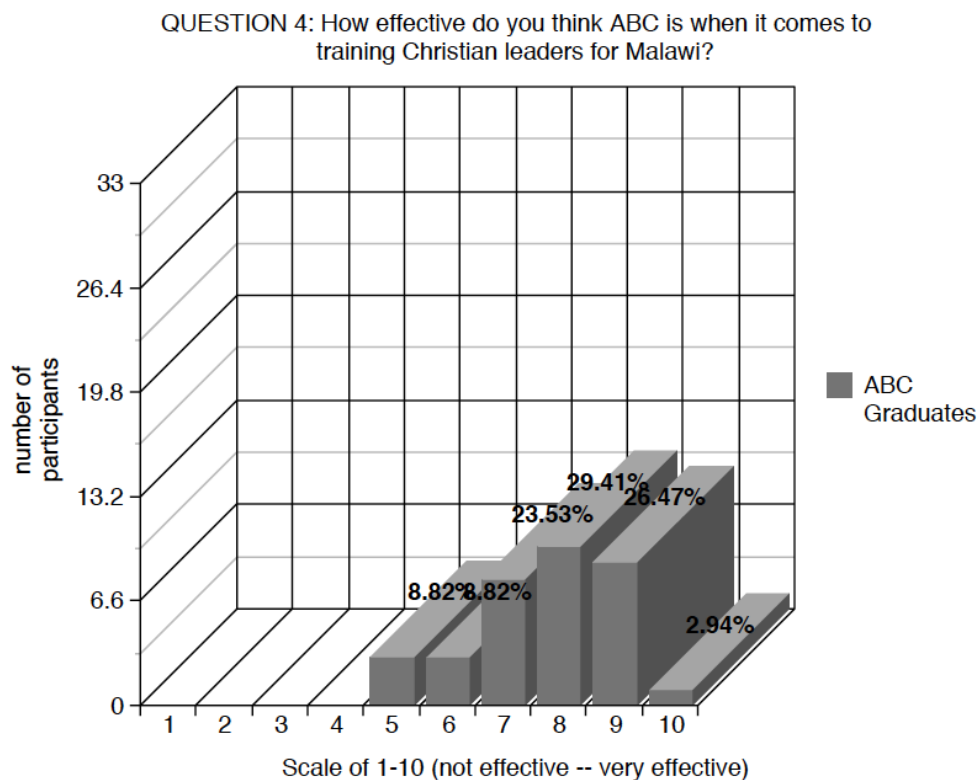
“...most of the stuff I learned at ABC was theory. I needed more of the practical stuff.” (G16).

“I think ABC in general does not give you enough practical ways of developing your Christian leadership.” (G11).

“I think ABC is more effective than most, but ABC is not as effective as the country needs.” (E17).

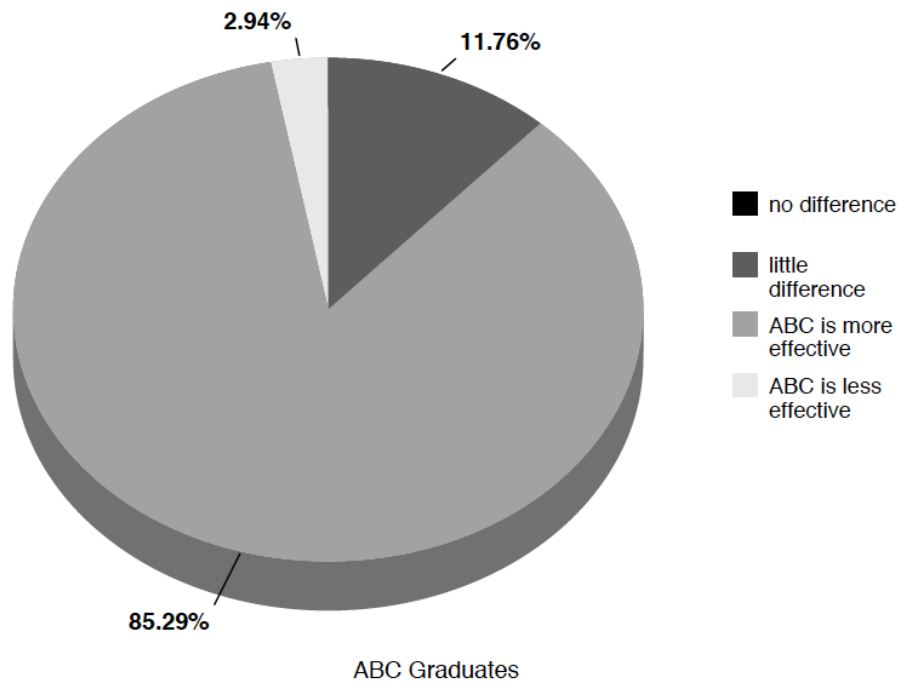
Regarding the quantitative task, the researcher also conducted a survey among the same ABC graduates, employers of ABC graduates and ABC staff members and attained a variety of answers related to the effectiveness of ABC by asking them the following survey questions: **4) How effective do you think ABC is when it comes to training Christian leaders for Malawi?** **6) How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?** Their responses are illustrated in the graphs and pie charts below:

ABC graduates represent the first respondents in the graph below:



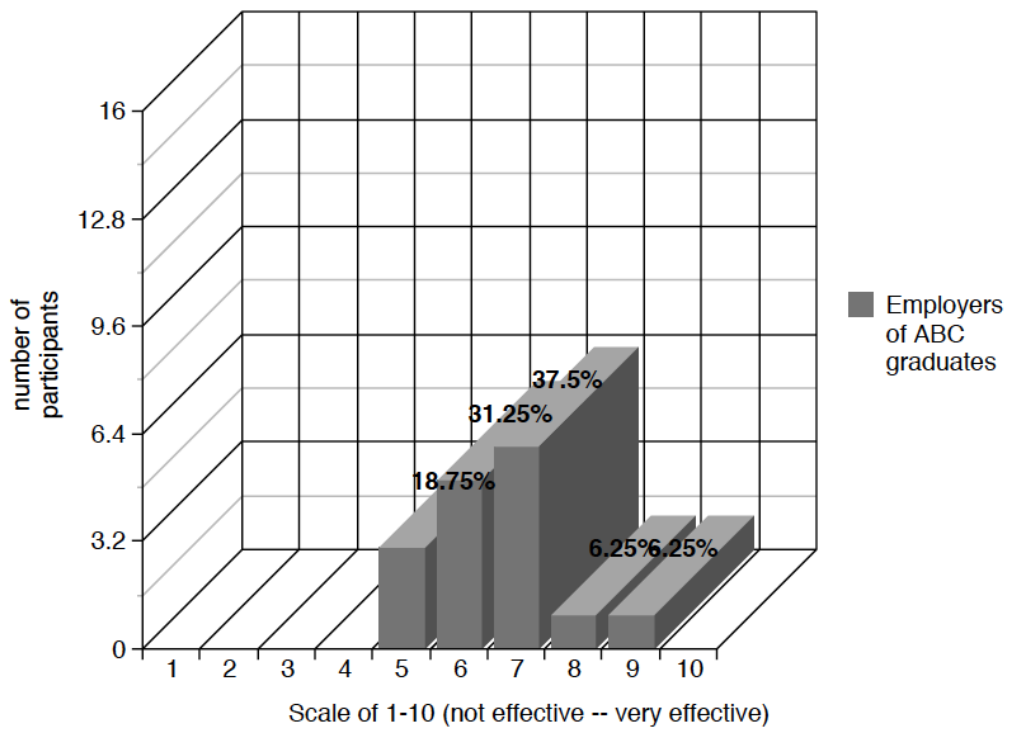
The above graph indicates that 29% (the highest percentage) of ABC graduates rated ABC with an 8/10 in regards to their effectiveness in training Christian leaders; 9% gave them a 5/10 and 3% a 10/10. Comparing the graph above to the pie chart below reveals that the ABC graduates who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.

QUESTION 6: How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?



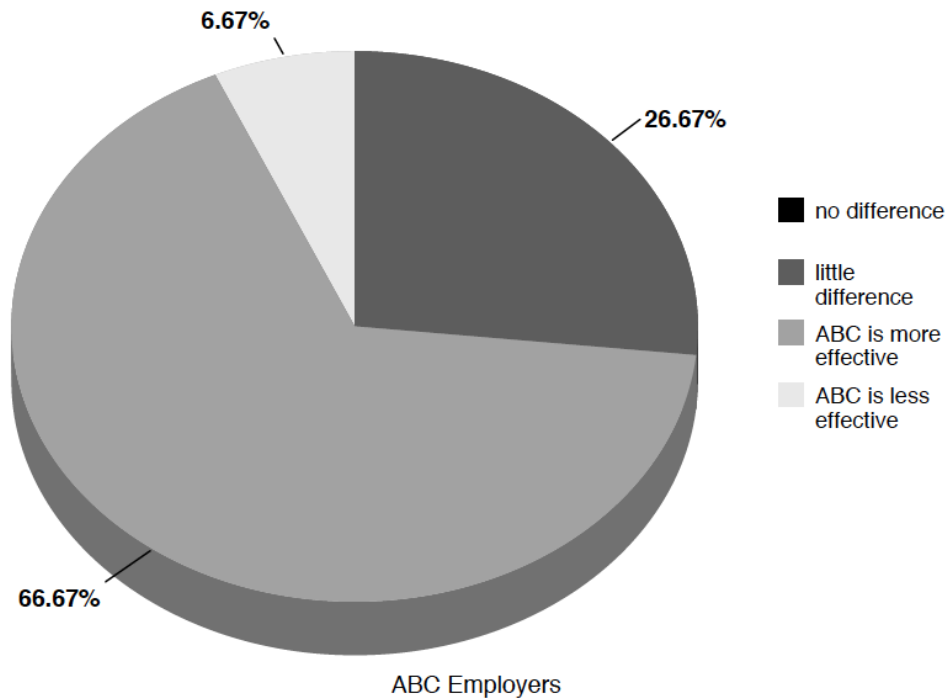
The second respondents to be represented are employers of ABC graduates (below):

QUESTION 4: How effective do you think ABC is when it comes to training Christian leaders for Malawi?

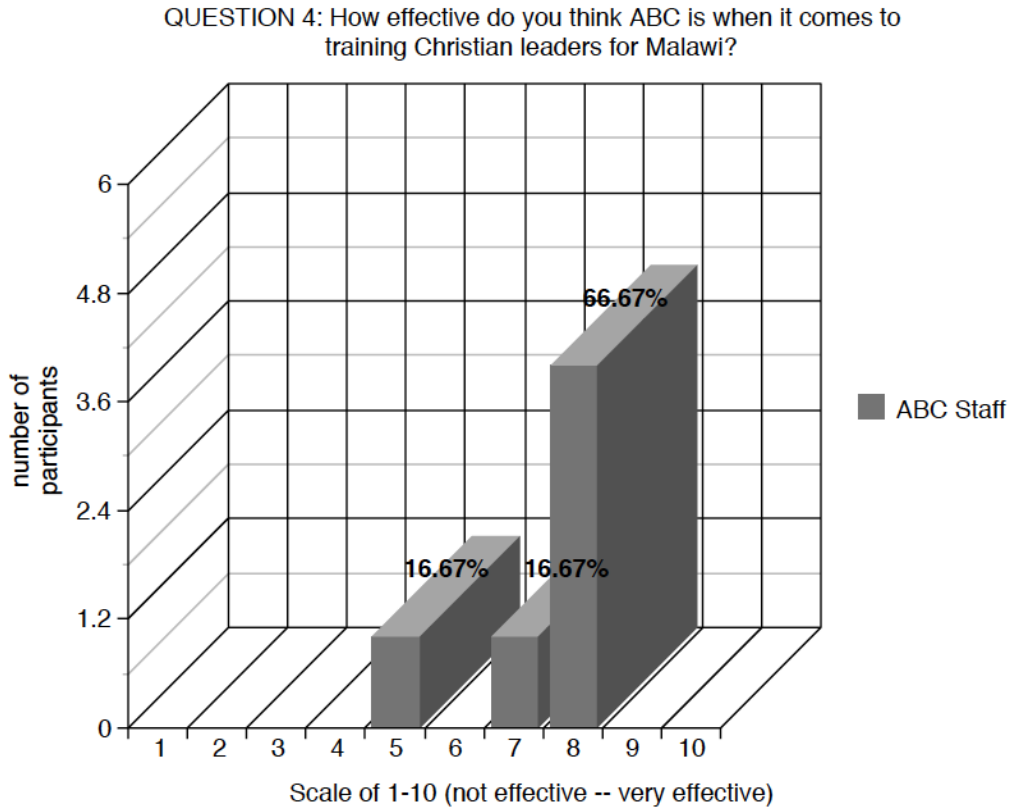


The above graph indicates that 38% (the highest percentage) of employers of graduates rated ABC with an 7/10 in regards to their effectiveness in training Christian leaders; 19% gave them a 5/10 and 6% a 9/10. Comparing the graph above to the pie chart below reveals that the employers of ABC graduates who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.

QUESTION 6: How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?

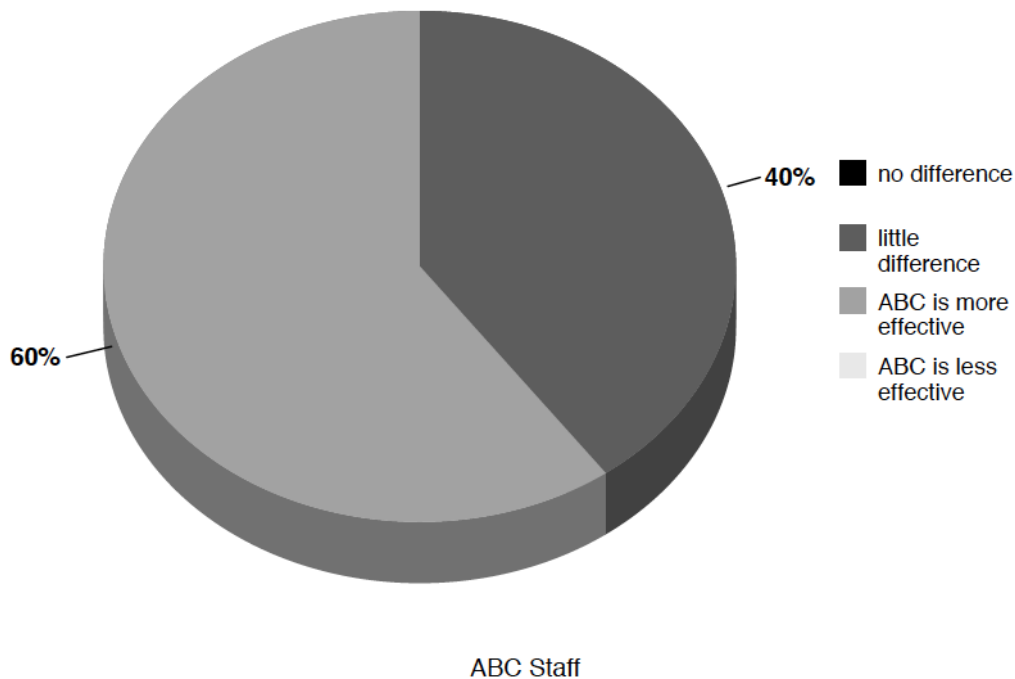


The last respondents to be represented are ABC staff members (below):



The above graph indicates that 67% (the highest percentage) of staff members rated ABC with an 8/10 in regards to their effectiveness in training Christian leaders; 17% gave them a 5/10 and 17% a 7/10. Comparing the graph above to the pie chart below, reveals that the ABC staff members who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.

QUESTION 6: How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?



4.11 Research Summary

Now that the empirical research has been fully analyzed, it is important to summarize the research findings.

Defining Christian Leadership:

1. Of all the 57 respondents interviewed for this project, 27 (or 47%) demonstrated at least a partial understanding of what *authentic leadership* represents; 24 (or 42%) defined *Christian leadership* using the term *servant leadership*, 16 (or 28%) used the term *Christ-like*, and 43 (or 75%) referred to other miscellaneous leadership traits. The combined responses demonstrated each of the four leadership theories -- *essentialist*, *constructionist*, *relational* and *critical*.

Christian leadership in Africa/Malawi:

1. Of the 57 respondents, 10 (or 18%) considered the lack of *spiritual formation* to be one of the greatest *Christian leadership* challenges facing Malawi today; 3/57 (or 5%) *discipleship*; 5/57 (or 9%) *theological education*; 3/57 (or 5%) *prosperity gospel*; 3/57 (or 5%) *syncretism*; 3/57 (or 5%) *culture*; 14/57 (25%) *power abuse*; 5/57 (or 9%) *Westernization*; 4/57 (or 7%) *secularism*; 7/57 (or 12%) miscellaneous.

2. Regarding the quantitative aspects of this research, overall each group considered *Christian leaders* in Malawi to be less *authentic* than *Christian leaders* in Africa as a whole.

ABC Graduates:

1. Regarding the ABC graduates who were interviewed, 42% believed that they demonstrated at least one or more aspects of *authentic leadership* (as defined by Northouse 2010:207) in their own lives. They also considered themselves overall to be more *authentic* and *effective* Christian leaders compared to typical African or Malawian Christian leaders.

2. Regarding the employers of ABC graduates, 18% considered ABC graduates to have the *authentic leadership* attribute of *purpose*; 12% did not consider ABC graduates to have that attribute. 24% the attribute of *values*; 24% did not. 18% the attribute of *relationships*; 6% did not. 29% the attribute of *self-discipline*; 6% did not. Finally, 29% the attribute of *heart*. Overall, the employers considered ABC graduates to be more authentic than non-authentic.

3. The employers of ABC graduates considered ABC graduates overall to be more *authentic* and *effective* Christian leaders compared to typical African or Malawian Christian leaders.

4. The ABC staff members who were interviewed considered ABC graduates overall to be more *authentic* and *effective* Christian leaders compared to typical African or Malawian Christian leaders.

African Bible College:

1. It is evident from at least 9% of the respondents interviewed that one of the major factors which may be influencing the authenticity of ABC graduates revolves around the *role modeling* and *mentorship* by ABC faculty.
2. It is evident from at least 24% of the respondents interviewed that one of the major factors which may be hindering the authenticity of ABC graduates revolves around their Westernized approach towards education.
3. It is evident from at least 7% of the respondents interviewed that one of the factors which may be contributing towards the authenticity of ABC graduates revolves around ABC's *servant leadership* teaching, modeling and/or training.
4. The ABC graduates who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.
5. The employers of ABC graduates who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.
6. The ABC staff members who were interviewed considered ABC overall to be a highly effective leadership training institution; more than any other theological institution in Malawi.

4.12 Deduction

The data reveals that ABC's graduates can be generally described as *authentic* Christian leaders, at least in comparison with typical African or Malawian leaders, for the following reasons:

1. 39% of the ABC graduates interviewed have at least a partial understanding of *authentic* leadership theory (as defined by Northouse 2010:207). The researcher is working with the assumption that their understanding of the theory must also in some way reflect the manner in which they are actually leading.

2. 42% of the ABC graduates interviewed believed that they demonstrate at least one or more aspects of *authentic leadership* (as defined by Northouse 2010:207). They also considered themselves overall to be more *authentic* and *effective* Christian leaders compared to typical African or Malawian Christian leaders.

3. Both the employers of ABC graduates and ABC staff members consider ABC graduates overall to be more authentic than non-authentic.

4. Both the employers of ABC graduates and ABC staff members consider ABC graduates overall to be more *authentic* Christian leaders compared to typical African or Malawian Christian leaders.

Additionally, the data showed that there are a variety of factors that may be hindering ABC graduates from becoming even more *authentic* Christian leaders, such as 1) *Westernized approaches towards education* (see Section 4.10.4.2); *spiritual formation within theological education* (see Section 4.10); and 3) *faculty role modeling and mentorship* (see Section 4.10.4.1). Therefore, a revised praxis within these three areas is suggested for ABC to become an even more effective institution for developing *authentic* leaders. This *pragmatic* task will be discussed in Chapter 6.

4.13 Conclusion

The overall purpose of this chapter was to present, interpret, and translate all the coded empirical data collected for this project, with the overall aim of determining whether ABC graduates can be described as *authentic* Christian leaders. The goal was to 1) attain a better understanding of what influences their authenticity, and 2) reach a more thorough understanding and a more in-depth knowledge of the kind of *Christian leadership* ABC fosters. Therefore, the researcher conducted an empirical quantitative and qualitative investigation among the following groups¹¹⁸: 1) ABC graduates; 2) Employers of ABC graduates; 3) and ABC staff members. The empirical data was then presented, evaluated and interpreted in light of 1) the various leadership *theories*

¹¹⁸ See ig. 4.1

discussed in Section 3.2, the various leadership *models* investigated in Section 3.4. and the African/Malawian leadership crisis presented in Section 2.1. These three research dimensions in particular provided the necessary context for interpreting the empirical data.

Chapter 5 will construct a *theological framework* --otherwise known as the *normative task*¹¹⁹ for *Christian leadership*. In order to properly interpret what is actually taking place among ABC graduates, we must investigate what the Bible and *tradition* actually have to say about *leadership*.

¹¹⁹Osmer 2008:4

CHAPTER 5

NORMATIVE REFLECTIONS ON CHRISTIAN LEADERSHIP

5.1 Introduction

The purpose of this chapter is to construct a theological framework for *Christian leadership*, otherwise known as the *normative task*¹²⁰. Wilhelm (2001:4) states,

Dynamic reflection on leadership in Africa also needs the normative perspective of the Bible. It is important to grasp God's image of leadership, especially since He is the One who sets up and deposes leaders according to His will (Daniel 2:20,21; Prov. 21:1). The Bible is the basic source of African theology for leadership and should be read and exegeted through "African eyes" considering the situational and existential perspectives.

To construct a theological framework and interpret what is actually taking place among ABC graduates from a *normative* perspective, we must 1) investigate some of the Biblical *themes* of leadership within both Jewish and/or Christian literature¹²¹ and 2) examine notable *Christian leaders* within Africa who have made a difference within the past century (Williams 2006:166).

The Bible does not define *leadership* in any one specific way. Nor does it present one particular model or theory. However, the Bible does trace certain leadership themes, both negative and positive. Ryken et al. (1998:492) commented on this, "The bible does not sketch out a theory of leadership, but as is so often the case, it comments on leadership more by showing examples of leadership (both good and bad) than by direct comment."

¹²⁰See 1.8.3

¹²¹ The researcher recognizes that when using the term *Christian leadership* specifically, we are talking only about New Testament (NT) themes, and not Old Testament (OT) themes, hence the term *Christian leadership*. Nonetheless, the researcher considers the study of Old Testament (*Jewish*) leaders (i.e. kings, prophets, patriarchs, etc.) to be profitable for understanding (Biblical) *leadership* as well. Therefore, this chapter will include both *theological themes* from both Old and New Testament eras.

Therefore, this study does not attempt to uncover every angle or aspect of *leadership* within the Bible and its traditions. For there are far too many *modes* and *types* of *leadership* within the Bible to develop any sort of comprehensive picture in a single dissertation chapter. Thus, this study focuses simply on the theological themes of the Bible that relate specifically to *leadership*; as well as the various lived expressions of *Christian leadership*, especially as they pertain to the African context.

5.2 Theological Themes of *Leadership*

To begin, a *theological theme* of leadership refers to a particular style, expression, or aspect of leadership that is demonstrated within a Biblical time period. For example, one of the great themes of Jesus' ministry was his *servant* style of leadership. Sessoms (2004:1) states, "Jesus taught that the one who desires true greatness should choose the last place; he said, 'If anyone wants to be first, he must be the very least, and the servant of all' (Mark 9:35)." Another example is the *military* leadership of King David, who led thousands of Israelites to war over the course of his life (Ryken et al., 1998:495-496).

Moreover, Old Testament (OT) and New Testament (NT) leaders had different titles, ministries, and responsibilities, each based on the particular Biblical time in which they lived. For example, leaders in the OT were required to perform animal sacrifices, which was not something required for NT leaders. As well, NT leaders were allowed to associate with Gentiles, which was not something Old Testament leaders were allowed to do. Different forms of leadership were often required for different periods of Biblical history. Nonetheless, the researcher will not be dealing with OT and NT (theological) distinctions at this time, but will be focusing solely upon the *leadership* themes portrayed in both the Old and NT eras. As well, this study will not discuss OT theology versus NT theology, especially pertaining to *leadership*, as it does not lie within the limited scope of this research.

The themes examined are not the only *leadership themes* that can be found in the Bible. For example, a *prophetic* leadership theme can be found both in the Old and New Testaments. Yet,

due to the limited scope of this research, the researcher will only be analyzing several of the most common and reoccurring leadership themes within in the Bible.

The first OT theme to be explored is *priestly leadership*.

5.2.1 Priestly Leadership

Priestly leadership was both a hallowed ministry and a sacred calling from God. According to Johnson (1995:187), priests in the OT were a group of holy men, who represented the people of Israel before God. They were hand-selected and appointed by God, to be mediators and ministers. They carried out a variety of duties and priestly tasks, which were a part of their holy ministry. According to Johnson (1995:187), “The priest, referred to some seven hundred times in the OT and 80 in the New, was identified with sacrifice, intercession, and blessing.” The priest was responsible for remaining blameless and holy before God. They were to be set apart, as God’s representatives for the people. They had direct access to God and were the only ones who could come before his holy presence.

According to Ross (2006:5), three most common functions of a priest were 1) to teach God’s laws, 2) to pray, and 3) to offer sacrifices. Teaching was the primary responsibility of the three. To teach the laws of God in particular, was one of the most vital and important tasks of all. Ross (2006:5) states, “We may draw several observations here about the teaching ministry of the priests: (1) it was to be a faithful teaching and applying of the Scriptures, (2) it was to lead to the conversion of many from sin and to inspire obedience to the Scriptures, (3) it was to be a teaching that led to spiritual life with the peace of God bringing blessing, and (4) it was to be lived by the teacher.”

The priests were to be chosen solely from the line of Levi; for God made a promise and a covenant with him that his descendants would serve God in a special way and be set apart as his holy instruments. God had chosen Levi’s descendants to be priests primarily for the task of leading Israel into a closer relationship with God. The priests were to be models of holiness, men of godly character, and men who both feared and loved God (Ross 2006:5).

The second responsibility of a priest was to pray and to offer incense before God on behalf of the people. The incense and smoke represented the prayers and petitions of the people, which were being lifted up before God. The function of this type of intercessory prayer was required for representing the twelve tribes of Israel. Ross (2006:6) states,

The High Priest had on his breastplate the stones that represented the tribes of Israel, likewise signifying that he daily bore them up before God. Because of these things along with the ritual of the sacrifices and the proclaiming of the blessing, we must conclude that intercessory prayer was one of the main functions of the priests.

The third, and one of the most vital responsibilities of the priest, was to offer sacrifices on behalf of the people. God required this atonement, which could only be achieved through the shedding of blood. Thus, the priests would be the ones to offer these sacrifices, by sprinkling the blood of unblemished animals on the *altar* and *mercy seat* of God. In turn, this would cover the sins of the people. According to the *International Standard Bible Encyclopedia*¹²², “It was the chief duty of a priest to reconcile men to God by making atonement for their sins; and this he effected by means of sacrifice, blood-shedding.”

In summary, priestly leadership was about leading others into a deeper and more holy relationship with God; it was about carrying the burdens of the people; it was about interceding for them and teaching them God’s word in a faithful and powerful manner. A priest was both a representative and a mediator for God. Their sole priority was to be an advocate and a spiritual advisor to those who were far away from God, and to help them walk through the atonement process, which in turn made them pure and holy before their Maker.

The second *OT theme* to be explored, specifically as it relates to leadership, is *military leadership*.

5.2.2 Military Leadership

¹²² <http://bibleencyclopedia.com/priest.htm>

When speaking of *military leadership*, specifically as it pertains to the OT, figures such as David, Saul, and Gideon come to mind. Yet it was Joshua, of all leaders, who was chosen specifically by God to conquer Canaan, the Promised Land. And it was that same Joshua who led more armies and conquered more cities than any other OT leader. It is clear that Joshua was a successful and effective military leader.

The following investigation, will center on the life of Joshua, with special attention given to his leadership qualities, both positive and negative, specifically as they relate to his military endeavors. Although there may be numerous other qualities one could examine from the life of Joshua, we can note four of the most prominent: 1) *a faithful past*; 2) *a distinct calling*; 3) *a sense God's presence*; and 4) *dependence on the Word of God*.

First, Joshua had *a faithful past*. He did not jump into leadership right away, but had proven himself over a forty-year period to be a man of God, a warrior, and a faithful minister to Moses. Joshua was not looking for a position or title, but was looking to honor and glorify God with his life. His rise to leadership was not based on one single skill-set or ability, but was based on a life that had proven itself worthy of such a high calling (Meyer 1977:19-20).

Mayer (1977:20) states,

His conflict with Amalek; his good report of the Land of Promise; his refusal to take any part in the disastrous attack on the Canaanites; his eagerness for the good name and fame of Moses; his patient endurance of the weary years of wandering – all prove that he was no common character.

The second leadership quality of Joshua was the fact that he had a *distinct calling*. The Lord spoke to Moses (in Joshua 1:6¹²³), “Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them.” Having a specific or distinct *calling* is what differentiates one leader from another. A *calling* is what gives a leader hope during apparent defeat, confidence when others have lost theirs, and perseverance when the road

¹²³NIV

gets long. A *calling* can give leaders courage, strength, and endurance to complete the work they were set out to accomplish. Without a calling, a leader can easily fall prey to discouragement, hopelessness, and fear (Meyers 1977:21-22).

The third leadership quality of Joshua was his ability to *sense God's presence*. The Lord told him, "As I was with Moses, so I will be with you; I will never leave you nor forsake you" (Josh 1:5). Having the assurance that God will "never leave you nor forsake you," is the only thing necessary for a leader to move forward and to obey a calling. To have an all-powerful, all-knowing, and all-loving God, who is ever on your side, who is keeping you safe and who is watching over your every move, creates an assurance and confidence in a leader that surpasses all knowledge and all understanding. As Meyer's (1977:23) puts it, "Who can wax faith-hearted whilst he holds the right hand, saying, 'Fear not, I am with thee!'"

The fourth leadership quality of Joshua to be mentioned is his *dependence upon the Word of God*. The Lord told Joshua, "Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful" (Josh 1:8). It is clear that both prosperity and success, at least within Joshua's context, come as a result of being faithful and devoted to God's Word. What made Joshua a powerful and effective military leader was not his moving speeches, his courage to fight or his drive to conquer, but was his ability to listen to God's words, meditate on them, speak them out, and obey them (Meyer 1977:22-23).

In summary, *military leadership*, specifically as seen in the life of Joshua, is all about having a *faithful past*, a *distinct calling*, a keen *sense of God's presence* and a *dependency upon his Word*. Although there may be many other qualities necessary for military leadership, these four remain the foundational qualities from which all others must come.

The third *OT theme* to be explored, specifically as it relates to leadership, is *prophetic leadership*.

5.2.3 Prophetic Leadership

According to Ross (2006:7), the leadership of the prophets of the OT is a little more difficult to define or categorize. There were so many different types of prophets; each one having unique callings, situations, or credentials. Some were prophets for their whole lives, while others remained prophets for only a short period. Some performed powerful miracles, while others performed no miracles at all. Some were persecuted, beaten, and even killed, while others were not. The only thing that every *true* prophet had in common was that they spoke the very words of God to the people. Johnson (1995:186) states, “At the heart of his identity, the prophet was a mouthpiece for God, called to speak in the name of God. He was one who could see spiritual realities others could not see. He was authorized to speak authoritatively for God.” The prophets either brought words of hope and encouragement, warnings and reminders, or condemnation and judgment.

Moreover, because there were many false prophets who claimed divine authority, there were two *tests* set forth in the book of Deuteronomy used to distinguish between true and false prophets (Ross 2006:9). First, a prophet could not contradict God’s previously revealed Word. Even if the prophecy came to pass, or even if miracles were displayed – it was not a true prophecy if it contradicted God’s word. Second, a prophet’s prediction or prophecy must actually come to pass. If not, the one prophet is false. Ross (2006:9) adds, “Of course, not all prophets predicted things, and not all were alive when their predictions came to pass. But the point of the test is that the words of the prophet must be true, first harmonizing with the previously revealed truth, and then coming to pass as (or if) predicted. It was, after all, the Word of the LORD.”

Additionally, the prophets of the OT had a variety of jobs and ministries. Some would rebuke, condemn, and warn; some would write Scriptures, preach messages, and predict the future; and some would exhort, encourage, and bring hope to the people. The prophets were primarily messengers of God. They did what they were told because they were compelled by God to do so. According to Pounds (2008:1) “They were sent from God. These men claimed to be speaking from God and for God. ‘Thus says the Lord’ was a clear emphasis of their preaching. The content of their message is proof that they were inspired of the Lord.” So overall, the primary job of a prophet was to bring people back into a right relationship with God - through the preaching of his word (Pounds 2008:1-2).

In summary, *prophetic leadership* was a unique calling and the prophets were foremost *agents of God*. They were God's mouthpieces when nobody else cared. They were people who were willing to risk it all for the sake of communicating God's truth. They often faced jeering, mockery, and even death for speaking out. Ross (2006:10) states, "They were ridiculed, threatened, opposed, punished, and slain because they told the truth and declared unpopular messages."

The fourth *OT theme* to be explored, specifically as it relates to leadership, is *kingly leadership*.

5.2.4 Kingly Leadership

During the time of the prophet Samuel, the people of Israel demanded that a king rule over them. They did not want to be a *theocracy*-- one nation under God -- but a *monarchy*-- one nation under man. Therefore, the nation of Israel chose Saul to be its first king, thus beginning the age of the kings in Israel (Myers 1987:624).

Kings of the ancient world were considered to be both representatives and mediators of the gods. They were given absolute authority and reign over the people. They were responsible for constructing armies, enforcing taxes, and building both political and religious cabinets. They were also required to oversee any major building projects, maintain foreign relationships, and administer justice (Myers 1987:624).

Unlike the rest of the nations, the king of Israel was expected to rule with integrity and rely on God in all matters. He was expected to rule with truth and justice, not with corruption or dishonesty. The king was to be a servant of God above all else. Johnson (1995:188) states, "Called to exercise authority wisely, the king was responsible to maintain and defend the state, and to insure justice. Above all, he was to fear the Lord (Deut. 17:14-20)".

In summary, the *kingly leader* was to be foremost a God-fearing leader; a leader who would not compromise the truth for personal gain; who would seek only to lead the people closer to God;

who would protect, watch over and safeguard their own; and who would make fair, just and merciful decisions for their nation.

The next themes to be explored for this research are drawn from the NT. The first NT *theme* to be explored, specifically as it relates to leadership, is *servant leadership*. Some of the following *leadership themes* can be found throughout both Old and New Testaments, but the focus of this next section will be limited to the NT.

5.2.5 Servant Leadership

When speaking of *servant leadership*¹²⁴, one cannot help but to think of the life of Jesus. He was by far the most humble, gracious, and loving *servant* leader of all time. Jesus was interested in the needs of others before his own. He did not lord his powers over the people, but instead modeled a profound leadership style that ended up changing the world. Servant leadership was a foreign concept among his disciples, because typical leaders of that day tended to be very oppressive, tyrannical, and domineering. So to think of a leader as a servant was not only unheard of, but was borderline sacrilegious. Sessoms (2004:4) states, “Jesus advocated through his words and actions a leadership approach that actually contradicted his culture’s conventional leadership notion that privilege and prominence are byproducts of the leader’s position or personal influence.”

There are several key passages within the Bible that emphasize *servant leadership*. For example, Jesus in Matthew 11:29 states, “Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.” This passage clearly shows the humility and love of Jesus. He opened up his life to others that they might come to him with their burdens and lean upon him for wisdom and strength. This was not normal for first-century leaders. Strauch (1995:87) observes, “Contrasting Himself with the harsh, self-absorbed religious leaders of His day, Jesus called out to the people.”

¹²⁴ See 2.3.1.6 of this research for an introduction on *servant leadership*.

The second passage to be investigated, as it relates to *servant leadership*, is Mark 9:35, where Jesus states, “If anyone wants to be first, he shall be last of all, and servant of all.” This was a completely backwards idea for those early disciples. The idea of greatness in their mind was all about striving, pushing, controlling, and achieving. Yet Jesus was measuring greatness not by being first but by being last. He taught that true success in life is not just about serving and loving yourself but about serving and loving others. Strauch (1995:87) adds, “He declared that true greatness is not achieved by striving for prominence over others or by grasping for power, but by exhibiting a humble, self-effacing attitude of service to all – even to the most lowly people.”

The third passage to be examined is Mark 10:42-45, where Jesus states, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” This must have been shocking for his disciples to hear. Servant hood and slavery in their day was considered to be the most lowly and shameful of all positions. And here was their most beloved leader, who was not only teaching them about *servant leadership*, but was also demonstrating and modeling it in his own life as well. Coming from a man who had every right to be exalted, praised, and lifted up, he sought only *sacrifice, suffering, and service* (Strauch 1995:88).

The fourth passage to be examined is Matthew 23:11-12, where Jesus states, “The greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted.” The religious leaders of that day tended to be very legalistic and self-absorbed, and Jesus knew it. He was not shy in exposing their false pretenses and two-facedness. He knew how much they loved to be recognized, praised, and honored for all their accomplishments and *good* deeds. Yet Jesus was not impressed with this type of self-centered, self-seeking, and egotistical type of leadership. He was looking for those with servant-like hearts (Strauch 1995:88-89).

The last passage to be explored is John 13:3-17, when Jesus washed his disciples feet. The washing of feet in that day was a job only for servants and slaves. Yet here was Jesus, washing his disciples feet. It was unthinkable that their beloved rabbi and teacher would be willing to stoop to that level and to do something only a slave would do. He was not like the religious leaders of his day, who sought only to be honored and exalted before men. Strauch (1995:90) states, “Jesus illustrated the humble, servant role that is so basic to His ministry and to the ministry of those who follow Him. He demonstrated that role by washing His disciples’ feet.”

In summary, *servant leadership* is all about meeting the needs of others. A servant leader is not forceful, domineering, boastful, proud, oppressive, or legalistic. A servant leader is humble, kind, gentle, sacrificial, patient, and selfless. In other words, a servant leader is like Jesus.

The second *NT theme* to be explored, specifically as it relates to leadership, is *shepherd leadership*.

5.2.6 Shepherd Leadership

According to Laniak (2006:21), “One of the primary metaphors by which biblical authors conceptualize leadership is *shepherding*.” Shepherding was a common and familiar vocation in ancient Palestine. The Biblical authors knew that this particular metaphor would be especially familiar to their readers. A frightful, dependent, unintelligent creature, wandering around aimlessly was considered an accurate depiction of what it meant to be a *follower*. And a protector, provider, guide, companion, and caretaker, was also considered an accurate depiction of what it meant to be a *leader*.

A shepherd in those days had a variety of tasks and responsibilities. For example, it was the job of the shepherd to lead the sheep to safety; protect them from dangerous predators; make sure they had plenty of food and water; and provide shelter in foul weather. The shepherd was a very hands-on, proactive caretaker. He knew every sheep by name, cared for their every need, guided them along each day, and loved them.

Lockyer (1986:979-980) states,

Sheep are curious but dumb animals, often unable to find their way home even if the sheepfold is within sight. Knowing this fault, the shepherd never takes his eyes off his wandering sheep (Ps. 32:8). Often sheep will wander into a briar patch or fall over a cliff in the rugged Palestinian hills. The shepherd tenderly searches for this sheep and carries it to safety on his shoulders, wrapped in his own long cloak (Luke 15:6).

Throughout the Bible, the term *shepherd* is used in various circumstances and contexts to describe the true nature of spiritual leadership. For example, both Moses and David were called *shepherds* (Exodus 3:1; 1 Sam 16:11). Even God Himself was depicted as our *Great Shepherd* (Gen 48:15; Ps 23:1; Isa 40:11; Jer. 31:10). Jesus, as well, referred to himself as our *Good Shepherd* (Matt 26:31; John 10:2) (Tenney 1976:399).

What then does it mean to be a *good shepherd* or a *shepherd leader*? According to Cormode (2002:79-80), a *shepherd leader* is all about the empowerment of people. They strive to include people in their decision-making processes; they endeavor to be counselors rather than dictators; they motivate through gentleness and love rather than through coercion and force; they are protectors of the faith, feeders of the soul; and sources of comfort and strength for the weak and needy. Laniak (2006:22; 247) states, “A good shepherd is one who sees what the Owner sees and does what the Owner does. He is a follower before he is a leader. He is a leader because he is a follower... Good shepherding is expressed by decisions and behaviors that benefit the *flock*, often at great personal cost.”

In summary, a *shepherd leader* is similar in many ways to a *shepherd* of sheep. They both are responsible for being *protectors*, *providers*, and *guides* (Laniak 2006:247); they both would put themselves in harm's way to protect their flocks; they both are always looking for the best ways to feed and to nourish their sheep (followers); they both are compassionate and gentle; and they both lead with courage, patience, and love.

The next *NT theme* to be explored, specifically as it relates to leadership, is *apostolic leadership*.

5.2.7 Apostolic Leadership

According to Hirsch and Frost (2003:165-181), *apostolic leadership* revolves around five key functions or roles within the church. These functions, which Hirsch and Frost refer to as APEPT, come from their understanding of Ephesians 4:11-12, which states, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service”. Hence, *apostolic leadership* is demonstrated best, when apostles, prophets, evangelists, pastors and teachers within the church are all working together in harmony for the cause of Christ. It is therefore important to examine each one of these functions in detail to gain a fuller understanding of *apostolic leadership*.

The first function is the *apostolic role*. When using the word *apostle*, one might immediately think of the first-century *apostles*, such as James, John, Philip, Andrew, and Peter. While it is true that these men were appointed as apostles, the question remains: What does the word “apostle” mean for the church today? According to Hirsch (2006:154), “the apostolic task is about the expansion of Christianity both physically in the form of pioneering missionary effort and church planting, as well as theologically through integration of apostolic doctrine into the life of the communities they are a part of.”

In other words, the *apostolic task* is all about the development and spread of Christianity, both internationally as well as locally. An apostle is a visionary and an entrepreneur; a pioneer and a strategist; a missionary and a theologian. He leads the church into uncharted areas, both in faith and in practice. Without this apostolic role, all other roles within church leadership will not function properly (Johnson 2009:3).

The second or function within *apostolic leadership* is the *prophetic role*. A *prophet* is basically one who can see the way God sees, hear the way God hears, and speak the way God speaks. In other words, a prophet is tuned into Gods very own heart. He or she has the ability to lead the church out of sterile mediocrity and into fruitful excellence. A prophet also has the acute wisdom and insight to detect any divisive factions or troublesome spirits within the body. Prophets are both protectors and defenders of the church (Johnson 2009:3).

The third role is the *evangelistic role*. Hirsch and Frost (2003:169) define *evangelism* as communicating “the gospel in such a way that people respond in faith and discipleship.” In other words, the role of an evangelist revolves around taking the message of Christ out of the church and into the world. It is all about having a passion, not only for those who have never heard the message, but also for those who have heard and have rejected it. The evangelist is the one who conveys the message, preaches the truth and touches the intellect-- but it is the Holy Spirit who convicts the heart, captures the mind and converts the soul.

The fourth role of *apostolic leadership* is the *pastoral role*. The function of the *pastor* is to shepherd God’s people -- the church -- in a loving and caring manner. The *pastor* is to be a protector, provider, and caretaker of the body and the church. Johnson (2009:3) describes the pastor as “one who cares for and develops the people of God, leading, nurturing, protecting, and making disciples. He is the humanizer, the one who provides the organizational glue by caring for those within the organization.”

The last role to be examined is the *teacher role*. The role or function of a *teacher* is vital for keeping the church attuned to sound doctrine. It is the *teachers’* responsibility to dispense God’s *revealed Word* in a straightforward, practical, and applicable way. The teacher must be a gifted theologian, a student of God’s word, and a skillful communicator. Without teachers, the church may end up flirting with heretical doctrines or unorthodox traditions (Johnson 2009:4).

In summary, according to Hirsch and Frost (2003), *apostolic leadership* requires a multifaceted leadership network. Every member must play his or her own part. The *apostle*, the *prophet*, the *evangelist*, the *pastor*, and the *teacher*-- although not mutually exclusive positions -- make up the leadership team needed for a transformational and missions-oriented church body.

The last *NT theme* relating to leadership is *Christological leadership*.

5.2.8 Christological Leadership

The example of Christ's leadership is highly paradoxical and controversial. Considering the *divine elements* to his existence, we cannot help but to feel completely inadequate when comparing his life to our own. Ford (1991:30) states, "Given our all-too- human feelings of inadequacy, in what sense can Jesus be taken as our leadership model? If he is unique, if he is the Son of God, does that not put him in a category light years beyond us? And what relevance can a leader like that have for us?"

It is one thing to consider the *divinity* of Jesus and be *overwhelmed*; yet it is another to consider his humanity and be *reassured*. It is refreshing to know that Jesus was both God and man at the same time, which allowed him not only to be fully human but also to be fully approachable and familiar at the same time. The humanity of Jesus restores in us a confidence that we can realistically model our lives around his, and lead as he led. Jesus can therefore be our *number one* example for what it means to be an authentic leader (Ford 1991:30).

Although the NT does not list every *leadership* trait of Jesus in any orderly or systematic fashion, it does in fact infer them - through his actions, his teachings and what other Bible authors had to say about him. Although it would be difficult to come up with an exhaustive list of leadership traits from his life, due to the fact that he was *divine* in every way, a list of six traits nonetheless have been constructed. These particular traits are the most common, reoccurring, and widely accepted among all the leadership traits examined in the *literature review*¹²⁵.

The first leadership trait (of Christ) to be examined is *shepherd-leadership*.

Christ the Shepherd-Leader:

Jesus was the perfect example of what it means to be a *shepherd-leader*. Even before his birth, it was prophesied that he would be a *shepherd* for his people (Matt. 2:6; Mic. 5:22; Isa 40:11).

¹²⁵ The *literature review* consisted of the following: Cormode (2002) depicts Jesus as a *shepherd-leader*; Wofford (2011) depicts Jesus as a *servant-leader* and a *developer of others*; Ford (1991) describes Jesus as a *strategist, strong-one, shepherd, and struggler*; Blanchard & Hodges (2005) list *humility, confidence, forgiveness, and grace* as most prominent leadership traits of Jesus; Borek, Lovett & Towns (2005) describe Jesus as being a *shepherd* and a *leader-maker*; Briner & Pritchard (1998) list 75 leadership traits of Jesus; Evanson (2011) lists 15 leadership traits; Pelton (2012) describes Jesus as one who *forgives, prays, serves others, and works hard*. Wilkes (1998) describes Jesus as a *humble leader, servant leader, follower, risk taker, team-builder, and delegator*; Laniak (2006) describes Jesus as the *shepherd king, the Davidic shepherd, the seeking and saving shepherd, the self-sacrificing shepherd, and Passover lamb*; and lastly, Kimball (1977) describes Jesus as *selfless, humble, responsible, accountable, and wise*.

Throughout his life and even through his death, he demonstrated this type of leadership. Not only was his life a demonstration of what it meant to be a true *shepherd-leader*, but his parables and stories were demonstrations of that as well (i.e. Luke 15:4; John 10:11) (Borek et al. 2005:211-214).

As a *good* shepherd, Jesus saw his people Israel as his *lost* sheep. Matthew 9:36 captures it well, “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.” Jesus saw Israel as leaderless, lost, and confused. He wanted to be their pastor. He wanted to lead them to the truth, to a new and more abundant life, and, of course, to himself. Laniak (2006:185) describes this by stating, “The phrase ‘sheep without a shepherd’ suggests a people without a king, or an army without a commander...It is not simply human need that moves Jesus, but their predicament as a flock not properly led.” What is so compelling about Jesus’ *shepherd-like* ministry, is the fact that he was able to model and demonstrate his love for Israel in such a deep and profound way, that even his own disciples began to see the way he saw, love the way he loved and shepherd the way he shepherded. In essence, they became participants as well as extensions of his own ministry. Laniak (2006:185-186) states, “They were given the responsibility to join their king in the compassionate and powerful work that characterized the messianic kingdom.”

As a *good* shepherd, Jesus had a heart for the *physical* well-being and safety of his own sheep. In Matthew 12, Jesus confronted some of the Pharisees, who were accusing him of breaking the Sabbath by healing a man with a shriveled-up arm. Jesus wisely asked them if they themselves would help one of their own sheep if it fell into a pit on the Sabbath. He used this analogy in order to make it clear that it was lawful for him to heal or do *good* on the Sabbath. More importantly, his analogy gives us rich insight into how Jesus viewed the deformed man - as one of his own sheep (Laniak 2006: 187-189).

As a good shepherd, Jesus laid down his *life* for his *sheep* (Cormode 79-80). It was the responsibility of the shepherd at that time not only to protect their sheep but to lay down their lives if necessary. A good shepherd was never to run away from danger or to leave his sheep behind, but was responsible to protect and provide for them at all costs (Laniak 207). Jesus’

death on the cross was the ultimate example of what it meant to be a *shepherd-leader*. Not only was he devoted and committed to his followers in words, but in actions as well. The cross was the ultimate demonstration and example of this.

Christ the Servant-Leader:

According to Woffard (2011:178-179), Jesus turned the concept of *leadership* upside down, or shall we say right side up. Leaders in his day were often power-hungry, self-centered, and dictatorial. Even his own disciples were fighting over who of them would be the greatest (Luke 9:46), or who of them was going to sit next to Jesus in his glory (Mark 10:37). Jesus on the other hand taught his disciples that *true leadership* is all about being a *servant* (Matt 20:26), being *last* (Matt 20:16), and not *lording* it over others (Luke 22:25). That *authority* is something only God can give, and cannot be taken (Matt 20:23). Jesus taught that leaders must suffer and lay down their lives for their followers (Matt 20:22). These were remarkable concepts for his disciples; and Jesus not only spoke of them, but modeled them in his life as well. Woffard (2011:179) states, “Jesus’ disciples must have been caught by surprise when they heard Him characterize leaders as servants.”

According to Wilkes (1998), one of the most prominent attributes of Jesus, which characterized his *servant leadership* the most, was his *humility*. In Luke 14:7-11, Jesus was at the house of a prominent Pharisee when he noticed certain individuals trying to sit in the place of honor. He then used an illustration of a wedding feast and told them that it would be better for them to sit in places of dishonor and be moved up by the host than it would be for them to sit in places of honor and be moved down by the host. In other words, they must first be willing to humble themselves, or in turn, they will be humbled. It is the same in leadership. We must not think too highly of ourselves. God is not looking for leaders who are self-absorbed and arrogant. He is looking for leaders who are modest and unpretentious; those who are willing to associate not only with the high-ranking, the dignified, and the illustrious but also with the outcast, the marginal, and the lowly.

Another prominent aspect of Jesus’ ministry, which characterized his *servant leadership* the most, was his washing of the disciples’ feet. His disciples were in the middle of arguing about

who would be the greatest, when Jesus got up from the table, wrapped a towel around his waist, and began to wash their feet one by one. Wilkes (1998:156) states, “From this event we understand that Jesus' towel of servant hood is the physical symbol of servant leadership. His act to meet the physical and spiritual needs of his followers shows us what servant leaders do.” Through this one act, Jesus modeled what it meant to be a true leader. He did not lord his authority over others, though he could have; he did not expect others to wash his own feet or to serve his own needs, though he could have; he did not choose the highest place of honor but the lowest, though he could have; he was not too proud to do lowly tasks, though he could have; and he did not seek position, power, or prominence, though he could have. Jesus instead chose to take the role of a servant over all roles, to demonstrate to his disciples what it meant to be a true leader (Wilkes 1998:155).

Christ the Leader-Maker:

One of the greatest accomplishments of Jesus' ministry was his ability to develop others. According to Ford, (1991:219), “Mentoring leaders are the teachers who make disciples, training others who will someday continue the work they began. These leaders believe their work will be better accomplished if several people are trained to lead rather than relying on only on person to do all the work.” Jesus chose only twelve men out of thousands, and devoted all of his time and energies into them. He taught them, mentored them, and loved them. It was these very same men, who after his ascension went on to preach and teach the gospel, and transformed the world as a result. An effective leader is one who can instill in others their passions and vision in a way that continues on long after he or she is gone. Jesus was that type of leader (Borek et al., 2005:219).

As a part of his leadership training, Jesus delegated certain responsibilities to his disciples. He gave them opportunities to succeed as well as opportunities to fail. He had confidence in them and trusted them with various tasks. He was not controlling or power-hungry, but was able to hand over his responsibilities. Effective Christian leaders therefore must also be willing to relinquish their control over their church or ministry. They must be willing to train and mentor others who can help them carry on their vision and passions, both in the present and the future. In other words, they must reproduce themselves as Jesus did (Borek et al., 2005:221-225).

Wilkes (1998:211) says it well,

Leaders must involve others to reach a shared goal, and they fail when they put too much trust in their own efforts and those efforts alone. You will never be an effective leader until you include those you lead in what you do...Leaders go nowhere until they involve followers in making decisions and planning how goals will be reached. You cannot lead unless others are just as moved by the vision and sense of mission as you are. And it's up to you to create that vision/mission and bring those you lead into it with you.

Christ the Humble Leader:

Philippians 2:7-8 states that Jesus “made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” There is no other act of Jesus that shows his *humility* more than his *incarnation*¹²⁶. The fact that he, being God, humbled himself by stepping down from his heavenly throne, came to earth as a man, and then died a sinners death, reveals how truly humble and remarkable he was and is (Wilkes, 1998:39).

Philippians 2:7-8 reveals a very counter-cultural pattern of leadership. To go from a position of honor and glory and to take “the very nature of a servant” is not something the leaders of Jesus’ day were fighting to achieve. Leaders were typically seeking to move up in position, not down. Jesus’ incarnation would have been considered by anyone in his day as a very poor leadership move. Yet Jesus was not interested in position or prestige, but in loving and serving others. He was humble. Which meant he was confident and secure in whom he was. He was not threatened by the idea of serving others or meeting their needs. It was pleasing his Father that drove him to do the things that he did. That to him was all that mattered (Wilkes, 1998:39-40).

¹²⁶ According to Grudem (1994:543), the word *incarnation* comes from the Latin word *incarnare*, which means *to make flesh*. The *incarnation* then refers to the fact that Jesus became God in human flesh. In short, God became man. The *incarnation* is a fundamental doctrine when it comes to the Christian faith. John 1:14 says, “The Word became flesh and made his dwelling among us.”

Many leaders today consider *humility* to be a great sign of human weakness. And many leaders fear this idea, going to great lengths to hide their weaknesses from others. They try to come across as being very strong and having it all together. God does not desire this pattern for Christian leadership. Christian leadership requires one to set aside their pride and to live in *humility* (Wilkes 1998:39-40).

Humility should not be associated with the word *weakness*, but *strength*, since Jesus was everything but weak. Blanchard and Hodges (2005:66) state, “people with humility don’t think less of themselves, they just think of themselves less.” *Humility* therefore is all about being confident of who you are in the eyes of God, and being sure of His calling in your life. *Humility* is also about having a proper, rather than inflated, view of yourself. It is seeing yourself through the eyes of God. *Pride* on the other hand, is the very opposite of *humility*. *Pride* is all about making yourself something greater than you really are and elevating yourself above others. It is not the way of Jesus, but the way of man.

Christ the Forgiving Leader:

According to Pelton (2012:83-84), *forgiveness* is a one of the key ingredients to being an effective Christian leader. Not only did Jesus demonstrate this aspect of leadership in his own life, but also expressed it ultimately in his death. Jesus died a painful, agonizing, and shameful death, not to gain something for himself, but for others. He did it to be able to offer forgiveness of sins. One of the greatest statements of Jesus, which revealed his true heart for forgiveness, was when he was dying on the cross. He said, “Father, forgive them, for they don’t know what they are doing” (Luke 23:34). Even while his enemies were mocking, scorning, and cursing him, he still had compassion and love for them (Blanchard& Hodges 2005:76-77).

Forgiveness in the eyes of Jesus was never about deserving or earning it, but was all about grace. Jesus, being perfect and sinless, was the one and only person who could have justifiably condemned people rather than forgive them. Yet he did not condemn them. Therefore, if the perfect Jesus forgave others, even his enemies, how much more should we as sinners be willing to forgive others (Pelton, 2012:78)?

According to Blanchard and Hodges (2005:77-78), Christian leaders will have trouble and conflict in this life. They will be wronged, hurt, and let down by others. Yet how they respond to such conflicts determines the type of leaders they are. Forgiveness is a vital part of being an effective Christian leader. Ego-driven leaders, who hold grudges and withhold forgiveness, are not the type of leaders God is looking for. Leaders who understand the depths of their own sins and who recognize the high price that Jesus paid, will be the first to forgive those who have wronged or sinned against them.

Pelton (2012:78) asserts this by stating,

Becoming a Gospel Driven Leader requires we understand forgiveness and are able to extend it to others. Too many influencers because of their perceived position of power, assume they are above forgiveness. They receive the forgiveness given to them freely in Christ, and fail to extend it to others...Our only hope of forgiving others is to marvel at the forgiveness extended to us by Christ. A free gift of grace earned by no merit of our own.

Christ the Praying Leader:

The last aspect of Jesus' ministry to be mentioned as it relates to his leadership was his devotion to *prayer*. Jesus is found praying on numerous occasions and in various places. It was simply a part of his daily life and ministry. He depended on prayer for strength, vision, and courage. It was this avenue that he used daily for communing with his Father. It was as natural to him as eating or sleeping.

Christian leaders also must be men and women of prayer. Prayer acknowledges that God is in control and that he is above our circumstances. It acknowledges that we are weak and insufficient on our own, and that he is the source of all our strength. Prayer also drives us to lay down our pride, our self-reliance and our arrogance. It enables us to trust in God alone. Pelton (2012:49) states, "prayer shifts our confidence from human resources which are weak, finite, and limited, to God's resources that are eternal and limitless."

In summary, Jesus' life and ministry is a truly remarkable demonstration of what it means to be an effective *shepherd* and *servant* leader. He was not only a *humble*, *forgiving*, and *gracious* leader, but he was a man of *prayer*. One of the most notable and significant aspects of his ministry was his ability to develop and mentor leaders who could carry on his work long after he was gone.

The researcher is aware that there is no way to write about the life of Jesus without feeling completely inadequate to summarize and capture every aspect of his *leadership* and who he was as the Son of God. In no way has the researcher been able to fully depict or sum up his life in only a few pages. What has been written should only be seen as a fraction of what could be written about the life of Jesus. John 21:25 says it well, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written."

In conclusion to the *theological themes of leadership* presented in the foregoing discussion, we now look at several *life expressions* of *Christian leadership*, specifically within the African context. In order to do this, the researcher will be examining the lives of three highly influential leaders within Africa: Samuel Mutendi; Michael Cassidy, and Desmond Tutu.

These three *life expressions* were chosen because they are considered to be some of the most prominent and influential Christian leaders of Africa in the past two centuries (Williams 2006:166). To truly establish what *authentic* Christian leadership must look like, specifically pertaining to the African context, we must analyze the lives of these who have made a deep and lasting impact on the country.

5.3 Three Expressions of *Christian Leadership*

I will be leaning on Williams's (2006) South African leadership models as the basis of my investigation. As a part of his research, Williams conducted three interviews: one with Nehemiah Mutendi (son of Samuel Mutendi); another with Michael Cassidy; and another with Desmond Tutu. Williams' interview transcripts have been made available, making his work a very

important primary source for this research. His work has proven to be very helpful for maintaining the most accurate and precise information possible on these three men, specifically as it pertains to *Christian leadership*.

In order to gain a more comprehensive picture of their lives, specifically as it relates to their *Christian leadership* qualities, we must not only consider those *qualities* but also investigate their backgrounds as well. Therefore, the researcher will be providing a brief background for each, followed by an examination of their specific *Christian leadership* qualities.

5.3.1 The Life of Samuel Mutendi (1890-1976)

5.3.1.1 Background

According to Nehemiah Mutendi¹²⁷ (2005:13), his father Samuel Mutendi was born in Rhodesia (now Zimbabwe) sometime between 1888-1890. The exact date of his birth remains unknown due to the lack of *official records* at that time. As well, not much is known about his early years. Yet we do know that around the age of 24, Mutendi joined the British South African Police (BSAP), where he served as a policeman for just over a year. The BSAP was a demanding and strenuous outfit, where only the toughest individuals enlisted. This says a lot about the kind of man Mutendi was.

According to Nathaniel Mutendi (2005:14), while Samuel Mutendi was serving with the BSAP, he received a vision from an angel who told him that he would one day establish his own church, Zion, in Rhodesia. After several of these *visitations*, Mutendi became so overwhelmed with spiritual fervor that he began speaking in tongues, both privately and publically. Consequentially, the BSAP dismissed him. On different occasions, Mutendi received other visions; one in which he was told to join the Zion church. Prior to that particular vision, he had been seeking membership with the Dutch Reformed Church (DRC), who later turned him away because of the particular *faith-expression* he had (Williams 2006:167). One of the issues the

¹²⁷ The researcher wants to make a distinction between Nehemiah Mutendi (the son of Samuel Mutendi) and Samuel Mutendi himself by adding an “N.” to each citation.

DRC had with Mutendi was the fact that he had two wives. Therefore, Mutendi divorced one of his wives, in an effort to join the DRC. However, he was still not fully accepted.

According to Williams (2006:168), it was not until about ten years later, and after much wandering, Mutendi was finally able to do what the angel in his vision first told him to do. He began his own Zion church in Rozvi, Rhodesia in 1923. He first preached to his own family members and friends, and they became some of the first members of Zion church. The church grew fast. It spread beyond the Rozvi district, crossing many other territories, tribes, and regions. As a result, Mutendi became a very well-known and influential Christian leader in Rhodesia. He also gained a reputation as a faith healer. Sick people from all over the country came to him for healing. He conducted miracles, healed the sick, and raised the dead. He was also what they called a *rain-maker*. He would pray for rain during dry seasons and it would rain. People saw Mutendi as a Christ-like figure, a mediator, and a man with a direct connection to God.

It was not until 1929, according to Williams (2006:169), that Mutendi united all the Zion churches and established his famous Zion City. Zion City was became the hub for all the Zion churches. Williams (2006:171) states,

The Zionist Christian Church under Mutendi had their own *Zion City* where there was only one religion, Zionism, and the whole village became the church headquarters where Mutendi performed the function of both religious leader and headman. These roles were seen in a far larger and celebrated manner as he gained prominence as the founder of a large and growing African Initiated Church. Communal worship when Mutendi was still alive happened daily and the city acted as a hospital for the sick who visited. The prophets prayed for the sick daily, and the day's work, whether physical or spiritual, were determined by Mutendi and his appointed officials.

After Mutendi's death in 1976, his two sons, Reuben and Nehemiah, took over the Zion churches. A few years after, the two sons split up due to a falling out and began their own churches. Nonetheless, they kept Zion City alive, and both Reuben and Nehemiah carried on the

healing and prophetic ministry of their father. Some accepted their authority, while others did not (Williams 2006:172).

5.3.1.2 Leadership Qualities of Mutendi

According to Daneel (2005:20), Mutendi was an *authoritative-type* leader similar to most African tribal chiefs, who have very hierarchical leadership structures. Although he led with great authority, he did not lord his powers over the people. Instead, he was fairly gentle and soft-spoken. Daneel (2005:20) states, “So he was a strong leader, very capable, fairly soft spoken but very decided and insisting on his authority and that the people would follow him.”

Although Mutendi was not a very aggressive, domineering, or intimidating leader, he was nonetheless a very strong, courageous, and confident leader. He did not take orders from anyone nor did he let others usurp his authority.

Daneel (2005:21) states,

I would say it was more by example, he persuaded his people. He would not in a one-on-one indulge in a very long conversation with them. He would be cutting pretty close to the bone, if there was a problem with a particular leader he would tell the person what it was and what he expected, and then leave it there, but make sure the others were aware of what his verdict was. He would give encouragement, but not only that he would also say what his expectations were, so that people knew that if they kept antagonizing him, he would get rid of them.

Mutendi was a very bold and fearless leader. He did not hesitate to speak his mind, and he was very clear in what he wanted. Those serving under him knew exactly what was expected of them, and they knew exactly who to go to when problems arose. Mutendi was also a very perceptive and shrewd leader. He was, according to Williams (2006:181),

...one who had integrity in his dealings with others, who understood the needs of his people and set out to address these, whether in a gentle, loving and pragmatic manner, which paralleled his softly spoken nature, or by confronting the n'angas and taking a stand against witchcraft and alternate gods.

One of the main *Christian leadership* qualities of Mutendi was his *value for love*. Mutendi deeply loved every member of his family - his children and all his seventeen wives. Every family member felt an equal amount of love from Mutendi; and no one could say that he loved someone else more than the other, because they all felt the same love from him. Even the elders felt that deep love (Williams 2006:182).

Another main *Christian leadership* quality of Mutendi was his value for *unity and reconciliation*. His practice of *unity and reconciliation* went far beyond just inviting other tribes and communities --both foreign and local -- into his church. Zion accepted people of all types, even those who had practiced witchcraft and who had cast spells of death and disease on people. This was quite remarkable since most churches usually shunned these types of people, sometimes punishing or putting them to death for such practices (Williams 2006:183).

A third *Christian leadership* quality of Mutendi was his *value for peace*. His son Nathaniel Mutendi (2005:17) states, "My father was cool [sober minded] and was a man of peacefulness, who hardly ever raised his voice." Samuel Mutendi was not only known for his peacefulness within his own family and church, but was also known for his peacefulness within his own country. When the liberation war of Zimbabwe came, he encouraged the churches and surrounding communities not to take political sides, but to remain faithful only to the Lord and to strive for peace. This was not possible though for many of the chiefs who were under the authority of the government at that time. Yet overall, he was still able to maintain peace and remain neutral during various political and social uprisings (Williams 2006:183).

The last *Christian leadership* quality of Mutendi to be mentioned was his *uncompromising faith*. Mutendi knew what the Bible taught about *fetishes* and *ancestral worship*. So, he spoke against such things and always pointed towards God as the source of all powers. Although Mutendi

spoke against such practices, he tried to contextualize Christian realities into tribal traditions. For example, Williams (2006:187) states, “In a similar way to Mutendi’s rain-making replacing the role of the cult spirit mediums, trances involving messages from ancestors were for Mutendi and other Zionist prophets replaced by dreams and visions of angels...The role of ancestors and the world of the spirits were replaced by the holy spirit and the messengers of God – the angels”.

In summary, Samuel Mutendi was a very authentic, influential, and successful Christian leader. He was known for his authoritative yet soft-spoken confident leadership style. He displayed gentleness, strength, courage, boldness, and fearlessness in the midst of very trying and pressing times. In addition, he had a value for *love, unity, reconciliation, peace*, and an *uncompromising faith in God*. According to Williams (2006:167-192), he was a leader, prophet, mentor, healer, visionary, friend, father, husband and a man of God.

5.3.2 The Life of Michael Cassidy (1936-present)

5.3.2.1 Background

Michael Cassidy was born in Johannesburg, South Africa in 1936; the firstborn among his siblings. Cassidy had a decent family life and a stable childhood. His father was a deeply devoted follower of Christ, which had a great impact on Cassidy’s life. His father taught him how to pray and how to seek the Lord. His mother on the other hand did not share the same passions for God, but remained a doubter and a skeptic towards Christianity most of her life (Williams 2006:193).

When Cassidy was fourteen, he was sent away to a boarding school called *Michael House*, which was considered at that time to be one of the best private schools in all of South Africa. Cassidy was not a very developed or mature fourteen-year-old boy, so he was teased and bullied quite a bit. Those tough years in school caused Cassidy to turn to God for both comfort and companionship; and it was at that time that Cassidy’s faith and relationship with God first developed (Williams 2006:193).

After graduating from *Michael House*, Cassidy sailed to England to attend Cambridge, where he first studied law, only to change his major later to Modern and Mediaeval Languages. Cassidy first met Robert Footner at Cambridge. Footner had a tremendous impact on Cassidy, challenging him to make a commitment to Jesus and to invite him into his heart. Cassidy was ripe for conversion and gave everything over to Jesus. Cassidy's faith grew immediately, and he became a very outspoken evangelist among all his friends, as well as within his community (Williams 2006:193-194).

A very short time later, Billy Graham came to Cambridge on one of his traveling crusades. Cassidy was thrilled at the opportunity to hear Graham speak. He attended one of the conferences, and was deeply touched by the messages he heard (Cassidy (2005:24). It was during that conference that Cassidy first came to realize how deeply God loved him and everyone else who was lost. And it was at that conference that he came to realize that Africa's problems could never be solved through political or social changes alone, but only through the transforming power of Christ working in the hearts of people. Cassidy (*in* Coomes. 2002:66) states,

At once my perception of the South African problem changed. It was Jesus who could enable people to love each other. Surely then, no final political solutions could come, unless out of the matrix of spiritual awakening and renewal. But people would have to be won to Christ – in their hundreds and thousands. That meant evangelism.

From that point on, Cassidy's heart for evangelism, especially for Africa, grew.

A few years later, Cassidy traveled to New York City, where he attended yet another Billy Graham crusade (Cassidy 2005:24). That trip to America was a pivotal point in Cassidy's life. At that time he was greatly impacted by the televised words of Martin Luther King, who spoke about *liberation*, *reconciliation*, and the *social gospel*. King became yet another *voice of truth* in Cassidy's life, confirming both his vision and his passions for Africa. Cassidy (2005:24) states, "In 1957 I was in New York and Billy Graham was preaching night after night in Madison Square Garden and I was inspired and at the same time Martin Luther King was preaching in the streets of Montgomery Alabama and all these sorts of places and it was all on television."

After graduating from Cambridge, Cassidy moved to California where he attended Fuller Theological Seminary (FTS). He was a natural leader there on campus; and held various leadership positions within the seminary as a result. He eventually became the Chairman of the Fuller Seminary Student Mission Fellowship (FMF), which met regularly on campus. There he met other like-minded students, with similar hearts for evangelizing Africa. This group of students became Cassidy's first evangelism team, a team that would help him carry-forth his mission to evangelize 31 cities throughout Africa (Williams 2006:194).

With the help of the FMF, Cassidy started his own mission's organization, calling it African Enterprise (AE). AE was supported and funded by various individuals, churches, and seminaries (including FTS). Even Charles Fuller himself, who was the founder and president of Fuller Theological Seminary, contributed financially to the mission and even let Cassidy use his own personal secretary (Williams 2006:194-195).

Cassidy went on to lead many mission trips throughout Africa in the years to follow. His teams traveled to Tripoli, Accra, Lagos, Johannesburg, Cape Town, Basutoland (now Lesotho), Salisbury (now Harare), Addis Ababa, and even Cairo. On one of these trips, Cassidy met Festo Kivengere, who was also an evangelist and international speaker. The two became great friends and even began traveling and speaking throughout Africa and the United States together. They both had a heart for *reconciliation*, which in turn eventually became one of the main themes of their preaching and evangelism work. Their message of reconciliation made an impact both within white and black African communities. Because Cassidy was white and Festo was black, they made a perfect team to preach their message of *reconciliation*.

Cassidy (1978:73) states,

In many places that we go, people say, "How can a black Ugandan and a white South African preach together?" Our reply? Because we have found the Lord Jesus and we have found each other. ...In fact, never was it more important for this kind of experience to take place than in Africa at this hour. For as brethren from different backgrounds, races, denominations, and cultures find each other, we are able to

remind our divided continent that Jesus unites our hearts in a unique and glorious experience of oneness.

In 1980, Cassidy obtained a piece of land in Pietermaritzburg, SA, where he established AE's first headquarters, which eventually became a center for Christian leadership and evangelism training. A variety of evangelism, missionary, and even political initiatives came out of AE over the years. For example, Cassidy led a series of *weekend dialogues*, inviting various Christian and political leaders of South Africa to discuss issues of leadership. These dialogues ended up inspiring many of the leaders that came; and even influenced the elections of 1994, which were the first democratic elections in South African history. Developments at AE slowed down quite a bit after 1994, once apartheid was over.

In post-apartheid South Africa, Cassidy saw that things were not going well for his country. Unemployment, racism, corruption, HIV/AIDS, crime, political tensions, and social problems were plaguing South Africa at that time. So in 2003 the second South African Christian Leadership Assembly (SACLA II) met in Pretoria, where many of these issues were addressed (Williams 2006:198). Cassidy again played a major role in the assembly as a leader, a voice for the people, and a man of vision.

AE is still alive and well today. In 2005, Cassidy (2005B:1) wrote a letter to the board stating,

It is also now my privilege to announce that our brother Stephen Lungu, our Team Leader in Malawi, has been elected ...and will take over from me as CEO of African Enterprise internationally in one year from now. So I will surrender that executive headship of the ministry in a year's time, even while continuing as International Team Leader for one further year.

5.3.2.2 Leadership Qualities of Cassidy

According to Williams (2006:207-208), Cassidy has been well known for his *ecumenism*, that is, his ability to bring Christians together and to unify denominations of all types. Throughout all his

travels, evangelism outreaches, and speaking engagements, people from all different denominations would come to hear him speak and they would all have fellowship together. This was not an easy task, especially in Africa, where divisions are normal among denominations. Cassidy had a gift, though: he loved people, and they knew it. He didn't care what denominations they were from.

One of the factors that has allowed Cassidy to be so *ecumenical* is that AE is not associated with any particular church. It is a Para-church organization and a mission's agency with no denominational affiliation, making it less threatening to those churches who may be hesitant to involve themselves with other denominations. Morrison (2005:32) states, "It seems like in Africa and in South Africa – I may be wrong – but I don't think there has been anyone-else who has been able to call the church together as fruitfully and as successfully as Michael has."

Part of Cassidy's drive to be *ecumenical* stemmed from his peacemaker heart, even as a young boy. Throughout his childhood, he longed for peace and serenity, in his home, at school, among his friends, in his community, and even within his own country. He knew what it felt like to be left out, shunned, or treated with prejudice. Because of this, *reconciliation* and *ecumenism* came naturally for Cassidy (Coomes 2002:40).

A second *Christian leadership* quality of Cassidy is his heart for *evangelism*. When asked about Cassidy's greatest strengths as a leader, Morrison (2005:32) states,

I do think evangelism is got to be the underpinning value. He is probably an evangelist above all. You had mentioned reconciliation, and he's done some pretty amazing things in reconciliation but I would say he has gotten involved in reconciliation as an outflow of the gospel – of bringing the gospel to bear in whatever situation.

Cassidy's heart for evangelism goes back to those early days at Cambridge where he experienced God's love in a deep way for the very first time in his life. This authentic experience cultivated in him a passion for the lost and the hurting, which never left him, but continues as the driving force for all his ministry endeavors.

A third *Christian leadership* quality of Cassidy is his ability to gain *trust* through *dialogue* and *influence*. Cassidy has the ability to gather political and religious leaders from various parties and denominations. They trust him. For example, in 1994, right before the elections, Cassidy organized six dialogues over six weekends at the famous Kolobe Lodge in South Africa, inviting political and religious leaders from all different political and religious affiliations. These *dialogues* led to much needed unity and reconciliation among those leaders, which in turn effected the elections in a very positive way. Williams (2006:214) states, “If a leader’s trust can be captured and their values and vision centered on Jesus, you have surely won the continent, or at the very least given yourself as an evangelist an unprecedented platform from which to speak.”

A fourth *Christian leadership* quality of Cassidy is his *passion for prayer*. Cassidy has constantly prayed for peace in his country. For example, in 1994, as war in South Africa was brewing, and apartheid was about to collapse, Cassidy put together a *Jesus Peace Rally* in *King’s Park Stadium*, where 35,000 people showed up to pray for peace and the future of South Africa. This gathering was so effective and so powerful that many believed it was the turning point for South Africa. Coomes (2002:470) states, “A big article in the Natal Daily News was headlined: ‘The Day God Stepped In to Save South Africa’ ... The BBC in London the next day said: ‘It was the Jesus Peace rally that tipped the scales’”.

In summary, Michael Cassidy is a very authentic, powerful and transformative *Christian leader*. He is well known for his *ecumenical* leadership style; his passion for *peace* and *reconciliation*; his gift and heart for *evangelism*; his ability to gain trust through *influence* and *dialogue*; and his zeal and excitement for *prayer*. It is clear that Cassidy received a true calling from God from the very beginning and that early on in his life he was able to harness that calling, thus making his dreams become realities. Cassidy did not just sit back and wait for others to move. He was a self-starter, a man of action, a man of passion and fortitude, a man that loves people, and a man that loves God. These are true attributes of an *authentic* Christian leader.

5.3.3 The Life of Desmond Tutu (1931-present)

5.3.3.1 Background

According to Gish (2004:2-7), Desmond Mhilo Tutu was born in Klerksdorp, South Africa on October 7, 1931. Tutu moved around as a young boy because his father was a headmaster and was transferred to various schools, cities, and regions throughout Tutu's childhood. Tutu grew up in a time in South Africa when apartheid and racial discrimination were at their pinnacle. Prime Minister Hertzog even put together a series of laws at the time, calling them the *Hertzog Bills* (Williams 2006:223), which outlined his plans to organize and mandate segregation within certain regions of South Africa.

In spite of these tough times, Tutu became an entrepreneur at a very young age. For example, he sold oranges and peanuts and worked as a caddy at a local golf course. He learned how to make his own money and take care of himself. And at the age of 14, he went on to study at Western High near Sophiatown. The school had a reputation for being very successful and high-ranking--producing influential black leaders throughout South Africa. Western High challenged students to think for themselves rather than let others think for them. Tutu flourished in that environment. With a photographic memory and a knack for learning, he became the top of his class that first year. Because Tutu had to travel such a long way to Sophiatown to attend classes every day, he decided to stay at a local dormitory called the *Community of the Resurrection*, which was run by Anglican priests. There he first met Trevor Huddleston, the man who became a very influential figure in Tutu's life (Gish 2004:7-9).

According to Gish (2004:9-10), within those first years at Western High, Tutu fell sick with tuberculosis and had to stay at the Rietfontein Hospital for 20 months, where Huddleston visited him faithfully every week. Huddleston (1956:160) states,

I had the privilege of knowing Desmond Tutu for the best part of forty years. Our friendship began when he was a small boy and I was a young and inexperienced priest with the responsibility for a vast African parish in Johannesburg. It grew and deepened when he had to spend long and wary months in hospital, and I would visit him and take him books to read, and always I would leave his bedside refreshed and cheered. The suffering was there all right because, with that exceptional intelligence and important exams awaiting him, he was frustrated and not a little lonely.

During his hospitalization Tutu's faith in God grew like no other time in his life. After he recovered, he returned to Western High and worked night and day to catch up with the rest of his classmates. By the end of his final year, he not only caught up with his class but graduated at the top (Gish 2004:12).

In 1951, Tutu attended Pretoria Bantu Normal College, where he acquired his teaching diploma. Upon completion, he was hired at his former school, Western High, where he taught for the next several years (Gish 2004:xiii). He had an influential and creative teaching style. Like his former teachers, he taught his students to think for themselves. In addition to teaching, he studied at night and earned his BA degree from the *University of South Africa* (UNISA) in 1954 (Williams 2006:223-224).

According to Gish (2004:xiv), in 1955, after Tutu was first married, he quit teaching and changed careers. He decided to join the priesthood and attend St. Peter's College in Rosettenville, Johannesburg, where he later received his Licentiate of Theology. As a result of his studies, Tutu grew spiritually and academically, and soared way beyond others in his program. In 1961 he was ordained as a priest and was sent to King's College in London, where he received his Master's Degree in Theology. After moving back to South Africa, Tutu became a chaplain and a professor at Fort Hare University, which was a very prestigious all black university at the time. The famous Steve Biko started the *Black Consciousness movement* here. This was a time in Tutu's life that he began to speak out more against the apartheid and racism that was plaguing South Africa. He became more involved in political and social affairs (Williams 2006:224-225).

In 1970, Tutu accepted a lecturer position at Roma University in Lesotho, where he was first exposed to liberation theology. A few years later, he was transferred back to London, where he became the Associate Director of the Theological Education Fund (TEF). In 1974, he returned to South Africa and became the Dean of Johannesburg for the Church of the Province of Southern Africa (CPSA). Within the first year of his appointment, Tutu agreed to become the new Bishop of Lesotho, and moved there in 1977. A year later, he moved back to South Africa, and received

the prestigious position of General Secretary at the Southern African Council of Churches (SACC). He was the first black man in South Africa to ever receive such a high position.

Williams (2006:226) states,

His major role as General Secretary was to wear the mantle of prophet, but a prophet that acted as God's spokesperson to *forth-tell* rather than foretell the future. For this role he was severely criticized at the time, but rather like an Old Testament prophet he saw all too clearly the present and its implications for the future. Tutu believes he is communicating clearly the present and its implications for the future. Tutu believes he is communicating the Word of God, not just in a morally deterministic manner, but as one steeped in prayer.

In 1984, Tutu was both awarded the Nobel Peace Prize and named Bishop of Johannesburg. One year later, civil unrest began to spread throughout South Africa as protests and demonstrations flared up, leading to hundreds of deaths nationwide. Tutu continued to promote a non-violent way forward, which was not very popular among the more *militant blacks*. As well, he was not very popular among the *whites*, who considered him a *black radical* and a *revolutionist*. Tutu kept his head up and his aim high in the midst of all this unrest, persecution, and bloodshed. He was not swayed by the public's opinion of himself, nor did he waver in his faith or convictions.

In 1985, Tutu became the new Archbishop of Cape Town, which was one of the highest clerical positions among both church and state governments. Civil unrest, demonstrations, and fighting continued in South Africa for approximately another eight years and Tutu remained a *voice of reason* in the middle of all the chaos, even as government forces continued to harass him and his non-violence campaign. After the assassination of Chris Hani, another freedom fighter for the anti-apartheid cause, the nation was again on the brink of civil war. Tutu then conducted Hani's funeral and preached an unforgettable sermon, which inspired many to not give up and to push forward until the very end. He stated that the "rainbow people of God" could not be stopped by anything, except freedom itself (Tutu 1994:248; 251).

The first democratic elections in South Africa, in 1994, chose Nelson Mandela as the new president. Tutu became the head of the Truth and Reconciliation Commission (TRC). Williams (2006:230) states,

Even after Nelson Mandela came to office Tutu's roll as a reconciler and peace-maker did not end. It took on a formal role when Mandela as President invited him to take the helm of Truth and Reconciliation Commission (TRC) ...The process was a long and arduous task many claim would not have been possible without Tutu's commitment to reconciliation and unearthing the truth."

Upon retirement, Tutu was honored with the title "Archbishop Emeritus" by his fellow clergymen for his undying commitment towards the freedom and peace of "the rainbow people of God".

5.3.3.2 Leadership Qualities of Tutu

Tutu is a very sensitive, loving, and caring individual. He is a man of prayer and a father figure to many. He spent a lot of time praying for his fellow priests, his family, his friends, and his country. He worked well within teams and had the ability to make prompt decisions. Williams (2006:234) states, "Even though Tutu's actions may be seen as coming from someone with a commanding personality often acting on impulse, what some would call *Holy promptings*, he was by the end of his illustrious career also the consummate team player."

In summary, Tutu was an authentic spiritual leader, a visionary, a pastor, and a prophet. He was able to cross ethnic, economic, religious, and political barriers like very few men. He was a man of perseverance and courage; a man of commitment and conviction; a man of wisdom and foresight; and a man of integrity and transparency. Tutu was also a very outspoken and humorous individual. He was bold in the face of opposition and forceful in his conquest for freedom. He valued reconciliation and ecumenism. Finally, he was a voice for the people. Tutu (2004:15) states, "no matter how long and how repressive their unjust and undemocratic rule

turns out to be, the urge for freedom remains as a subversive element threatening the overthrow of rigid repression”

5.4 Conclusion

This chapter has served as a vital *normative* reflection on Biblical and traditional elements of *Christian leadership*. After evaluating and investigating some of the various biblical themes and life expressions of leadership, it is evident that the topic of *Christian leadership* specifically is a multi-faceted field of study with much more to consider than what can be seen at the outset. Chapter 5 presented the biblical themes of leadership: priestly, military, kingly, servant, shepherd, apostolic and christological. It also profiled the life expressions of leadership embodied in Samuel Mutendi, Michael Cassidy, and Desmond Tutu. Taken altogether, these demonstrate a well-balanced understanding and appreciation for the various capacities of *Christian leadership*.

Chapter 6 will now lay out several practical strategies of action, or a revised praxis, for ABC to help it become an even more effective institution for developing *authentic* leaders. Without this *pragmatic* step, the research gathered for this project would be somewhat insignificant. Research, without the intent to create lasting change, would be nothing more than just information on paper. Let us consider how ABC as well as ABC graduates can benefit from this research project.

CHAPTER 6

A REVISED PRAXIS FOR AFRICAN BIBLE COLLEGE

6.1 Introduction

A *revised praxis*, otherwise known as the *pragmatic task* as defined by Osmer (2008:4), asks the question “How might we respond?”. Osmer (2008:4) defines this task as, “Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation.” This chapter will therefore suggest several practical strategies of action for ABC in light of the empirical study conducted in Chapter 4.

The empirical data findings (see Section 4.12) indicate that ABC graduates can generally be described as *authentic* Christian leaders, at least in comparison with typical African and Malawian leaders. Yet the data also revealed at the same time a variety of other factors that may be hindering ABC graduates from becoming even more *authentic* Christian leaders such as 1) *Westernized approaches towards education* (see Section 4.10.4.2); *spiritual formation within theological education* (see Section 4.10); and 3) *faculty role modeling and mentorship* (see Section 4.10.4.1). Therefore, a revised praxis within these three specific areas is suggested for ABC to help it become an even more effective institution for developing *authentic* leaders.

The first area of consideration revolves around *Westernized Approaches towards Education*.

6.2 Westernized Approaches towards Education

According to the research data (see Section 4.10.4.2), the majority of criticism aimed towards ABC revolved around their Westernized approaches towards both education and leadership development. Twenty eight percent of the respondents who were interviewed depicted ABC as a very Westernized institution that failed in a variety of ways to remain relevant for Malawi. Areas of concern revolved around their Western-based curriculum, American lecturers, philosophy of education, and leadership training model. The following comments reflect only a few of these

concerns, and are based on the interview question: **In what ways has ABC not prepared you in the area of *Christian leadership*? Explain.**

“ABC follows American standards, but now you try to apply it to the setting of Malawi, I believe there is that lack of training or teaching, whereby, this is how Malawians think, this is Malawian society, so how do we handle the problems which Malawian are facing, putting everything into the Malawian context. I think that’s where I would love ABC to do more.” (G12).

“...ABC did not prepare me to be a proper African leader; it prepared me to just be a leader who just got some knowledge about USA, and I felt like that’s not relevant. If we are going to talk about leadership in Africa, it has to do with issues in Africa, it has to do with people in Africa, it has to do with life in Africa.” (G18).

“...I think on the cultural divide, because most of my lecturers at ABC were American.” (G3).

In light of these concerns, we must first investigate the problems surrounding Westernized education in Africa from a wider perspective, and then suggest several practical strategies of action for ABC to help the institution become more culturally relevant in its quest to produce more *authentic* Christian leaders. The researcher will rely on a variety of missiologists and scholars within the field of intercultural studies, such as Mazrui (1992), Bowen and Bowen (1988) and Lingenfelter (2003). The researcher will begin by turning to Mazrui (1992) and his work surrounding the impact of Westernized education in Africa.

According to Mazrui (1992:95), most of the universities in sub-Saharan Africa today are based upon a Western institutional model. They are expected, even pressured, to keep up with Western worldviews and academic trends. Unfortunately, this has only contributed further to the disintegration of African culture, the propagation of African elitism, and the perpetuation of academic dependency.

Mazrui (1992:100) asserts that many of these African universities have all too often caused more harm than good. They are busy Westernizing students to the point that their values, attitudes, and worldviews have been completely uprooted and misshaped. As a result, they are producing a deeper level of cultural confusion and Western dependency.

Additionally, such universities are also affecting the status structures of African culture. Those who can think, speak, and act like Westerners are regularly pushed to the top of the social, political, and academic ladder. They are acquiring more prominent and prestigious positions within business, government and academics, which only serves to perpetuate these elitist (or “big man”) mentalities (see Section 2.4.2). Mazrui (1992:105) states, “African universities have been the highest transmitters of Western culture in African societies. The high priests of Western civilization in the continent are virtually all products of those cultural seminaries called ‘universities’”.

Mazrui therefore suggests that this dependency upon Western education cease. He identifies several areas within African universities that are still maintaining an over-reliance on the West.

Marui (1992:95) states,

...virtually all universities in Africa south of the Sahara are based on one or more Western models. Virtually all these African universities use a Western language as the primary medium of instruction. Many rely overwhelmingly on books and articles published by Westerners or in the West to fill the shelves of their modest libraries. Some continue to have large numbers of Western instructors and professors on their faculty.

Looking at ABC, it is evident from the research conducted that ABC also falls within this same paradigm. African Bible College 1) is based upon a Western educational model; 2) has a large body of American lecturers; 3) has a library filled mainly with Western materials; and 4) bases their classroom instruction in English. This is exactly the type of African university of which Mazrui speaks.

In his work, Mazrui (1992:105) suggests several practical strategies of action for universities wishing to “decolonize” their approach towards African education. They involve: 1) introducing innovative prerequisites for student admissions; 2) reevaluating course content across the curriculum; 3) considering different criteria for hiring faculty; and 4) reassessing the overall educational philosophy of the university. These four strategies of action will now be described at greater length.

The first strategy Mazrui (1992:105) recommends revolves around university requirements for admissions. He suggests placing much more emphasis on students who have a greater aptitude and awareness for African culture. This would also encourage secondary schools to place more emphasis on subjects such as cultural anthropology, African language systems and African history. Other requirements for admissions might include talents in music or African dance.

The second strategy suggests universities consider a more relevant and culturally centered approach towards education. This would require institutions to utilize more indigenous books and materials, non-Western teaching methods, and culturally relevant ministry opportunities. Mazrui (1992:106) states, “The university in turn should reexamine the content of its courses, permitting indigenous culture to penetrate more into the university, and non-Western alien contributions to find a hearing at African universities.”

The third strategy revolves around the criteria used for recruiting and hiring faculty. Mazrui (1992:106) suggests that universities hire faculty, not based upon whether or not they were educated in the West, but based upon their 1) understanding of African culture; 2) expertise in traditional indigenous skills; 3) fluency in oral history; and 4) teaching ability.

Last, Mazrui (1992:106-107) suggests a reassessment of the overall educational philosophy of the African university. This may require uprooting conventional Western disciplines and adding culturally relevant courses such as agriculture, ethnic associations, rural studies, preventative medicines and even traditional religions. He (1992:107) states, “these reforms would be a concept of relevance domestically defined, and which related to both the economic and cultural needs of the society as a whole.”

In summary, Mazrui (1992) suggests that African universities adopt new and innovative requirements for student admissions, culturally relevant approaches towards education, renewed criterion for hiring faculty and African appropriate course offerings.

The researcher will now turn to Bowen and Bowen (1988) and their work related to Westernized education in Africa.

Bowen and Bowen (1988:3) suggest that universities throughout Africa reevaluate their educational systems, especially in the areas of curricula, governance, staffing, language, finance, and instruction. Teaching methods must also be reevaluated and reshaped according to the variety of learning styles that are typically present within African culture. Cross-cultural instructors must also be willing to teach according to these learning styles. Otherwise, communication may be greatly hindered.

According to Bowen and Bowen (1988:3), cross-cultural educators often teach only in ways that cater to the learning styles they are most familiar with, but are not necessarily familiar to the culture they are teaching. They use techniques that may be typical in the West but are strange to African learners. Typical Western teaching methodologies often revolve around a lecture-based format, which is not always an effective mode for African learners. According to Bowen and Bowen (1988:3), teaching within an African context must always include educational methodologies relevant to African students. Therefore, they offer seventeen teaching strategies specifically designed for cross-cultural educators teaching within an African context. These particular strategies were assembled for the purpose of reaching the various learning styles of African university students.

Bowen and Bowen 's (1988:3) seventeen strategies are summarized below:

1. A *course outline* is very necessary for African learners. To capture the entire course in one document allows the student to visualize what is coming ahead.
2. The instructor should not only provide a *written* course outline, but an *oral* one as well.
3. Before each lesson, an overview of what will be learned from that lesson should be given.

4. Typically, African students are visual learners; so textbooks and copies of their own notes could prove to be very helpful.
5. A variety of visual aids are critical.
6. African learners need a lot of examples and illustrations.
7. Provide fewer lectures and conduct more class discussions.
8. Because African students tend not to be as analytical, the instructor must always help them identify the most important aspects of each lesson.
9. Assign a lot of small assignments, rather than a few large ones.
10. Make sure there is a lot of structure and direction in each course.
11. Motivate the students using external rather than internal motivators.
12. Make sure the students receive constant feedback and encouragement on their work.
13. Assign a lot of group-work.
14. Make sure the students receive both public and private praise for their accomplishments.
15. Work that is done within a social context is preferred.
16. Grading should be based upon how the student performs, especially in relation to the expectations of the course, not in comparison to the rest of the class.
17. African learners prefer to follow clear instructions and be guided, rather than trying to venture out on their own.

Lastly, the researcher turns to Lingenfelter (2003), and her work related to Westernized education in Africa.

According to Lingenfelter (2003:16), cross-cultural instructors must be very careful in the way they are teaching. They have to be watchful not to impose their own culture onto the curriculum they are teaching. She makes it clear that there is what she calls a *hidden curriculum* in every cross-cultural teacher. Lingenfelter (2003:28) states, “The *hidden curriculum* is the cultural learning that surrounds the much smaller *stated curriculum* of schooling. This *hidden curriculum* is “caught” rather than ‘taught’”. It is not usually the intention of a teacher to transmit his or her own cultural presuppositions onto the students, but is often very unintentional. Unfortunately, intentional or not, their *hidden curriculum* is all too often incompatible with the culture they are trying to reach. Lingenfelter (2003:32) asserts that, “Every teacher has been nurtured in a

specific culture and has a specific cultural bias about teaching and learning. This cultural bias is useful and effective in the setting that nurtured it, but as hidden *curriculum* it creates blindness, error, and conflict when used in a different culture.” Therefore, until a cross-cultural teacher can actually realize and identify his or her own *hidden curriculum*, true learning may never take hold. If they truly desire to be successful in their cross-cultural situation, they must first be able to throw off their own cultural tendencies and adapt willingly to the culture they are living in. Once they begin this process of cultural assimilation, mutual understanding may actually become a reality.

Lingenfelter (2003:28-29) also states,

The first thing a new teacher should do, therefore, is spend time absorbing the surrounding culture. It provides clues to behaviors and values that will be reflected in the classroom. Often, however, a teacher assumes his or her duties within days of arrival into a new culture, and the opportunity to observe and learn, if it comes at all, occurs too late to be of help...To be an effective teacher cross-culturally, one must learn how to apply the insights gained from cultural observations to practical issues in the classroom.

According to Lingenfelter (2003:100-104), effective cross-cultural communication requires the use of culturally relevant teaching mediums. Each medium must be carefully selected based upon that particular culture, context, audience, and lesson. Mediums that may be effective in one culture may not be as effective in another. Therefore, a cross-cultural teacher must be able to identify and utilize the appropriate mediums that will work well within the culture they are teaching. Additionally, learning the language of the culture is also a vital component for effective cross-cultural communication. Learning the language changes everything because *language* is the very center of a person’s most intimate feelings, thoughts, attitudes, and beliefs. Having this access can become a very effective means for mutual understanding. Lingenfelter (2003:120) states,

We cannot emphasize enough the importance of learning the local language. Anyone who truly desires to learn the culture of the students he or she is teaching must commit to learning their language...In the process of learning the language, the culturally sensitive western teacher can ask questions that will aid his or her understanding of the way in which institutions work and people relate to one another.

In summary it is evident how important it is for African Universities such as ABC to consider the complex dynamics of culture, especially when it comes to education. As has been made clear, most universities in Africa have been shaped and modeled after Western educational systems (Mazrui 1992:95). What is needed, especially for ABC, is a reassessment of their overall philosophy of education, curriculum, admission requirements, language of instruction, teaching methods, criterion for hiring faculty, and implementation of culturally relevant books and materials. Once these changes become a reality, ABC has a greater chance for becoming an even more effective institution for producing *authentic* Christian leaders for Africa.

6.3 Spiritual Formation within Theological Education

The second factor (mentioned in Section 6.1) that also may be hindering ABC graduates from becoming more *authentic* Christian leaders is *spiritual formation within theological education*. According to the research data (see Section 4.10); 10/57 (or 18%) of the respondents who were interviewed considered the lack of *spiritual formation* to be one of the greatest *Christian leadership* challenges facing Malawi today. The following comments reflect only a few of these concerns, and are based on the interview question: **What are some of the challenges Malawi is now facing in regards to *Christian leadership*?**

“...Christian leaders do not stand as Christian leaders, they are not accountable and they are not people of integrity.” (G1).

“...we have leaders who are very bankrupt in terms of morals.” (G5).

“...the root factor is that some people call themselves Christians yet they are just nominal Christians.” (G14).

Therefore, it is vital to determine how ABC can become an even more effective institution in the area of *spiritual formation*. The researcher will now turn to Naidoo's (2005) research related to *spiritual formation* within the theological institution.

Naidoo (2005) bases her research on the principle that *spiritual formation* should not be just left up to the church to contend with, but should be regularly implemented into the curricula of every theological institution. Her belief is that *spiritual formation* should be given the highest priority in academic coursework. Based upon her research, she has concluded that most theological institutions within Africa, and specifically Kwa-Zulu Natal, place much more emphasis on the academic achievements of their students than their spiritual development. She suggests that for true spiritual maturity to take hold and become a reality in the lives of Africa's future Christian leaders, true *spiritual formation*, specifically in the academy, must not be overlooked.

First, Naidoo (2005:84-87; 148-151) discusses a variety of the challenges related to *spiritual formation* within theological institutions. They are summarized below:

1. Theological institutions in Africa tend not to incorporate programs aimed at developing the spiritual lives of their students. They often assume that spiritual maturity evolves directly out of academic busyness. This is not the case. True *spiritual formation* often requires an intentional, deliberate, and planned approach. Institutions must make calculated decisions to ensure their students are being properly formed, both academically as well as spiritually. To overlook such vital aspects of theological education is both foolish and imprudent.
2. Academic study should not be deemed as an unspiritual or ungodly activity. True *spiritual formation* does not take place in a vacuum, but requires academic rigor and intense learning. Some theological institutions have thrown out the academics just to achieve the spiritual, and have missed the point altogether. Naidoo (2005:84) states, "We also need to affirm the redemptive value of academic study. We cannot pit theological education and spirituality against each other. The discipline of study is an essential component of spiritual formation."

3. Theological institutions must not neglect that *spiritual formation* requires a holistic approach towards learning. It is not enough to add more courses in *spiritual formations*, but the holistic approach requires integrating various social, cultural, spiritual, and intellectual dimensions into the overall curriculum as well. In other words, developing and training the whole person requires incorporating Christianity into every aspect of life, including the spiritual and the physical.

4. *Spiritual formation* programs must also include a variety of non-academic experiences for their students. Incorporating meaningful opportunities for students that correspond and complement the classroom curriculum must become a top priority. Not every aspect of *spiritual formation* can be developed or experienced within a classroom environment. Therefore, it is necessary to implement a variety of activities that serve to enhance and enrich the overall *spiritual formation* program of the theological institution.

5. Providing real-life field experience helps to create a connection to the curriculum that goes beyond the classroom. Having a context for what is being taught helps the material come to life. Naidoo (2005:85) asserts to this, “There is a strong awareness of the interconnection of field experiences with classroom reflection.”

6. Many theological institutions in Africa today have forgotten their very purpose. They have become far too concerned with being recognized and acknowledged by the secular academic community that they have lost their spiritual direction. Academic achievement, excellence, and recognition have become more important to them than sound doctrine or even spiritual development. This lack of direction and lack of mission has caused many institutions to become spiritually nominal and academically rigid.

7. Academic rather than spiritual development is often the main thrust for most secular institutions. Ordinarily, most secular institutions are recognized for their academic features, not their spiritual. In turn, they place much more importance on their scholarly achievements rather than their spiritual. This has pressured many theological institutions to neglect their spiritual formation programs and embrace a more secular model of education.

8. Another factor that fosters spiritual apathy in many theological institutions relates to admissions requirements. Institutions often admit students based solely around their academic skills. Their character or spiritual qualities do not come into consideration. Academic ability is important, but should not be placed in front of spiritual maturity. Once admissions standards begin to favor academic ability, spiritual formation objectives become less of a priority.

9. For spiritual formation to become a reality within most theological institutions, it first must become a reality in the lives of the faculty teaching in them. A teacher can only lead a student as far as they have gone themselves. The faculty therefore must be actively pursuing spiritual formation in their own lives if they truly want to see spiritual formation becoming a reality in the lives of their students. Naidoo (2005:72) states, “If students are pilgrims, then teachers are co-pilgrims. That is, teachers are also in the process of becoming mature Christian persons. It is hoped that they are a little more experienced in the journey of faith than their students.”

Lastly, Naidoo (2005:155-157) offers *ten* practical strategies for integrating *spiritual formation* programs within theological institutions. They are summarized below:

1. Theological institutions must regularly assess their need for *spiritual formation* within the curriculum, as well as within the lives of their students and faculty. This could require the faculty to attend their own weekly Bible studies, related to their own spiritual health and that of their students. The faculty could also conduct regular dialogues with students regarding the spiritual temperature of the institution.

2. Theological institutions must first determine which courses or experiences they will create that can enhance the spiritual maturity of their students the most during their schooling. This could include adding *spiritual formation* courses, implementing prayer and Bible study opportunities, offering faculty mentorship, worship services, outreach programs, and the like.

3. Theological institution should create a plan incorporating both a map and itinerary for the *spiritual formation* of their students. Naidoo (2005:156) states,

Construct both a map and an itinerary: the map to visualize the kinds of learning and experience that will facilitate spiritual growth, the itinerary to chart possible routes to that end. For example, it may be decided that students should read devotional classics, participate incorporate prayer, meditate on certain passages of scripture and receive spiritual guidance. This constitutes the map. It may be further decided that as far as practicable and with flexibility, the student should begin with the scriptures, move to the corporate experience, receive personal spiritual direction and then study the devotional classics. This is the itinerary. Decisions such as these should be made by representatives of students, faculty and administration, working together.

4. Theological institutions should also provide a spiritual orientation or retreat for all incoming students. This will help the students catch sight of the spiritual expectations and direction of the institution. It would also help foster relationships between students and faculty members that go beyond the classroom. As well, it would promote and encourage a pattern for spiritual growth and development among the students.

5. The faculty must reevaluate each of their courses, and determine how much emphasis they are placing on the *spiritual formation* of their students. This should include all disciplines, such as history, science, and mathematics. Faculty cannot simply assume that the spiritual dimensions are already being covered in Bible or theology courses, but must also incorporate them into their own lessons.

6. Institutions should provide a variety of practical approaches to their curriculum. For example, a visiting pastor or lay person could co-teach with the leading professor from time to time, allowing not only an *academic* perspective on the material, but also a *practical* one as well.

7. Faculty members should be willing to discuss among themselves the implications of their own spiritual lives, and how it relates to their ability to contribute towards the spiritual maturity of their students. This may encourage the administration to reevaluate their prerequisites for hiring faculty members. More weight must be given towards the spiritual maturity of a candidate rather than their academic qualifications.

8. A chaplain or *spiritual life* coach could be hired to facilitate and implement various additional opportunities for students to grow spiritually. This person would be responsible for coaching and mentoring both faculty and students in the direction of spiritual maturity. This person should be seen as a leader and not just the sole provider of *spiritual formation* within the institution.

9. Spiritual formation must be linked with ethical decision-making and social accountability. Without such connections, students may tend to perceive spirituality as merely going through the motions of religious activity.

10. According to Naidoo (2003:157), it is often the case that graduates from theological institutions in particular do not know how to relate well or communicate effectively with other people. There could be a variety of factors contributing to this, but incorporating more social or relational opportunities for students may minimize these tendencies quite effectively.

In summary, Naidoo (2005: 158) states, “The above approaches, however valid and useful in themselves can be a starting point for some theological institutions that do not have a spiritual formation emphasis. These resources should be both challenged and enriched by the actual experience of the theological institution.” Theological institutions need to consider the importance of *spiritual formation* within the lives of their students. As it has been made clear, most theological institutions within Africa are neglecting to consider *spiritual formation* as a serious aspect of their curriculum and overall philosophy of education. Therefore, what ABC needs to reevaluate and reassess, is their overall philosophy of education, curriculum design, admissions requirements, criterion for hiring faculty and implementation of *spiritual formation* in the lives of their students.

6.4 Faculty as Role Models and Mentors

The third factor (mentioned in Section 6.1) that may also be hindering ABC graduates from becoming more *authentic* Christian leaders, revolves around the topic of *faculty role modeling* and *mentorship*. According to the research data (see Section 4.10.4.1), 5/57 (or 9%) of the respondents interviewed, considered one of the major factors influencing the authenticity of

ABC graduates revolved around the *role modeling* and *mentorship* by ABC faculty. The following comments reflect only a few of these concerns, and are based on the interview question: **How effective do you think ABC is when it comes to training Christian leaders for Malawi?**

“They must have role models who can act as mentors” (E14).

“The management, they need to portray a good example. But I have been interacting with a good number of ABC students who complain the way the college is treating them.” (E13).

“Is it true what he is telling me, why is not living it?” (G17).

Therefore, it is vital to determine how ABC can become an even more effective institution in this area. The researcher will be relying on the research of Schroeder (1993) and Stratton and Owens (1993) related to *faculty role modeling* and *mentorship*.

According to Stratton and Owens (1993), *mentorship* is a vital aspect of the college experience, especially for attaining positive behavioral outcomes in the lives of students. Stratton and Owens (1993:101) describe *mentors* as being “nurturing care-givers in that they encouraged a process of growth. In a manner not unlike "tough love," they provide the environment of caring accountability in which protégés can develop toward more mature standing in the personal, social, career, and spiritual areas."

Having an institution based upon faculty mentorship and modeling can make an impact that goes beyond the college years of a student. Such mentorship and modeling requires a lot of intentionality, time, and effort for the faculty. Therefore, it is a matter of prioritizing schedules, responsibilities, and obligations, which typically becomes very difficult in highly demanding and time-consuming college environments. Stratton and Owens (1993:99) observe, “Unfortunately, it appears that mentoring has gradually been relegated to a position of diminished importance in comparison with other more noticeable activities. Despite the positive influence of such

activities, it seems more difficult to motivate professors to become involved in students' lives unless it fits in the daily work schedule.”

According to Stratton and Owens (1993:100), mentorship and modeling requires faculty members to be available both in and out of the classroom environment. It is not enough to teach about Christian principles and ethical standards solely within a classroom setting, but it requires practical contextualization and one-on-one interaction as well. This does not mean that classroom teaching should not be made a priority; it means that classroom instruction must be coupled together with real-life experiences, real-life relationships, and real-world problems, which is most often achieved through student/teacher mentorship moments.

According to Stratton and Owens (1993:102), students are looking for role models who are really walking the walk. They want to see their professors actually practicing what they are preaching, which cannot be demonstrated solely within the classroom environment. Words are still just words until they can be acted out in real life settings. For example, much is revealed in the way a faculty member treats their spouse, children or friends; in what they watch on TV; and in the way they spend their leisure time. Role modeling helps students internalize what they are being taught.

According to Stratton and Owens (1993:105), modeling and mentoring is best demonstrated within the following activities: *tutoring*, *sponsoring*, *encouraging*, *counseling*, and *befriending*. *Tutoring* might involve helping students with a particular assignment or a project, in completing tasks, in sorting out career options, or in refining their writing skills. *Sponsoring* could involve inviting students to various off-campus workshops, seminars, or conventions. *Encouraging* elements might include coming alongside a student, attending their sporting or extra-curricular activities, or offering positive reinforcement. *Counseling* activities might include moments of sharing personal struggles, achievements, goals, or passions. *Befriending* could involve inviting students over to meet the family, becoming more approachable and transparent, taking students out to lunch, or visiting their living quarters.

All of these activities, which revolve around the mentorship of students, depend upon the interest, desire, and willingness of each faculty member. Though not all will be inclined or predisposed towards this type of mentorship, it is the duty of every faculty member to recognize their God-given task to be a role model and mentor in one shape or form. Therefore Schroeder (1993:37-38) offers five very practical methods for mentoring within theological higher education that applies to all faculty.

1. Theological institutions, as well as their faculty, must be deeply convinced that the most important elements of their ministry must revolve around the spiritual formation of their student body. They must recognize that academic training alone is not enough for developing the total person, but spiritual mentorship and Christian role modeling must also have its place within theological education. Faculty members must set high standards and demonstrate lives of godly character and spiritual maturity.

2. Every academic department within the theological institution must be willing to incorporate spiritual elements into their curriculum. It is not enough to teach spiritual topics in Bible class. History, science, mathematics, and economics classes, for example, should also be willing to incorporate and promote the Christian faith and teach the Bible whenever possible.

3. Hiring a chaplain to encourage, council and give feedback to the faculty in the areas of mentorship and discipleship making, will eventually make a great impact on the student body. The chaplain might already be an instrumental figure in the community, known for his or her ability to mentor and make disciples. This would be a key angle for motivating faculty members who may just need a little push in this area.

4. Faculty members should make spending quality time with their students a priority. It does not have to be hours each day, but may only be short moments. For example, a faculty member may occasionally eat lunch with a few students, pray for struggling students after class, walk and talk among the students on the way to class, sit next to students in chapel, take moments to listen, or share something personal in his or her own life.

5. Faculty members should be willing to reevaluate their own spiritual journey on a regular basis. Growing deeper in the Christian faith requires much effort and personal reflection. This first must be realized as well as applied long before one can be a truly successful mentor to another. Schroeder (1993:37-38) says it well, “For a faculty member’s mentoring to ring true, the students must be able to see growth in their mentor as well as in themselves.”

In summary, it is clear that theological education is not just about memorizing facts and acquiring academic know how, it is about the spiritual formation and development of students. The spiritual life of a student is far more important than any academic achievement. Therefore, becoming a mentor who reaches beyond the classroom walls is the key for helping students reach their spiritual maturity.

6.5 Conclusion

In conclusion, this chapter offered a variety of practical strategies of action for ABC. After a careful evaluation and investigation of all the various components that may be hindering ABC from becoming a more effective institution for producing authentic leaders, a revised praxis was generated. It is summarized below:

In relation to *Westernized approaches towards education*, the researcher suggests that ABC:

1. Reevaluates their admissions requirements.
2. Establishes a culturally relevant philosophy of education.
3. Reassesses their hiring criteria for faculty members.
4. Provides culturally relevant curriculum, course offerings, textbooks, materials, opportunities, etc.
5. Requires the faculty to become more culturally fluent.

In relation to *spiritual formation within theological education*, the researcher suggests that ABC (if not already happening):

1. Incorporates programs aimed to enhance the spiritual lives of their students.
2. Keeps up high academic and spiritual standards.
3. Treats *spiritual formation* holistically.
4. Creates meaningful out of class ministry opportunities for the students.
5. Establishes a clear vision and purpose for the institution.
6. Remains faithful to a Christian philosophy of education.
7. Makes spiritual maturity a major priority for student admissions.
8. Provides opportunities for the faculty to grow spiritually.
9. Reassesses their curriculum in light of *spiritual formations*.
10. Regularly discusses the spiritual state of the institution.
11. Provides a spiritual retreat or orientation for incoming students.
12. Develops and fosters faculty-to-faculty mentorship.
13. Hires a chaplain or spiritual life coach.

In relation to *faculty as role models and mentors*, the researcher suggests that ABC:

1. Establishes a clear precedence of student mentorship within the institution.
2. Hires faculty who are Christian role models and mentors.
3. Incorporates spiritual elements into every academic discipline.
4. Hires a chaplain who encourages and leads the staff in student mentoring.
5. Encourages and contributes to the spiritual development of the faculty.

In order for this revised praxis to become actual, it may require the administration of ABC to review and reevaluate their own institutional policy statements as they may pertain to each of the above recommendations.

A final chapter, Chapter 7, will now 1) lay out additional perspectives on ABC and *Christian leadership*; 2) submit a formal conclusion; and 3) propose a variety of recommendation for further research.

CHAPTER 7

CHRISTIAN LEADERSHIP IN A MALAWIAN CONTEXT: CONCLUSION, CONTRIBUTION AND RECOMMENDATIONS

7.1 Conclusion

The overall purpose of this dissertation was to determine, in a practical theological way, whether African Bible College (ABC) graduates of Malawi can be described as *authentic* Christian leaders. As a way of determining this, the researcher 1) investigated the growing Christian leadership crisis within sub-Saharan Africa, 2) analyzed various *Christian leadership* models within the field, 3) conducted empirical research on ABC and ABC graduates, 4) explored *normative* concepts of *Christian leadership*, and 5) developed a revised praxis for ABC to help it become an even more effective institution for producing *authentic* Christian leaders.

The research questions, which fueled this study, are as follows:

1. What kind of *Christian leadership* exists among ABC graduates? What *Christian leadership* models exist among ABC graduates? What steps can ABC graduates take to improve in the area of *Christian leadership*?
2. What kind of *Christian leadership* exists or is typical in Africa? Malawi? What are some of the key struggles of *Christian leadership* in Africa? What factors contribute to these struggles? How can ABC graduates overcome these struggles?
3. What is desirable *Christian leadership* in an African and Malawian context? What can be defined as *authentic* Christian leadership models? What models of *Christian leadership* can contribute to the Malawian context? How can ABC graduates sustain long-term and *authentic* Christian leadership?

As a result of investigating this growing *Christian leadership* crisis within Africa in Chapter 2, the researcher consulted a variety of leading African scholars, and found not only a crisis, but a vast amount of cultural and environmental factors influencing and shaping it as well. Schubert and Kretzschmar (2009:328) state,

As the social context in which somebody grows up and lives, shapes the norms and virtues they appropriate. Leaders make ethical decisions based on their worldview, loyalties, norms, values and experience. Individuals in a society adopt a related set of assumptions and values, which are elaborated in their worldview and form their cultural bias. This cultural bias is an interactive and dynamic process of a person's culture, theology, and character.

Their theory, which examines *Christian leadership* as it relates to culture, recognizes that a person's understanding or model of leadership is often linked to the social group or context to which they belong. This concept became much clearer in the research, especially after investigating the various components that are perpetuating this leadership crisis in Africa. Specifically, these components include the lack of 1) spiritual formation, 2) discipleship, and 3) theological education. Various other challenges exist such as syncretism, denominationalism, polygamy, and moral failure.

The analysis of the various *Christian leadership* models in Chapter 3 enabled the researcher to identify and classify a variety of leadership theories developed specifically for the African context. Consequently, he selected Northouse's (2010) *authentic* leadership theory, to be the interpretive framework for analyzing ABC and ABC graduates. *Authentic* theory emphasizes the inner-life, realness, and transparency of leaders. It requires leaders to be approachable, accessible, and accountable to their followers. They must earn the trust and respect of their followers. People today are becoming more skeptical of their leaders. They have grown weary and impatient with typical overbearing, power-hungry, and dishonest leadership personalities. They want to see their leaders practicing what they are preaching, living lives of integrity, and truly living out their Christian faith in a God honoring and practical manner. This is why *authentic* leadership theory has become one of the most prominent and widely accepted

leadership theories within the past decade. It has proved to be a vital instrument for analyzing the leadership of ABC graduates.

Chapter 4 conducted empirical research on ABC and ABC graduates to determine whether ABC graduates can be described as authentic Christian leaders. Through this process, the researcher was able to identify a variety of factors that influence the leadership practices being displayed among ABC graduates. He attained an in-depth understanding of the kind of *Christian leadership* ABC fosters. The data revealed that ABC's graduates can be generally described as *authentic* Christian leaders, at least in comparison with typical African and Malawian leaders. The data also exposed a variety of other factors that may hinder ABC graduates from becoming even more *authentic* Christian leaders such as 1) *Westernized approaches towards education*; *spiritual formation within theological education*; and 3) *faculty role modeling and mentorship*.

As a result of exploring *normative* concepts of *Christian leadership* in Chapter 5, the researcher was able to construct a theological framework for interpreting what is actually taking place among ABC graduates from a *normative* perspective. This was constructed by 1) investigating some of the Biblical *themes* of leadership within both Jewish and Christian literature and 2) examining various notable *Christian leaders* within Africa who have made a notable difference within the past century.

Chapter 6 developed a revised praxis for ABC to provide practical strategies of action to assist ABC in their mission to become an even more effective institution for developing *authentic* Christian leaders. In relation to *Westernized approaches towards education*, the researcher suggested that ABC 1) reevaluate their admissions requirements, 2) establish a culturally relevant philosophy of education, 3) reassess their hiring criteria for faculty members, 4) provide culturally relevant curriculum, course offerings, textbooks, materials, and opportunities, and 5) require the faculty to become more culturally fluent.

In relation to *spiritual formation within theological education*, the researcher suggested that ABC (if not already happening) 1) incorporate programs aimed to enhance the spiritual lives of their students, 2) keep high academic and spiritual standards, 3) treat *spiritual formation*

holistically, 4) create meaningful out of class ministry opportunities for the students, 5) establish a clear vision and purpose for the institution, 6) remain faithful to a Christian philosophy of education, 7) make spiritual maturity a major priority for student admissions, 8) provide opportunities for the faculty to grow spiritually, 9) reassess their curriculum in light of *spiritual formations*, 10) regularly discuss the spiritual state of the institution, 11) provide a spiritual retreat or orientation for incoming students, 12) develop and foster faculty to faculty mentorship, and 13) hire a chaplain or spiritual life coach.

In relation to *faculty as role models and mentors*, the researcher suggested that ABC 1) establish a clear precedence of student mentorship within the institution, 2) hire faculty who are Christian role models and mentors, 3) incorporate spiritual elements into every academic discipline, 4) hire a chaplain who encourages and leads the staff in student mentoring, and 5) encourage and contribute to the spiritual development of the faculty.

7.2 Contribution to Research

The researcher is of the humble opinion that his research has made a contribution to the overall body of research in *practical theology*. The research has utilized *authentic* leadership theory¹²⁸ to help analyze and interpret patterns of leadership exhibited by ABC graduates. In other words, the researcher tested a new and developing leadership theory in a context that has not yet been explored. Any scholar, theologian or researcher who may be interested in applying *authentic* leadership theory may find this dissertation helpful for further research.

7.3 Recommendations for Further Research

Although the research conducted in this dissertation was sufficient enough to provide a basic indication of ABC's contribution to developing *authentic* Christian leaders for Africa, there are areas where further research is needed:

¹²⁸ See 3.2 and 3.4.8

1. Determining the cultural relevancy of ABC's overall curriculum design, course offerings, textbooks, teaching methods, ministry opportunities, and the like.
2. Determining the implications and effectiveness of ABC's overall philosophy of Christian education as it relates to *Christian leadership*.
3. Determining the impact of Malawian lecturers versus American lecturers regarding their ability to develop Christian leaders for Africa.
4. Determining the long-term effects of Westernized theological education in Africa.
5. Conducting a comparative study between ABC and other Christian colleges in Malawi in relation to their ability to produce *authentic* Christian leaders.
6. Determining the implementation and effectiveness of ABC's overall philosophy of *spiritual formation*.
7. Determining the impact of teacher-student and teacher-teacher mentorship within theological education.

7.4 Final Remarks

This study has truly enriched the researcher. It has deepened him both academically and spiritually. It has sharpened his perceptions of leadership, practical theology, and even Africa itself, due in part that he has come from a very Western context. The research has stretched and challenged his own life and viewpoints tremendously and in ways he could never have imagined. At the start of this project, he assumed that the study of *Christian leadership* in general would be a fairly straightforward and unambiguous exercise. Yet, to his surprise, and as his studies progressed, he began to realize how challenging and diverse the subject actually was.

Inasmuch as he was able to study a variety of theories and models surrounding the topic of *Christian leadership* from an academic standpoint, he also was able to reflect on them and apply them personally to his own leadership context and situation.

This study has become an important tool and learning exercise that will positively affect the researcher as an educator. Beyond that, he hopes that it will benefit Africa, ABC, and any future

institution in which he may be employed. This, in and of itself, is an accomplishment and a tremendous blessing from God. May it all be for his honor, glory and praise. Amen.

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ANNEXURE A: INTERVIEW QUESTIONS FOR ABC GRADUATES

Instructions: Answer each question to the best of your ability. Take your time and be as honest as you can.

1. In your own words, how would you define *Christian leadership*?
2. In what ways do you think *Christian leadership* differs from *secular leadership*?
3. What are some of the characteristics of an “authentic” *Christian leader*?
4. What are some of the characteristics of a “non authentic” *Christian leader*?
5. What do you think the Bible teaches about *Christian leadership*?
6. What are some of the challenges Malawi is now facing in regards to *Christian leadership*?
7. What are some of the factors causing these challenges?
8. How will you as a leader overcome these challenges?
9. In what ways has ABC prepared you in the area of *Christian leadership*? Explain
10. In what ways has ABC not prepared you in the area of *Christian leadership*? Explain

ANNEXURE B: SURVEY QUESTIONS FOR ABC GRADUATES

Instructions: Circle the letter or number that is appropriate for each question:

1. How authentic do you think Christian leaders in Africa are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

2. How authentic do you think Christian leaders in Malawi are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

3. How authentic do you think ABC graduates are when it comes to Christian leadership?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

4. How effective do you think ABC is when it comes to training Christian leaders for Malawi?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

5. How would you compare ABC graduates to “typical” Christian leaders in Malawi?

a. no difference b. little difference c. ABC graduates are more effective d. ABC graduates are less effective

6. How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?

a. no difference b. little difference c. ABC is more effective d. ABC is less effective

7. Do you think the practice of *Christian leadership* should look different based upon the culture or community?

a. never b. rarely c. sometimes d. always

ANNEXURE C: INTERVIEW QUESTIONS FOR EMPLOYER OF ABC GRADUATES

Instructions: Answer each question to the best of your ability. Take your time and be as honest as possible.

1. In your own words, how would you define *Christian leadership*?
2. In what ways do you think *Christian leadership* differs from *secular leadership*?
3. What are some of the characteristics of an “authentic” *Christian leader*?
4. What are some of the characteristics of a “non-authentic” *Christian leader*?
5. What are some of the challenges Malawi is now facing in regards to *Christian leadership*?
6. What are some of the challenges causing these challenges?
7. How authentic / non-authentic do you think ABC graduates are when it comes to *Christian leadership*? Explain.
8. How would you compare ABC graduates to “typical” *Christian leaders* in Malawi?
9. How effective do you think ABC is when it comes to training *Christian leaders* for Malawi?
10. How would you compare ABC to other theological institutions in Malawi when it comes to training *Christian leaders*?

ANNEXURE D: SURVEY QUESTIONS FOR EMPLOYERS OF ABC GRADUATES

Instructions: Circle the letter or number that is appropriate for each question:

1. How authentic do you think Christian leaders in Africa are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

2. How authentic do you think Christian leaders in Malawi are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

3. How authentic do you think ABC graduates are when it comes to Christian leadership?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

4. How effective do you think ABC is when it comes to training Christian leaders for Malawi?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

5. How would you compare ABC graduates to “typical” Christian leaders in Malawi?

a. no difference b. little difference c. ABC graduates are more effective d. ABC graduates are less effective

6. How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?

a. no difference b. little difference c. ABC is more effective d. ABC is less effective

7. Do you think the practice of *Christian leadership* should look different based upon the culture or community?

a. never b. rarely c. sometimes d. always

ANNEXURE E: INTERVIEW QUESTIONS FOR ABC STAFF

Instructions: Answer each question to the best of your ability. Take your time and be as honest as possible.

1. In your own words, how would you define *Christian leadership*?
2. In what ways do you think *Christian leadership* differs from *secular leadership*?
3. What are some of the characteristics of an “authentic” *Christian leader*?
4. What are some of the characteristics of a “non-authentic” *Christian leader*?
5. What are some of the challenges Malawi is now facing in regards to *Christian leadership*?
6. What are some of the challenges causing these challenges?
7. How authentic / non-authentic do you think ABC graduates are when it comes to *Christian leadership*? Explain.
8. How would you compare ABC graduates to “typical” *Christian leaders* in Malawi?
9. How effective do you think ABC is when it comes to training *Christian leaders* for Malawi?
10. How would you compare ABC to other theological institutions in Malawi when it comes to training *Christian leaders*?

ANNEXURE F: SURVEY QUESTIONS FOR ABC STAFF

Instructions: Circle the letter or number that is appropriate for each question:

1. How authentic do you think Christian leaders in Africa are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

2. How authentic do you think Christian leaders in Malawi are (as a whole)?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

3. How authentic do you think ABC graduates are when it comes to Christian leadership?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

4. How effective do you think ABC is when it comes to training Christian leaders for Malawi?

1 2 3 4 5 6 7 8 9 10

(Not effective) ←————→ (Very effective)

5. How would you compare ABC graduates to “typical” Christian leaders in Malawi?

a. no difference b. little difference c. ABC graduates are more effective d. ABC graduates are less effective

6. How would you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?

a. no difference b. little difference c. ABC is more effective d. ABC is less effective

7. Do you think the practice of *Christian leadership* should look different based upon the culture or community?

a. never b. rarely c. sometimes d. always

ANNEXURE G: SAMPLE ATLAS CODING REPORTS

Report: 12 quotation(s) for 1 code

HU:New Hermeneutic Unit
File:No file
Edited by:Super
Date/Time:2013-05-16 09:32:26



Mode: quotation list names and references

Quotation-Filter: All

ABC Graduates

P 1: S1.doc - 1:7 [I think the ones that I know, ..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

I think the ones that I know, I don't know a ton of ABC graduates in big leadership positions, really leadership positions I general I don't know well, the ones I do know, they are authentic in their leadership in being a Christian leader, and leading in ways that we have talked about already earlier. So I would say the majority that I know, there are a few that are non-authentic, they are in it because it's a job and they can raise money from it, from donors and things like that, to have a job and have a cash flow, but the majority that I am in contact with and do ministries with, or know about their ministries, would say that they are authentic.

P 1: S1.doc - 1:8 [I would say the ABC graduates ..] (21:21) (Super)

Codes:[ABC Graduates]

No memos

I would say the ABC graduates as a whole probably have a better biblical foundation than the typical Christian leaders, for the most part they stay more gospel centered rather than talking about follow the rules and things will go well with you and those kind of things.

P 2: S2.docx - 2:9 [ABC graduates are different, I..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

ABC graduates are different, I have seen them leave here and join different kind of ministries, serving a lot of different areas and it seems from what I hear, they are different, they are trained and a lot of them in jobs, they are honest, it seems they are employees that people appreciate in life, so that's what I heard and what I have seen, I guess I could say that it seems they are authentic and effective

P 2: S2.docx - 2:12 [ABC graduates are above the av..] (23:23) (Super)

Codes:[ABC Graduates]

No memos

ABC graduates are above the average, are doing much better than the typical Christian leaders in Malawi.

P 3: S3.doc - 3:5 [The major weakness I would say..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

The major weakness I would say is love of money in those that I have seen, and in love of money, some have ended up not being servant leaders anymore in pursuit of money.

P 3: S3.doc - 3:6 [I am seeing ABC graduates as p..] (21:21) (Super)

Codes:[ABC Graduates]

No memos

I am seeing ABC graduates as people I can describe as following the real principles of leadership unlike these other.., I'm I comparing with some other Christian leaders who are not ABC graduates?

P 3: S3.doc - 3:9 [I have gone to secular organiz..] (30:30) (Super)

Codes:[ABC Graduates]

No memos

I have gone to secular organizations which have employed ABC graduates, they recommend them as people who are honest, people who do their work, people who treat others well, compared to some other people who are also leaders in the same organizations.

P 4: S4.doc - 4:8 [I think standing up for the tr..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

I think standing up for the truth is something that, even when things are against all odds I have seen some very young people stand up for a decision whereby everybody is saying, go the opposite but because it was not biblically correct, they stood their ground and say, this is what I am going to do and it be a sound and right decision. I think I have seen very young people and make a very un popular decision amidst a lot of pressure, but knowing very well their hearts that it was the right decision.

P 4: S4.doc - 4:9 [So you look at accountability ..] (21:21) (Super)

Codes:[ABC Graduates]

No memos

So you look at accountability issues in an ABC graduate will stand up for the truth more and be accountable, because they realize that it's not just the position, but ultimately there are lives that are intertwined with whatever decision they are making. They are answerable to a higher power.

P 5: S5.doc - 5:5 [putting Christ first, working ..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

putting Christ first, working so hard, that they feel like they are not working for themselves, or the people around them, but they are working for the Lord. That heart from ABC graduates is what differentiates them from other leaders. Hardworking, commitment, efficiency.

P 6: S6.doc - 6:7 [I have seen those who are incr..] (26:26) (Super)

Codes:[ABC Graduates]

No memos

I have seen those who are incredible servants, and who really seek the good of their people in pastoral positions. I have seen some folks who just love their people and will do anything they can for their people that are under their leadership,

P 6: S6.doc - 6:8 [I have seen some who seem to m..] (32:32) (Super)

Codes:[ABC Graduates]

No memos

I have seen some who seem to me to be servants, who really seek to be servants, but on the other hand when I go into a setting, with an ABC graduate, the way they treat me is servant, is "I am the big man"

Report: 45 quotation(s) for 1 code

HU:ABC Employers 1
File: [C:\Users\BOB\Desktop\ABC Employers 1.hpr7]
Edited by:Super
Date/Time:2013-05-20 11:54:06



Mode: quotation list names and references

Quotation-Filter: All

ABC Graduates

P 2: E10.doc - 2:13 [characteristics of an authenti..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

characteristics of an authentic Christian leaders I have seen most of the ABC graduates.

P 2: E10.doc - 2:14 [People who are loving God, peo..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

People who are loving God, people who fear God, people who are dependent on God; people

who are sacrificial; people who are visionary, I didn't mention there, but I have seen very visionary leadership in a number of ABC graduates.

P 2: E10.doc - 2:15 [I have seen people who are dar..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

I have seen people who are daring and also people who are, in terms of character, well mannered. You say here is a well mannered person, good character. So I have seen some of these leadership qualities in ABC graduates. Something that I shouldn't fail to mention is also hardwork.

P 2: E10.doc - 2:16 [for some of them they have lac..] (18:18) (Super)

Codes:[ABC Graduates]

No memos

for some of them they have lacked patience.

P 2: E10.doc - 2:17 [I think one of the exciting th..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

I think one of the exciting things about ABC graduates is that they are quite open. They think around. I like leaders who think, (they are just the traditional ones), they are exposed, you know they are open minded. You know that you can engage in some discussion. They are people who take initiative. They are people who can question. I don't like leaders who don't question. Leaders should be intelligent. So I find ABC graduates.

P 3: E11.doc - 3:6 [accountability and integrity h..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

accountability and integrity has not been impressing.

P 3: E11.doc - 3:7 [accountability and integrity h..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

accountability and integrity has been lacking, but intelligence has been there, in know-how of things, but questionable, accountability and integrity, or being honest in other instances.

P 3: E11.doc - 3:8 [Very effective. I have seen ot..] (23:23) (Super)

Codes:[ABC Graduates]

No memos

Very effective. I have seen other teachers who have gone into teaching, they are very effective, and I heard testimonies that ABC teachers they work very hard in schools and even their moral. Let me even say that those who I have at my work place, the morals are very good. Upright

morals.

P 4: E12.doc - 4:6 [I think I would appreciate wha..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

I think I would appreciate what ABC is doing. Most of them when they come out of there, they do have a lot of knowledge; they do have a lot of information. Some of them even very good/sound biblical doctrines.

P 4: E12.doc - 4:7 [I have worked, I have supervis..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

I have worked, I have supervised, graduates now for a long time I think from 1994, when I first employed a graduate from ABC, when I was working in the student Christian organisation. The first crop of ABC. Very sharp young man, very intelligent. Very enthusiastic but still not understanding that in this business,

P 4: E12.doc - 4:8 [Very intelligent, very knowled..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

Very intelligent, very knowledgeable, but still very much pushing for their self will.

P 4: E12.doc - 4:9 [Many of the people who are lea..] (21:21) (Super)

Codes:[ABC Graduates]

No memos

Many of the people who are leading churches in Malawi do not even have half of the education that the people of ABC have. So their level of understanding, even knowledge of the Bible of these graduates are way ahead. That's why I have always employed people from ABC other than people other than people who have done very little in terms of understanding the Bible and understanding the concepts of leadership. And so ABC are in terms of knowledge are way ahead of the other people.

P 5: E13.doc - 5:6 [In general ABC has been produc..] (18:18) (Super)

Codes:[ABC Graduates]

No memos

In general ABC has been producing good people who have been entrusted with different responsibilities and they are doing well. At least for example in my church, I have one who is the principle of one of the college, I have one who is the general secretary of the church, I have one who is holding one of the important positions; the senior clerk of the synod, he is a graduate of ABC, and of course I have one who is the chaplain of the Nkhoma hospital who is really doing good and those who are serving in the congregations are not failures. So I could see a hardworking type of spirit in the graduates and again, they are focused when they are doing their work.

P 5: E13.doc - 5:7 [One of the weaknesses could be..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

One of the weaknesses could be a little bit of selfish; in the sense that a good number of people I know who have been graduates of ABC, they don't want to work under somebody, they establish their own organisations, which I feel it's not a good thing. I take it as weaknesses.

P 6: E14.doc - 6:5 [And in some of them I have see..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

And in some of them I have seen humility

P 6: E14.doc - 6:6 [The other thing is they are ve..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

The other thing is they are very hardworking.

P 6: E14.doc - 6:7 [And most of them when you talk..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

And most of them when you talk of integrity is high.

P 6: E14.doc - 6:8 [I would recruit more from ABC,..] (19:19) (Super)

Codes:[ABC Graduates]

No memos

I would recruit more from ABC, than from other universities, because of the character itself. That's what I have seen in most of them. So I would say there is something good which is being deposited in these guys.

P 7: E15.docx - 7:6 [I would say a lot of ABC gradu..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

I would say a lot of ABC graduates are working really hard to be what God has called them to be, again there are a good number of them who are really not being what should have been

P 7: E15.docx - 7:7 [the majority they are being au..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

the majority they are being authentic Christian leaders

P 7: E15.docx - 7:9 [ABC graduates are people that ..] (18:18) (Super)

Codes:[ABC Graduates]
No memos

ABC graduates are people that have a sound doctrine, they might be Pentecostals, might be Presbyterians but I think they have a sound doctrine in them, they are not an extreme at least they are balanced in whatever they believe in, in what they teach

P 8: E16.docx - 8:3 [they strive for integrity they..] (14:14) (Super)

Codes:[ABC Graduates]
No memos

they strive for integrity they want to uphold a certain sort or a certain form of integrity

P 8: E16.docx - 8:4 [they are hard workers] (14:14) (Super)

Codes:[ABC Graduates]
No memos

they are hard workers

P 8: E16.docx - 8:5 [ABC graduates I would day they..] (18:18) (Super)

Codes:[ABC Graduates]
No memos

ABC graduates I would day they outrun high in areas of knowledge because they go through four years of Christian leadership and therefore they are exposed a lot to what I want to say theory

P 9: E17.docx - 9:10 [ABC graduates are a mixture, I..] (16:16) (Super)

Codes:[ABC Graduates]
No memos

ABC graduates are a mixture, I think the things that I am talking about especially being authentic about how are you struggling, where you have struggles or whether you are getting help from Jesus, that is not something that ABC students are taught as a model of Christian leadership

P10: E2.doc - 10:7 [I have seen a genuine love for..] (16:16) (Super)

Codes:[ABC Graduates]
No memos

I have seen a genuine love for God, and for scripture

P10: E2.doc - 10:8 [we haven't had any major moral..] (16:16) (Super)

Codes:[ABC Graduates]
No memos

we haven't had any major moral failures with our ABC graduates

P10: E2.doc - 10:9 [I think they tend to have a st..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

I think they tend to have a stronger commitment to God so serving people

P10: E2.doc - 10:10 [I haven't seen that the ABC st..] (18:18) (Super)

Codes:[ABC Graduates]

No memos

I haven't seen that the ABC students are any better than anyone else when it comes to their writing skills, management skills, problem solving skills, I think it could be better than it is.

P10: E2.doc - 10:11 [Some of the people graduate fr..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

Some of the people graduate from Chancellor, Polytech, or something that they have actual skills that they are useful in our field which is not primarily ministry, so comparing to other Christian leaders I think they probably fair

P12: E4.docx - 12:4 [ABC graduates they are more pr..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

ABC graduates they are more professional and whenever things come up they are ready to fight back in the Christian perspective

P13: E5.doc - 13:7 [there is a good number of stud..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

there is a good number of students, ABC graduates that I have seen that they have made an impact, in a positive way, but also the opposite is the same, we have also others that have disgraced the name of ABC.

P13: E5.doc - 13:8 [They are making an impact in t..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

They are making an impact in the community than maybe the general leadership that is there in the country.

P14: E6.doc - 14:6 [I think that depends very much..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

I think that depends very much on the individual. I find that they are all very well trained. They have quite, wide knowledge theologically. They are people who seem to appear in leadership positions, but I think that has a lot to do with the individual, as a person, what character they are. How much that has been shaped by ABC I can't really say, I also know ABC graduates who

have gone completely off and have really lost their faith, basically. They are drunkards on the street. But many of them do have leadership qualities,

P14: E6.doc - 14:7 [ABC graduates are very well ed..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

ABC graduates are very well educated, I think you find them often in very responsible positions of leadership, higher positions of leadership.

P14: E6.doc - 14:8 [I do think that ABC students a..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

I do think that ABC students are much more ethical.

P15: E7.docx - 15:3 [we can say really they are doi..] (14:14) (Super)

Codes:[ABC Graduates]

No memos

we can say really they are doing well in the Christian leadership. That's one of the, maybe strengths of the ABC graduates.

P15: E7.docx - 15:4 [In the weaknesses you find out..] (16:16) (Super)

Codes:[ABC Graduates]

No memos

In the weaknesses you find out that some of them do not live the talk. You find them today, maybe they are with the students, maybe in CCAPSO, yes, whatsoever, which is at least Christian clubs and society, tomorrow you find him at a beer hall. You look at that one, he is not living the talk, saying this thing, living a different thing altogether.

P16: E8.doc - 16:3 [I would say they are humble, a..] (17:17) (Super)

Codes:[ABC Graduates]

No memos

I would say they are humble, and again they are tolerant. Let me be frank, they are hardworking, dedicated to their duty and again exemplary. Because they normally portray good morals.

P17: E9.doc - 17:10 [So you find that we have produ..] (18:18) (Super)

Codes:[ABC Graduates]

No memos

So you find that we have products that have come from ABC that are committed to service of others and not just service of the individual.

P17: E9.doc - 17:11 [Theological institutions and o..] (18:18) (Super)

Codes:[ABC Graduates]
No memos

Theological institutions and other academic institutions have brought out people with paper as if they maybe qualified in their particular disciplines, but you find that when you put them in positions where they are supposed to serve, they struggle to apply what they were learning in the classroom to what is happening on the ground, but I would say that my interaction with a good number of graduates from ABC has revealed that yes the institution has helped to mentor the young people as spiritual leaders, who can be in various places and really display the spirit of leadership.

P17: E9.doc - 17:14 [I know some of the churches, a..] (24:24) (Super)

Codes:[ABC Graduates]
No memos

I know some of the churches, a lot o their church ministers are graduates from ABC, which tells me that during their training, a sense of calling has been established in them.

P19: E3.doc - 19:5 [I am not generalizing this, bu..] (15:15) (Super)

Codes:[ABC Graduates]
No memos

I am not generalizing this, but you will find out that there is a lot people in the past couple of years may be the last ten, 15 years that have desired ambition to study at ABC for the wrong the reason. If you go back may be 20 years -15 years ago most of the people who studied at ABC were genuinely called into the ministry

P19: E3.doc - 19:6 [a good number of recent gradua..] (15:15) (Super)

Codes:[ABC Graduates]
No memos

a good number of recent graduates are non authentic.

P19: E3.doc - 19:7 [At least ABC have the head kno..] (17:17) (Super)

Codes:[ABC Graduates]
No memos

At least ABC have the head knowledge of what it takes to be a Christian leader. Those that are really called are excellent leaders wherever you find them they are really doing a good job, those who are called because they are combining their heart and their intellect.

Report: 24 quotation(s) for 1 code

HU:ABC Graduates 1
File: [C:\Users\BOB\Desktop\ABC Graduates 1.hpr7]
Edited by:Super
Date/Time:2013-05-21 13:39:48



Mode: quotation list names and references

Quotation-Filter: All

ABC Graduates

P 5: G13.docx - 5:7 [Spiritual emphasis week, peopl..] (23:23) (Super)

Codes:[ABC Graduates]

No memos

Spiritual emphasis week, people were coming with leadership skills and all sorts. And they have taught me to be a very good Christian leader, to be honest, to do everything the way the Bible is teaching me and first of all, not to be a boss, but to be a shepherd. Because before I went there, I was a boss, but when I went there I became a shepherd.

P 5: G13.docx - 5:8 [ABC prepared me in the area of..] (25:25) (Super)

Codes:[ABC Graduates]

No memos

ABC prepared me in the area of Christian leadership, as I said already that, I need to be honest, I need to have integrity, to do all sorts of things

P 7: G15.doc - 7:6 [I quite prepared because like ..] (27:27) (Super)

Codes:[ABC Graduates]

No memos

I quite prepared because like I have 23 people that I have to look after and it's not easy, there are different people with different characters, with different needs as well. So working with them has been one of the greatest motivator for me to say, "If I go out there, I know I can be a very good leader".

P 7: G15.doc - 7:7 [For me I say ABC has prepared ..] (27:27) (Super)

Codes:[ABC Graduates]

No memos

For me I say ABC has prepared me a lot. I wouldn't lie.

P 8: G16.docx - 8:4 [it has helped to be a hard wor..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

it has helped to be a hard worker,

P 8: G16.docx - 8:5 [so time management hard workin..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

so time management hard working spirit, and humility

P 9: G17.doc - 9:5 [I should not be far away from ..] (23:23) (Super)

Codes:[ABC Graduates]
No memos

I should not be far away from the people whom I work with, but I should work together with them. At least take part in what they are doing on the ground, than just be sitting in the office and commanding them, directing them to do this and that. And the third issue is as I serve as a steward I need to understand that my main focus should not be on monetary issues, should not be on material things, but should focus on Christ who has called me and he will be the one to provide what I need in life.

P12: G2.doc - 12:7 [And by the time we were coming..] (28:28) (Super)

Codes:[ABC Graduates]
No memos

And by the time we were coming out, I believe ABC graduates always come out as good leaders.

P14: G21.doc - 14:7 [You know ABC has taught me to ..] (29:29) (Super)

Codes:[ABC Graduates]
No memos

You know ABC has taught me to be a servant leader. The world perception of leadership is that you are a boss; some people are following you, they are serving you.

P14: G21.doc - 14:8 [when I went to ABC I was taught..] (29:29) (Super)

Codes:[ABC Graduates]
No memos

when I went to ABC I was taught that as a leader you are there to serve, you don't wait for the followers to serve you. You are the one to serve.

P15: G22.doc - 15:7 [I have learnt a lot. One of th..] (31:31) (Super)

Codes:[ABC Graduates]
No memos

I have learnt a lot. One of the things that I can say here is that I have learnt how to be a servant leader.

P16: G23.docx - 16:2 [As a Christian leader I will m..] (20:20) (Super)

Codes:[ABC Graduates]
No memos

As a Christian leader I will make sure to abide by what the Bible says

P17: G24.docx - 17:7 [ABC has helped me to or has pr..] (20:20) (Super)

Codes:[ABC Graduates]
No memos

ABC has helped me to or has prepared me in this area of Christian leadership.

P18: G25.docx - 18:4 [I have leant to be humble, and..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

I have leant to be humble, and also to sacrifice my time,

P20: G27.docx - 20:5 [As a Christian and a believer ..] (18:18) (Super)

Codes:[ABC Graduates]

No memos

As a Christian and a believer and as a leader as much as possible I try to follow Christ and follow his way and what he says in the bible.

P20: G27.docx - 20:6 [For me as a Christian leader i..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

For me as a Christian leader it has helped me that even though I might fail in some of the things but I know where I can get back my strength from.

P26: G32.docx - 26:1 [the ability to humble myself a..] (8:8) (Super)

Codes:[ABC Graduates]

No memos

the ability to humble myself and work with people appreciate their gifts and allow them to function according to their gifts and their abilities

P26: G32.docx - 26:3 [I now understand the servant l..] (20:20) (Super)

Codes:[ABC Graduates]

No memos

I now understand the servant leadership what am supposed to do and what things am not supposed to do and also how to work with people that are not from your culture

P29: G4.doc - 29:4 [I am quite a good team player,..] (11:11) (Super)

Codes:[ABC Graduates]

No memos

I am quite a good team player, and I can mentor people quite well.

P30: G5.doc - 30:4 [So for me ABC it was not just ..] (24:24) (Super)

Codes:[ABC Graduates]

No memos

So for me ABC it was not just a classroom experience but it was also a transformation for me as an individual.

P31: G6.doc - 31:5 [One of the things I learnt as ..] (24:24) (Super)

Codes:[ABC Graduates]
No memos

One of the things I learnt as an ABC student over and over is the issue of integrity; how integrity is very, very important, and also the issue of humility is very important. I remember when I came to ABC as a student,

P32: G7.docx - 32:6 [as a leader because I was at A..] (29:29) (Super)

Codes:[ABC Graduates]
No memos

as a leader because I was at ABC I am able to understand my followers and I am to lead them in accordance to their expectations,

P32: G7.docx - 32:7 [ABC has taught me to consider ..] (29:29) (Super)

Codes:[ABC Graduates]
No memos

ABC has taught me to consider everybody as important, listen to everybody, treat everybody equally, respect everybody and all of them regardless of their differences, lead them without making anybody cry or feel left out.

P33: G8.doc - 33:5 [And in all the places I was ab..] (27:27) (Super)

Codes:[ABC Graduates]
No memos

And in all the places I was able to apply everything that I learnt at ABC by sticking my values, not compromising and just setting a good example to my work mates.

ANNEXURE H: INFORMED CONSENT FORM TEMPLATE



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

**STELLENBOSCH UNIVERSITY
CONSENT TO PARTICIPATE IN RESEARCH**

TOPIC: Christian Leadership in a Malawian Context: A practical theological evaluation of African Bible College (graduates)

You are asked to participate in a research study conducted by Robert Stauffacher, a PhD student, from the Faculty of Theology (Practical Theology Dept.) at Stellenbosch University. The results of this study will be contributed to a PhD dissertation. You were selected as a participant (to be interviewed) in this study because you are either an ABC graduate, employer of ABC graduate(s), ABC staff member, or church leader in Malawi. And the common thread amongst all the participants revolves around their understanding and (or) experiences in the field of *Christian leadership*. And the overall purpose of this research is to evaluate Christian leadership practices, methods and abilities of ABC graduates in a Malawian context.

1. PURPOSE OF THE STUDY

The overall purpose of this research project is to examine the various leadership roles ABC graduates are playing within the Malawian context and to what extent these leadership roles are effective. ABC's vision is to produce Christian leaders for Malawi. And because of this, the question must be asked: How effective are ABC graduates when it comes to Christian leadership?

2. PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. Allow the investigator to interview you. He will be asking various questions revolving around the subject of *Christian Leadership*.
2. Allow the investigator to analyze and document your answers.

3. POTENTIAL RISKS AND DISCOMFORTS

1. Because your name and ministry name will be anonymous, there are no potential risks or discomforts that are foreseen from conducting this study.

4. CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law.

Confidentiality will be maintained according to the standard ethical procedures carried out by the Faculty of Theology at Stellenbosch. In addition, the researcher will keep all of the research data securely stored and password protected on his computer. The investigator will destroy all participant data at the completion of the dissertation.

5. PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

6. IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the research, please feel free to contact Bob Stauffacher (Principal Investigator) at P.O. Box 1028, Lilongwe, Malawi. Ph. 0888211054 Email: bobstauffacher@yahoo.com; and Dr. Ian Nell (Supervisor) at the Faculty of Theology, Stellenbosch, SA. Ph. +(272)18083259 Email: ianell@sun.ac.za

7. RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research subject, contact Ms Maléne Fouché [mfouche@sun.ac.za; 021 808 4622] at the Division for Research Development.

SIGNATURE OF RESEARCH SUBJECT OR LEGAL REPRESENTATIVE

The information above was described to the participant by Robert Stauffacher in English and the information was satisfactorily understood by the participant. The participant was given the opportunity to ask questions and the questions were answered properly.

I hereby consent voluntarily to participate in this study.

NAME OF SUBJECT/PARTICIPANT

SIGNATURE OF SUBJECT/PARTICIPANT DATE

SIGNATURE OF INVESTIGATOR

I declare that I explained the information given in this documents to the participant. They were encouraged and given ample time to ask me any questions. This conversation was conducted in English and no translator was used.

Signature of Investigator Date

ANNEXURE I: ETHICS CLEARANCE FROM THE UNIVERSITY OF STELLENBOSCH



UNIVERSITEIT • STELLENBOSCH • UNIVERSITY
jou kennisvennoot • your knowledge partner

Approval Notice New Application

28-Jun-2012
Stauffacher, Bob
Stellenbosch, WC

Protocol #: HS771/2012

Title: Christian Leadership in a Malawian church: A Practical theological evaluation of African Bible College (graduates)

Dear Mr Bob Stauffacher,

The New Application received on 12-Mar-2012, was reviewed by Research Ethics Committee: Human Research (Humanities) via Committee Review procedures on 02-Apr-2012 and has been approved.

Standard provisions

1. The researcher will remain within the procedures and protocols indicated in the proposal, particularly in terms of any undertakings made in terms of the confidentiality of the information gathered.
2. The research will again be submitted for ethical clearance if there is any substantial departure from the existing proposal.
3. The researcher will remain within the parameters of any applicable national legislation, institutional guidelines and scientific standards relevant to the specific field of research.
4. The researcher will consider and implement the foregoing suggestions to lower the ethical risk associated with the research.

You may commence with your research with strict adherence to the abovementioned provisions and stipulations.

Please remember to use your **protocol number (HS771/2012)** on any documents or correspondence with the REC concerning your research protocol.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

After Ethical Review:

Please note that a progress report should be submitted to the Committee before the approval period has expired if a continuation is required. The Committee will then consider the continuation of the project for a further year (if necessary). Annually a number of projects may be selected randomly for an external audit.

National Health Research Ethics Committee (NHREC) number REC-050411-032.

This committee abides by the ethical norms and principles for research, established by the Declaration of Helsinki, the South African Medical Research Council Guidelines as well as the Guidelines for Ethical Research: Principles Structures and Processes 2004 (Department of Health).

Provincial and City of Cape Town Approval

Please note that for research at a primary or secondary healthcare facility permission must be obtained from the relevant authorities (Western Cape Department of Health and/or City Health) to conduct the research as stated in the protocol. Contact persons are Ms Claudette Abrahams at Western Cape Department of Health (healthres@pgwc.gov.za Tel: +27 21 483 9907) and Dr Helene Visser at City Health (Helene.Visser@capetown.gov.za Tel: +27 21 400 3981). Research that

be conducted at any tertiary academic institution requires approval from the relevant parties. For approvals from the Western Cape Education Department, contact Dr AT Wynngaard (awynngaar@pgwc.gov.za, Tel: 0214769272, Fax: 0865902282, <http://wced.wcape.gov.za>).

Institutional permission from academic institutions for students, staff & alumni. This institutional permission should be obtained before submitting an application for ethics clearance to the REC.

Please note that informed consent from participants can only be obtained after ethics approval has been granted. It is your responsibility as researcher to keep signed informed consent forms for inspection for the duration of the research.

We wish you the best as you conduct your research.

If you have any questions or need further help, please contact the REC office at 0218089183.

Included Documents:

Research proposal

Signed consent forms/Permission

Application form

Interview questions

Sincerely,

Sidney Engelbrecht

REC Coordinator

Research Ethics Committee: Human Research (Humanities)

Investigator Responsibilities

Protection of Human Research Participants

Some of the responsibilities investigators have when conducting research involving human participants are listed below:

1. Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2. Participant Enrollment. You may not recruit or enroll participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use. If you need to recruit more participants than was noted in your REC approval letter, you must submit an amendment requesting an increase in the number of participants.

3. Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC-approved consent documents, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4. Continuing Review. The REC must review and approve all REC-approved research protocols at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, it is **your responsibility to submit the continuing review report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrollment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, number of participants, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6. Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Malene Fouch within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The **only exception** to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7. Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research protocol and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC.

8. Reports to Sponsor. When you submit the required reports to your sponsor, you must provide a copy of that report to the REC. You may submit the report at the time of continuing REC review.

9. Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

10. Final reports. When you have completed (no further participant enrollment, interactions, interventions or data analysis) or stopped work on your research, you must submit a Final Report to the REC.

11. On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

ANNEXURE J: SAMPLE INTERVIEWS FROM ABC GRADUATES

Interview with G15

---Start---

INTERVIEWER: In your own words how would you define and authentic or an effective Christian leader?

G15: I would phase it as being an individual who deliberately makes a decision to use the ideas, the values, and the principles set by Christ, by leading people as a servant leader not as a typical leader, realizing that service is actually more important than being front of the people and leading them. So for me an effective and an authentic Christian leader is someone who is using all the biblical principles without compromising the faith.

INTERVIEWER: Ok, in what ways do you think Christian leadership is different from secular leadership?

G15: Well, the servant hood part of it that makes it more different. In non-Christian world when you are a leader, mostly people look at you as the final decision maker and also someone in authority but also someone who tells people what to do and he is the boss. Sometimes even a dictator. There is more of a fear element, while in Christian leadership there is more of respect and people see beyond you. They see something else above you in the way you are leading. That's what makes more different.

INTERVIEWER: So my question was, you being a leader what would you consider to be your strengths as a leader in your spheres of leadership?

G15: Well the strengths mostly are the biblical foundation the knowledge that I have. It makes a big difference. But also the other strength is understanding the people that I am called to lead. Being in a leadership position it doesn't mean that you have to take things for granted and then just use whatever principles you learnt somewhere and then applying it the same way everywhere else. It's very important for you to have the knowledge of analyzing the people that you are leading or the community: to know their needs, to know their education level, what are the priorities in terms of needs to be met, and also you have to understand that every individual understands things differently. So you have to be able to accommodate all those people. You have to move forward but don't leave other people behind. A good leader does not leave people behind. A good leader actually has to be behind the people and push them forward. If you are in front and pull them, then you end up being so frustrated and you end up thinking that ministry is

the most difficult thing to do. But a good leader should never leave weak people behind. You should always go along side them.

INTERVIEWER: What would you consider as your weaknesses as a Christian leader?

G15: I wouldn't say the weaknesses, but the challenges that I face as a Christian leader. Firstly is we are all human beings and as a Christian we face exactly the same challenges as everyone who is a non-Christian. You have to look at the environment around us. What are the challenges we are facing, we have to look at Political challenges, you have to look at the economic challenges; you have to look at the social challenges. All those are the challenges that we meet. And as a result if you really don't understand those things you can easily be distracted in your ministry and also as a leader. But then there are also other opportunities to grow, which other people, may say are the weaknesses, but the opportunities in my area would be more of going beyond what I know, in terms of head knowledge and then start applying the principles in the Bible even much more. And also the other area that I need to grow is on the fear. Because if you are doing ministry, you are always afraid of the unknown. You don't know where the finances might come, you don't know if the project will fail. So you know, fear is one of the biggest distracters that a Christian leader might have. I would like to paraphrase what another ABC graduate said, Kondwani Mwangala, He said, "if you are in a leadership position firstly you have to understand that it is God who put you there in the first place, and not only that, His grace is also going with you, wherever you are." So you always have to understand that there is those two things. God will never put you in a leadership position, in fact he is very happy, to put you in a leadership position because you are weak. Because that's where glory his glory is going to be seen. So my areas of growth will be running away from fear. Resisting the temptation to be afraid.

INTERVIEWER: What do you think or believe is the biblical teaching on Christian leadership?

G15: It's a very difficult question because you know there are just so many teachings that the Bible says about leadership. But I think all of it can be summarized to being a leader imitating how Christ did his leadership. How Christ led his people. But then it's also very broad because Christ covered almost everything. Let me take it back a little bit, or let me personalize it, for me, what I would look as biblical teaching in terms of leadership, will be more of a holistic approach to leading people. Many organizations and churches and individuals, they have been doing a lot of good work, but it has only been focusing in one area. They focus mostly on say, evangelism or only in discipleship. Other people they say let's go a little bit further, and let's look at the education part of it. But what I believe to be what the Bible says about leadership, for me I would say let's look at it in a holistic way. Whereby you are looking at every aspect of a human being or every sphere of an individual that you are serving. Because even that's what Christ was doing. He fed the hungry, he healed the sick, and he talked about the kingdom of God. He rebuked the leaders of that time. So all those things are covering everything about the human being. It's a holistic approach.

INTERVIEWER: And being Malawian, born and raised, I hope, and now you are in some big capacity serving as a leader in Malawi, what would you say are challenges that Malawi is facing, in regards to Christian leadership?

G15: One of the biggest is we tend to do things that are working well in other countries. We think that is also going to work well with us. The other thing is we tend to copying and pasting what people in the West would do. For me the problems in Africa, they are unique in Africa. And we have ways in which we can resolve those things. As a leader you have to understand that an idea, or if something worked in this community or in a certain context, will not necessarily mean it will work in your context. As a leader you have to understand that every community has got its unique needs and so on. So those are the things that need to be looked at.

INTERVIEWER: What are some of the factors leading to these challenges?

G15: It's mostly fear of losing donors. Because the thing is when donors or partners come, they bring their conditions, but most of the times the problem is they would want you to do something a certain way and if you can't do it, they gonna say that we gonna withdraw the funding. So as Christian leader in Malawi the biggest challenge is you don't want to lose the funding. What you end up doing is, you end up missing the whole purpose of the ministry. There is something that we call the golden rule, which simply means, "he who has the gold, rules." As a Christian leader that should never, never happen. What you have to accomplish is not satisfying the donors or the partners, but fulfill what God has called you to do. But it doesn't mean that the donors and the partners cannot have a say in it, but that their input should not move you away your vision that you have.

INTERVIEWER: How will you as a leader overcome, such a challenge or such kind of challenges?

G15: We are already doing it. It's not a matter of how we can, but how are we doing it. What I have been doing from the beginning is I share a vision. And say, this is the vision of the community and the ministry we are doing and for us to achieve this, these are the steps that we need to take. You have to understand that this is our context, we have done the research, and we know exactly how the people think and how people move. We would like you to come and partner with us, but before you partner with us, firstly we would want you to come or send a representative to have a firsthand experience of what we are talking about. We don't want people just to partner with us simply because they have money or to give and fulfill their guilty conscious. But we want them as they are coming in, they are coming in as partners and not donors. Yeah, so what we have seen is, that has tremendously worked really well. Because when people come they see for themselves that what we are saying is actually true, so that when they go, when they say, let's help them, they help with good knowledge. And we also tell them that look we are working in Malawi where educational levels are very different and also time moves at a slow pace, you have to understand if you want this project to be done in two years, you have

to understand that it might not be done in two years, you have to be flexible. As also you have to understand that you are living in a country where the economies are different. There will be devaluations, political changes. You have to be flexible with that as well. So it ends up helping out

INTERVIEWER: Our next question is, in what ways has ABC prepared you in the area of Christian leadership?

G15: I look at the biblical foundation, as a very, very important element that I got from ABC. And also having values in life. I was prepared so much because I have worked both in Christian and non-Christian organizations before starting the ministry. And in all the places I was able to apply everything that I learnt at ABC by sticking my values, not compromising and just setting a good example to my work mates. So it was very evident because, even with the people that I was working with they would actually say, "Oh, you really were at ABC!" They would know that if they have some things going on they would not invite me because they simply knew that I was not gonna be there. But, one of the things I really appreciate is that whenever they had issues that they would want to talk about, then they would comfortably come and explain, knowing that they were going to get good insights. So that is something that I really, really appreciate. So just making sure that we live our lives in a Christian way so that people should see Christ in us. Not just doing a lot of talking, but also doing a lot of action. So that helped a lot. So that's something that I appreciate that ABC taught us.

INTERVIEWER: Maybe on the other side of the coin, in what ways do you think ABC has not prepared you in the area of Christian leadership?

G15: You see as Christians we are supposed to play our part in every profession in the world. Yes, we do have good biblical principles, but the problem that is there is that like the work places that I went, it was very difficult for me to actually do the work. Of course for teachers it's okay, I know for broadcasters it's ok, but as a business person were not prepared in terms of how can we put into practice our biblical principles, our business ethics. Yes, there is a business ethics class but you it doesn't really get to the core. But we need is to put us on the ground, and to say, "this is what happens in Malawi, that if you are going to work in a company, these are the things you gonna be meeting and this is how you can be able to overcome." The issue with HIV and AIDS, that was not tackled, and it's a reality, within ABC campus and outside ABC campus. But we are not prepared well about that. You would look at many other professions, the thing is at ABC we learn to be flexible and, so it's upon your initiative mostly to say look, I have applied for this job, I think I can do it and then, afterwards you end up learning a lot on your own. So what I would really wish is, if ABC can re-introduce, not re-introduce, but to introduce other courses that are going to be very relevant to what's happening. Biblical subjects are very good, but we need relevance in terms of things that are happening on the ground. We need to know how to work in a project, how to start a self-sustained ministry, we need to know how to write

proposals, we really need to know how to be able to fit in almost every area of our society, even in politics.

---End---

Interview with G21

---Start---

INTERVIEWER: In your own words, how would you define Christian leadership?

G21: I can define Christian leadership as a way of leading people guiding people in whatever activity but with Christian values.

INTERVIEWER: and in what ways do you think Christian leadership differs from secular leadership?

G21: They differ in a way that in Christian leadership you base your decisions and everything on your Christian values and Christian principles, whereby secular leadership you base your leadership skills from the knowledge which you get from anywhere else it just comes as it is, but in Christian leadership is that what are your Christian values, Christian principles, I think that's how they differ, Christian leadership everything goes back to what the bible while in secular leadership it's what does the world say, what is leadership in worldly view.

INTERVIEWER: ok, what are some of the characteristics of an authentic Christian leader. (an authentic, meaning an effective Christian leader). What are they characteristics?

G21: They have to be humble just like Moses, they need to be people of integrity, they have to be honest in the leadership. As the bible says be above reproach in everything that you do, so if you have those values, those characteristics of a leader then it make you to stand out in the society.

INTERVIEWER: ok, which would be the opposite I think of the other question. What are some of the characteristics of non-authentic or non-effective Christian leader?

G21: I think it goes back to integrity, integrity meaning that everywhere you are you have to be somebody who stands out, but not among people you had some of the things, playing double standards, I would say that, non-authentic leader is somebody who practices double standards.

INTERVIEWER: what do you think the bible teaches about Christian leadership?

G21: It teaches a lot, it teaches about Christian leadership it teaches how you can overcome criticism, oppression, for example Moses, whereby he was constantly criticized even when he had something good but he was often criticized but how he was able to overcome the criticism, and then you look at the life of Nehemiah, when he was building the rebuilding the wall of Jerusalem he faced opposition from other people criticizing him, but he stayed focus on what he was doing no matter the criticism so the bible teaches that about the leadership, but also if you look at the life of Paul from where he was and now be one of the influential Christian it also

teaches that no matter what your past can be God can still use you to achieve something for his glory, and then you have all this characters in the bible whereby they thought they were nobody's but they stood out to be somebody so the bible teaches like how life can throw a lot of things at you, but in all circumstances nor situations, it teaches, it builds you up, to become an effective leader in any kind of setting in any kind of environment that we have

INTERVIEWER: I know the world is facing a lot of challenges especially Christian leaders, and bringing it back home, what are some of the challenges Malawi is now facing in regards to Christian leadership?

G21: There are a lot, because we say that Malawi predominantly is a Christian nation, and about 80% of the people are Christians and then we even have leaders in different parties and even the president of the country say they are Christians, but we are still facing a lot of challenges when it comes to corruption, when it comes to things like immorality when it comes to things which have to do with rights, yes we are supposed to have rights but still there is that lack of responsibility, rights go with responsibility, especially Christian leaders in Malawi we are facing a lot that, how to overcome those challenges, it's a battle which indeed if you are a Christian you need to stand out, and stand by what we believe in, in our days Malawi is being so much influenced by the western donors, we know that we don't have a lot of resources, we know that we depend so much on donors, now they are coming in with their own do's and don'ts, if you do this will give you so money if you don't then your country will continue to suffer, as a Christian leader especially as somebody who is leading Malawi, what are going to do, are going to stand by your Christian values or stand by what the people who feed you are going to say, it's a challenge which a lot of Malawian leaders are facing, not only as leaders of the country but in different organizations wherever are put in place they facing a lot of challenges which they are meeting, so that is one of the challenges that Malawian leaders they are facing at moment.

INTERVIEWER: what are some the factors causing these challenges?

G21: It could be lack of leadership skills but also mainly poverty. Poverty is really playing a big role in overcoming this challenges, yes you read the bible, God says I have everything, trust in me, seek me first and all this things will be added unto you, but still the poverty that we have in this country is like ok am poor, but somebody is here he has all this chances of money, but still they want me to promote something which me as a Christian, they are not right with my belief, so poverty is really playing a big role so you have to try to compromise on that.

INTERVIEWER: how will you as a leader now overcome these challenges?

G21: It's easy just to say but now practicing it its most difficult part. But I believe always being in word, the bible reading it; it has all the answers of how you can overcome all this problems, as I said referring to what Moses went through, what David went through. What all these great characters went through, but they still stayed focused on what God had call them to do, so

staying focused in the course of life what God has called you to, I believe that will help to overcome all the challenges which we are facing.

INTERVIEWER: in what ways do you think ABC has prepared you in the area of Christian leadership?

G21: It has prepared me in many ways, because looking at the courses, which we were doing; it opens you up to a lot of things, instead of other colleges, which concentrate on one thing. But ABC it opens your mind to a lot of things, so when you go into the world you face these challenges, but now with the knowledge which you get from ABC you able to see which course of life should I take how should I handle this problem, at least I would say that has helped me to prepare me in Christian leadership and also I know that a lot of people after college they think of working in the Christian organizations, so if you are there then you just apply what you have got from ABC, but if you work in any other organization or secular organization at least there you face a lot of challenges you, are somebody from different background and belief but now there that's where you apply what you have learnt from ABC

INTERVIEWER: In what ways do think ABC has not prepared you in the area of Christian leadership?

G21: I guess somehow what challenges are there, because ABC it follows American standards and everything but now you try to apply to the setting of Malawi, I believe there is that lack of training or teaching, whereby, this Malawi, this how Malawians think, this is Malawian society, so how do we handle the problems which Malawian are facing, putting everything into the Malawian context. I think that's where I would love ABC to do more.

INTERVIEWER: ok, thanks so much of you time, I really appreciate.

G21: All right.

---End---

Interview with G6

----Start----

INTERVIEWER: In your own words, how would describe an authentic or effective Christian leader?

G6: I think an effective Christian leader is someone who has understood his call that God gave him and is willing to lead according to the call of God, and is leading by the principles of God.

INTERVIEWER: In what ways do you think Christian leadership is different from secular leadership?

G6: I think the only way Christian leadership differs from secular leadership is servant leadership. I think that is the model that Jesus modeled that if you have to be great, you must serve. So that aspect of being a servant, that differs a lot from secular leadership because secular leadership is mostly loading it over people; you are the boss and everyone else is serving you. And this servant leadership is not just about serving the people but you are serving them, but you are serving them knowing that you are serving the Lord. So that makes the whole difference.

INTERVIEWER: And you being a leader, what would you consider to be your strengths as a Christian leader?

G6: I think some of my strengths could be a better understanding of scriptures, I think God with that kind of understanding and maybe I think I have better communication skills; I am quite a good team player, and I can mentor people quite well.

INTERVIEWER: And maybe on the other side of the coin what would be your weaknesses or some would want to call them opportunities to grow?

G6: I think my opportunity to grow is I think I procrastinate a lot. I sometimes like to put things and say, "okay, I will do them later". So that doesn't really help and sometimes I can, which could end up being procrastination still, take long before I do something that I know I was supposed to do and sometimes I like working under pressure so those could be some of my weaknesses apart from the fact that you know I am just another sinner, and there are a lot of bad things that might come out.

INTERVIEWER: what do you think or what do you believe the Bible teaches about Christian leadership?

G6: Going back to servant leadership, I think the biggest thing that Jesus wrote about leadership is to be a servant and just to understand that, and the word he is using for servant is actually a bondservant, somebody who is slave. So I think that's the greatest teaching of leadership that if

you are a leader you know that you are a servant; a bond servant of God as well you are a servant of the people that you serve

INTERVIEWER: Being a Malawian, someone maybe born in Malawi, educated in Malawi, and now you are serving in the Malawian society, what are some of the challenges that Malawi is facing in regards to Christian leadership?

G6: Firstly is lack of mentors. I think Christian leaders have not mentored other people to be leaders. We see that in the churches. We see a lot of politics in the church; there is a lot of rivalry. Even in a lot of Christian organizations, we see rivalry and you also see the most of our Christian organizations, like in our country; you see they don't have deputy leaders really. They really don't have the mentorship plan to make sure that the next generation of leaders is mentored. So I think that's the biggest gap that I see in Christian leadership is our country.

INTERVIEWER: Is that all?

G6: Maybe another challenge would be most of the leaders are not like authentic in terms of; I think they are not genuine. There is a lot of hypocrisy among Christian leaders that you would think someone is something else when they are not. They would say one thing and they will do another. I think that would be another issue.

INTERVIEWER: Okay, and what would you say are some of the factors causing these challenges?

G6: One of the factors is I think we haven't taken leadership as a serious issue. Even though everything rises and falls on leadership, but we haven't taken leadership as a serious issue, even in the church. So people have not been prepared to lead and we think people we will be prepared to lead when they are chosen into certain positions of leadership, but I feel I leadership was taken serious from when people were young, if they were mentored to be leaders, if they were trained to be leaders I think it would be better, but the problem has been, people are not prepared to be leaders. So to be leaders, they go by the worldly model of leadership where when they go in position of leadership, they think they are there as bosses, and people should praise them, should only do what they think should only be done. People cannot come up to them and say, "No this not right." So that's where the gap has been.

INTERVIEWER: Okay and you being a leader how would you overcome these challenges, or how are you overcoming these challenges?

G6: Maybe since 2006, I decided that I'm gonna take part in raising the next generation of leaders. So one of the things that have occupied me is to hold a lot of leadership training sessions for our students in all universities and colleges and for the past or maybe six years I have been very much doing that, because I believe that leaders must be trained, leaders must be told that they are leaders. They must be given the skills and they must be shown what is the right

model of leadership. So I've been talking to students mostly about servant leadership and the good thing is that there are a lot of parallels that you can bring. They are a lot of examples that you can give them. Maybe from our political leaders, from our church leaders. So we've been using that to train young people to become next generation leaders. So I think that's the way to go. To start training, to be deliberately training young people for the next generation

INTERVIEWER: Being a graduate of ABC, class of 2003, in what ways would you say ABC has prepared you in the area of Christian leadership?

G6: One thing I value about ABC was the whole concept of servant leadership, because right from when you were a freshman, I remember our time, it was an issue of humility. When you were a freshman, you had to be humble. We learnt that lesson of humility while we were still very young in college. Some of us were still teenagers then, so that was very important and to have values in life and just that aspect of being able to serve and I don't know if you can notice that? Most ABC graduates would not have problems doing kind of a manual work. Because you know we grew up seeing Dr. Jack Chinchon cutting grass, cutting lawn and you were like, "how can this guy, do this." So that kind of thing make us not really to complain about doing that kind of jobs that look like they are for the lower class people.

INTERVIEWER: And finally on the other side of the coin as well, in what ways would you say ABC has not or did not prepare you in the area of Christian leadership?

G6: Maybe I would say it's a question of contextualizing everything. I would really love to have that kind of African touch to the education, that kind of contextualizing what we are learning to our situation. Maybe being more practical, maybe doing more research and being in touch with people. I think what would be the gap which now I see it's in there, because right now I see students doing research and all of that, which in our time it was just the papers we were writing, a little bit of research and all that. But maybe if we had more time going out trying to contextualize whatever we're learning and maybe have more African books and learn whatever we were learning, leadership from an African perspective. I think it would really be good.

INTERVIEWER: Ok than you very much. God bless you!

G6: Right you are welcome.

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ANNEXURE K: SAMPLE INTERVIEWS FROM EMPLOYERS OF ABC GRADUATES

Interview with E2

---Start---

INTERVIEWER: In your own words how would you define Christian leadership?

E2: I think a Christian leader often displays similar leadership qualities as non Christian leaders in that they are sort of setting the pace defining the direction and helping to bring people along. In a way of leadership people aren't leaders if they don't have followers, and they are not leaders if they have refused to take initiative and move things in a certain direction. And I think the difference with Christian leadership is really in both the motivation and the path and the ultimate goals of where people are going. So I think you can show leadership even in secular setting where actually you are living your life in a way that is serving others and being authentic as we talk about later, and even in a secular setting. Doesn't necessarily limit church or religious organization. But certainly is something that values God's heart and holds to biblical standards for a behavior and demonstrates God's heart.

INTERVIEWER: Maybe just adding a little further, what would you point out to be differences with secular leadership? If there is anything you want to add to that.

E2: I think a lot of it has to do with really watch your ultimate goal. So in a secular leadership it would be the success of the company or for anyone make more money, or to accomplish various specific business goals. And I think Christian leadership also looks developing the character of the people that people are leading, more eternal impact, whatever your outcomes are. So the focus I ideally should be on character development for people working with you, who are under you, not just using them as a cog and a wheel to get the end which is maybe you know making money or making products or something like that. So I think Christian leadership really takes more interest in the person and especially in the spiritual development of the person and in the spiritual development of the ministry.

INTERVIEWER: What would you point out as characteristics of one who is an authentic Christian leader?

E2: I think there would be several. One would be that they practice what they preach, you know that if they are a Christian leader that whose life do model Christ, if you see lack of integrity, if you see lack of spiritual discipline, if you see a lack of holiness; you know that I think people can

act like they are Christians in certain settings but if you look in their life; how they treat people, how they treat their family, or are they just trying get as much money as they can or something you know. I think that they practice what they preach and follow biblical ethical standards. And secondly as I said before that they prioritize the same things that God prioritize, that they model the heart of Christ. So if someone claims to be an authentic leader but they have no concern about the poor and the needs around them. They just say, 'well it's not my business, I'm just here to preach' That's not reflecting Christ because Christ was always serving and meeting other people's needs. I think authentic Christian leaders also want to be servants. I think we see in Christ a model of a servant leader, that if there is a leader that just sits in his desk and passes out orders and doesn't really care about the people who he is ordering around, that's not modeling Christ and I don't see that as Christian leadership.

INTERVIEWER: How about on the negative side of the same coin, the characteristics of a non-authentic Christian leader?

E2: Yea, sort of a flip side of that. If you don't see the consistency between what they say there about and actually how they live, especially with regard to ethics. I think it's one thing and if they are stealing, they are lying and they are having affairs with their secretary, that's certainly a definition, but likewise there could be people who live sort of a Pharisaical holiness. By law they are doing everything right you know; no drinking and carousing and yet not showing God's heart for people, and so I think also to me, although that example of a Pharisee is good because, well they, according to the book of rules they are following all the rules, but when it comes down to see who they are and what they care about, you don't see God's picture, you don't see God's heart, so I think people who don't care for other people whether it's employers or the people who are around them

INTERVIEWER: And you being someone who has been in Malawi for some time now, what would you point out to be some challenges that Malawi is facing in regards to Christian leadership?

E2: I think certainly broadly, this wouldn't be true of ABC graduates, but broadly in Malawi there is a lack solid biblical foundation, for Christian leaders that actually often their underline theology is fairly mixed with traditional and mystic believes and things like that or even political aspirations, sort of a need, you know power and things like that and so those can definitely be challenges. I think sometimes if there is a solid biblical training but there aren't practical skills that are imparted, can also be a problem. And I would say that's somewhat true of ABC graduates that they know their bible really well, but they don't have some of the tools that maybe a secular education might give them. You know social work, Psychology, accounting, business management. Sometimes they come out not really prepared for a career, even though biblically they have a solid foundation. I think that that's one thing that if they are going to lead, I mean take leadership position in an NGO but they haven't had training in community development and

developing business plans and strategic plans that can often lack. So I think on both ends some don't have enough biblical foundation and some maybe don't have some biblical foundations.

INTERVIEWER: And maybe just continuing from there, what would be some Christian leadership qualities that you may have seen in ABC graduates?

E2: I would say I have seen a genuine love for God, and for scripture and from an ethics stand point, I think there are good. I think we haven't had any major moral failures with our ABC graduates; not that there haven't been in any originations but we have done okay with that, so I think they tend to have a stronger commitment to God so serving people

INTERVIEWER: Any weaknesses?

E2: I think sort of like what I was talking about in question five. I have seen some weakness in some practical skills. None of the one's we have hired have been good with writing, and I know it's most a second language to them, but you know things like punctuation, and spelling and good structure to writing, that's been a problem. Just generally among the Malawian staff but I haven't seen that the ABC students are any better than anyone else when it comes to their writing skills, management skills, problem solving skills, I think it could be better than it is.

INTERVIEWER: And how would you compare them to typical Christian leaders in Malawi?

E2: That is little hard, because I don't work with very many sort of Christian leaders, I think I can sort of compare them to other college graduates that we work with, and I would say I feel like some of the other Universities have a stronger academic program, that there is no biblical foundations that they learn but I think some of the practical skills probably, I would say are a little bit better, and even some of the public universities. Some of the people graduate from Chancellor, Polytech, or something that they have actual skills that they are useful in our field which is not primarily ministry, so comparing to other Christian leaders I think they probably fair, they compare quite favorably to the other Christian leaders in that I think they do have a broader education than some who only have like theology, a certificate in bible studies and something but they haven't done more education.

INTERVIEWER: How do you think effective it is, assuming you have an idea on how ABC is done, do you have an idea, when it comes to training Christian leaders specifically for Malawi?

E2: Actually I think one of the major weaknesses at ABC is a failure to contextualize what they are learning into an African context; not that studying Western theologians is bad, but I think there needs to be a greater emphasis on understanding the uniqueness of world view and it include more African voices, because they are there and they may not fit well with sort of the narrow view that you teach. I think one of the weaknesses at ABC is that they don't teach anything that they don't themselves believe is the best. There is protection from heresy that comes with that, but also there is a narrowness that comes with that, that you need to understand

that if the curriculum is strongly, strongly led by a Western thought, that it isn't often as applicable in the settings that Malawians are going to work, than if you can also include, and take the risk to include some African voices in that and to make more effort to make sure there are African voices, both as professors or as materials and I think some work. I think from my standpoint being taught in a regular university in sciences and so obviously there were plenty things that a strict Christian would not hold as true, whether it's philosophy or evolution, but it's still important to learn those things. It broadens your thinking and enables you to be able to address people who don't hold the view that you hold of what you think is true. So I think they could be broader in that way and have more African voices in what they are teaching.

INTERVIEWER: And how would you compare ABC to other theological institutions in Malawi?

E2: I think in Malawi there aren't many other theological institutions but most of them are focused to train pastors and so I think I don't know what the statistics are, but from my observation ABC doesn't produce very many pastors and so if the goal is to produce pastors, then I think the other places do it better because they focus on pastoral training and in a sense a lot of times most people want a bachelors' degree because they want a career, that brings a little bit more money, that a pastor would make. So I think they probably do a better job than most of the theological institutions in teaching general skills like writing, organization and ethics but I but probably not as good as a secular university. So it's trying hard to find that balance because they make sure that they are having solid biblical foundation so that they can be ethical people but at the same time you want enough skills where they can actually do their job well, be prepared, prepared for the real work. So I think they do sort of they do, to write down this question on the multiple choice it's hard to answer because I think in a sense they are a little bit better prepared in from the practical skills stand point than most just bible certificate kind of a diploma and maybe they aren't as well broadly trained as the secular universities would be. So you sort of make that balance, but I think there are plenty of those universities in the world and even in Africa that have a high, high academic standard but don't compromise on theological foundations and I think they probably both should be boosted. They are doing an okay job of both but I think both should be boosted.

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Interview with E3

---Start---

INTERVIEWER: In your own words how would you define Christian leadership?

E3: I think Christian leadership is the type of leadership that models after Christ's leadership.

INTERVIEWER: What would you say Christian leadership or how does Christian leadership different from secular leadership?

E3: In Christian leadership, the leader is the servant where as in secular leadership the leader is the boss, he tells people what to do while in servant leadership you more interested in serving your subjects at least it's what Jesus did.

INTERVIEWER: Ok, what are some of the characteristics of an authentic Christian leader?

E3: it starts with humility I think thus the top most, honesty, well I would those ones as the main ones.

INTERVIEWER: An opposite question to the first one, I would say what are some of the characteristics of non-authentic Christian leader?

E3: Well, it's not, I wouldn't say every non-Christian leader is like that but the first thing about a non-Christian leader is that they are oppressive. It's an oppressive type of leadership and it's selfish where the leader looks for what he gets out from the subjects for the most part but as I said am not saying every secular leader is like that, thus the mark.

INTERVIEWER: Like worldwide we know Christian leaders are facing a lot of challenges but may be let taking it home, what are some the challenges Malawi is now facing in regards to Christian leadership?

E3: There is always pressure to take the secular model of leadership; I would give you a typical example; where most leaders in Malawi want to benefit from their leadership. You will find a pastor looking for financial gain out from their ministry. So, the biggest challenge is modeling after secular leadership, people don't know have the what, they don't have the cutting point where they say, I can't copy on this, this is as far as I go. I won't take everything from secular leadership and bring it into Christian leadership.

INTERVIEWER: which would be a little bit similar to the question that you just answered, but what are some of the factors that are causing these challenges?

E3: Some of the factors would be an over emphasis that the world is giving on rights because with the pressure which is coming out from human rights bodies you will find out that, you can't

lead people without being accused of infringing their rights, you know so most leaders cannot maintain Christ model of leadership because they have to deal with human rights issues. One of the biggest challenges is that.

INTERVIEWER: How authentic or non-authentic do you think ABC graduate are when it comes to Christian leadership?

E3: I think it may be good if I went back and I took from the problem that is making some ABC graduates non-authentic. I am not generalizing this, but you will find out that there is a lot people in the past couple of years may be the last ten, 15 years that have desired ambition to study at ABC for the wrong the reason. If you go back may be 20 years -15 years ago most of the people who studied at ABC were genuinely called into the ministry, they study with the intention of getting better with knowledge that they would apply into the ministry but in recent years what I have noticed is that may be talking to people that I have even taught at ABC that I have at some point, people are just looking for an education so that they can get a better paying job in this Ngo or this organization or that organization and by the end of the day they come out without the skills of that of the vision of ABC intended to impart unto them, they come out with the paper, nothing wrong with a paper but that's what a lot of people are coming out with, it's like they have the wrong motive right from the beginning, so a good number of recent graduates are non authentic. I am an old school, I went earlier and I am not saying that because I belong to old school but of course some even during our time as well you will see that they have gone astray, I think there has to be an effort at the beginning to identify the right people much effort has to be put into that. It's two sided, there is a problem with the individuals and there is a problem with enrolment procedure.

INTERVIEWER: Tackling that question, how would you therefore compare ABC graduates to typical Christian leaders in Malawi?

E3: At least ABC have the head knowledge of what it takes to be a Christian leader. Those that are really called are excellent leaders wherever you find them they are really doing a good job, those who are called because they are combining their heart and their intellect. Those who are not called they have it upstairs but they are an able to apply so if you look at those who are to ministry, when they are out there in their respective leadership roles they do great, they are excellent.

INTERVIEWER: How effective do you think ABC is when it comes to training Christian leaders for Malawi?

E3: I think we should become more contextual, it's unfortunate that I have more knowledge into the curriculum so I might be answering some of these questions based on some of my observations like deeper observations but I don't know if it will be helpful at the end of the day but we have a lot things that have been imported into Malawian context but don't even take into consideration what is normal out here, actually if we are going out to teach a leader how to lead

in Malawi whether in Christian circles or the secular circles you need to go back and try to understand the cultural mindset behind leadership. If that is not taken into consideration then no matter how good the stuff you are going to teach is won't have impart that it would have if you took into consideration some of the cultural expectations so what was the question again?

INTERVIEWER: How effective do you think ABC is when it comes to training Christian leaders in Malawi?

E3: It's been quite effective but I think it can be better if the culture was considered, you don't want to train semi American leaders, you train leaders in the Malawian context unless if we are going take these people back to the states they won't feel very well but if they are going to lead here, we have to bring in a lot of just the general worldviews and philosophies behind anything and everything that goes around in Malawi.

INTERVIEWER: How would you compare ABC to other theological institution in Malawi when it comes to training leaders?

E3: Just a focus in self for ABC to stands out, you know one of the things I always remember was all the messages that I heard from Dr. Jack Chinchon when I was a student in chapel has to do with leaders. I know Nehemiah in and out, I know Joshua in and out just from those, there is just a quite a huge emphasis, I think there is none of other theological institutions has made a deliberate effort to teach leaders I think most of the other theological institutions they teach theologians, theologians you know can fit anywhere in a secular environment and even in a Christian environment but am sure at ABC there has been that emphasis that yes somebody knows theology but how they are going to use it, what impact will they have in the community when they graduate so it's excellent, it's an excellent emphasis and comparatively it's the top most in that area, but like the previous question, my previous observation not contextualized.

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Interview with E9

---Start---

INTERVIEWER: In your own words how would define Christian leadership?

E9: I would define Christian leadership as having three components, leading like Jesus, leading with Jesus and leading for Jesus and I think each one of those components is very significance to understanding Christian leadership. Leading like Jesus means that you take Jesus as your model of leadership; there are many models you could follow for leadership for it be Christian leadership it has to be following after the model of Christ asking the question how did Christ lead? How did Christ lead crowd? How did Christ lead small groups? How did Christ lead individuals to understanding different things looking at the style the substance of Jesus own leadership and following that as a model leading like Jesus? The second component is leading with Jesus, it means you are not wanting to lead like Jesus but not wanting him to be involved in your leadership so for me to be Christian leadership not only should it be modeled after Jesus but also it should be conducted with involvement from Jesus, trusting Jesus in your leadership makes it Christian, obeying Jesus in your leadership makes it Christian, listening to Jesus in your leadership makes it Christian and that is a very important component that you not just copying Jesus because leading like Jesus can be just copying Jesus but it also has to have components of leading like Jesus that Christ is involved that he is the one you are interacting with. The third element talking about leading for Jesus. That to me has to do with the causes in which you decide to lead have to be causes which Jesus himself cares about. That you are not looking at a cause that the United Nations cares about and pursuing that, it has to be I want to be a leader in a cause I know Jesus cares about so you are leading for Jesus and so for me a combination of those three things makes Christian leadership Christian.

INTERVIEWER: In what ways would you one of those would refer to the first, one in what ways Christian leadership defers from secular leadership?

E9: I think when we define Christian leadership in those three terms, then it can 't be copied it cant be copied by secular people. Secular people do not see Jesus as their ultimate model so they are not leading like Jesus thus not their priority, secular people do not care about leading with Jesus, they do want to have a kind of leadership where they are interacting with Jesus or trusting Jesus or listening to Jesus or seeking Jesus for direction of their leadership. Secular people its not their priority to lead in causes that Jesus cares about, many of them of one leading causes that they care about and many of them are good causes but for it to be Christian leadership it's not enough to be a good cause it also has to be a Christ centered cause. What did Jesus care about, what does Jesus care about and wanting to lead in those cause so actually even if you take the very definition I have given of Christian leadership, I think in everyone of those three respects its set apart from secular leadership.

INTERVIEWER: what are some of the characteristics of which still cause the first question of an authentic and effective Christian leader?

E9: I think the word authentic is actually very significant and I think that, one characteristic of authenticity is that your experience of being led by Jesus and now talking about being led by Jesus. In fact if I could go back I would say that's, probably a fourth and may be even the first one of because as earlier said that I see Christian leadership in three components, and I would say that thus a fourth element and would say that if we add this as fourth element then this fourth element has to be actually first, which means that to be a Christian leader you have to be leading toward Jesus by that I mean that or you could also call it leading after Jesus and by that I simply mean that for it to be Christian leadership, the person who is doing the leading the Christian has to be someone who is being led by Jesus, that they are a follower, so actually he would have to say that to be a Christian leader first and foremost you have to be the follower of Jesus, you have to be somebody who in your relationship with Jesus you're not leading. To be a Christian leader first and foremost you have to be someone in whose relationship with Jesus you're not the one who leads, Christ leads you and you follow and you fourth and you follow faithfully, you follow passionately, you follow unquestioning and you're following Jesus through and through and in fact if somebody put a gun to your head and said which one of these four things are you willing to let go you should be willing to let go the first three that I mentioned, leading like Jesus, leading for Jesus and leading with Jesus but when it comes to leading after Jesus or leading towards Jesus or following Jesus have keeping Jesus in follow you so that you are following him. You should be willing to take that bullet because that one that element is the probably the only non negotiable element in terms of what a Christian leader has, so for Christian leader to be authentic then , their following of Jesus has to be real it can't be pretend they have to be somebody truly been served by Jesus, somebody truly in relationship with Jesus, somebody that truly hears the voice of Jesus, somebody that truly cares about what Jesus cares about ,somebody who is really concerned about sin that Jesus accomplishes the mission that he came to accomplish that it means non negotiable and that has to be real, has to be authentic. The second thing that has to be authentic, the Christian leader and I know that there are some people who might disagree but I firmly believe that a Christian leader has to be authentic about what Christ is serving them from. Most of us like to think of salvation as a one dimension thing but I used to live in sin of this kind and Christ served me we like to think of our salvation once we receive Christ and that's something in the past but Jesus is in the midst of salvation we are not only been served we haven't just been served you could say in theological terms Christ serves us, there are four dimensions of salvation, the first one is when Christ died on the cross he served us because that's when the payment was made, Christian leader has to be authentic about what Christ served them from. When Jesus died on the cross what did he say you re from on that day and when Jesus died on the cross he said from wrath of God. The second dimension of salvation is when we receive Christ, when we surrender now life to Christ, Christ served us, now when Jesus died on the cross he died for the sin of those he came to serve, he died for all those who have been appointed for salvation, he died for the sins of the world, to save us from hell, from wrath of

God. When we received Christ we, individually also he served me when I received Christ he didn't just save the human race, he didn't just serve the human race from the wrath of God those people amongst the human race that God had appointed for salvation but when I received him he served me and Christian leader has to be real about what Christ served them from. What did Christ serve you from? You have to be real about it and you have to be willing to talk about it. The third dimension of salvation is, Christ is serving us, right now as we speak the reason why God poured out his spirit and the reason why Christ went to heaven and poured out his spirit and the spirit of God lives within us is so that we can be sanctified. Sanctification is work Christ is serving us, as we speak there is a beautiful verse in the books of Hebrews, that says that by his death, by his sacrifice Christ has perfected forever all those who are being served and that verse talks about, what verse is saying is that, when he died on the cross he served us and who did he serve? He served all of those now being served, we are being served and a Christian, and this most probably difficult salvation to talk about because to talk about what you're being served from, right now is difficult because it means that you're talking about sins Christ is helping you overcome today it's much easier to talk about sins you don't struggle with anymore because Christ served you from those sins while in the past but talk about sins you are struggle with today and Christ is serving you from right now that is difficult, but I don't think you can be an authentic, real Christian leader unless you 're honest about what Christ is serving you from and the fourth and then the final dimension is that the Christ is going to serve us. We do not yet live in the perfection of our salvation our bodies are still deteriorating we are still wearing down we are growing old we gonna die, we gonna be buried there is gonna be funeral for us, that is not the picture of salvation that Jesus died for, so a day will come a Christ will return and will raise us from the dead and he will serve us and a Christian leader has to be honest, real and authentic about what Christ served them from because it is possible about the things that you struggle with about living here on earth is old age and is that the thing you are looking forward to be served from when Christ returns and it's possible the things you struggle with about living here on earth is poverty and is that the thing you are looking forward to be served from and so each one of us in our context we have to say what is to live here on earth that I will not want to deal with it any longer when Jesus returns but am dealing with it now it may not be the same for you as it is for me, it may not be the same with someone in America as it is for someone in China but all of us because we live here on this world we are corrupted by sin and we are dealing with the effects of that sin everyday and each one of us look forward to something specific from that Jesus Christ going to serve us and remove from the existence of the earth and so I think a Christian leader has to be authentic and tell the truth, about your own walk with Jesus about what Christ has served you from, Christ is serving you from right now, and what Christ you are looking forward to serving you from when he returns something you have need no anymore when Christ has fully established his reign and I think that is authentic Christian leadership, no time in history has authentic Christian leadership being more critical than in this century and I will tell you why the reason is we have just come through the most scandalous, morally scandalous periods in Christianity. There was a time when Christianity was tainted by the

crusade and people taking weapons and conquering other nations in an attempt to make them Christians we don't live in that age anymore what we have come through is Christianity scandalous by the world televangelist who still worrying preachers or priests sleep with boys or sleeps with women that are not their wives we came through the most scandalous periods in Christianity and one of the things that has I believe resulted it had resulted people being skeptical of the power of Christ to serve a sinner is real and I think people today because of all those scandalous what they are hungry for is leaders who are real, honest and authentic about the things they struggle with because one of the things that has happened last century is that people are shocked to find out that someone in a prominent position Christian leader has fallen morally why they are shocked because they expects Christian leaders to be perfect, to have no struggles and why do they expect that is because the Christian leaders of the last 100 years has not being telling the truth about their struggles and the only way how people find out the truth is when someone makes a big way in a way that is irreparable in a way that someone has to be removed from ministry while as if we have take Christian ministry of the apostles, Paul said to the Corinthians, that when I went to such and such a city I was very afraid, you will not hear a televangelist in our day of age who will admit to having fear, Paul said to the Corinthians that I have made many great sacrifices to the cause of the gospel but do not think for example that I have sacrifice marriage that I did not burn for passion, he said that the apostle Paul admitted to struggling with burn with passions for women in his efforts to sacrifice marriage for the cause of the gospel. You will not find over the last 100 years that kind of honesty about what a person struggles with, Paul tells in a book of Galatians that Peter and Barnabas struggled with hypocrisy they behave one way with gentile Christians and behave another way with Jewish Christians and Paul has to confront Peter about it and he records it for us that we can all read if it was for some other preacher writing that they could have told us that story and so the last 100 years we have been deceived into seeing these men and women of God and we would like to call them men and women of God and add on all other titles around them because we think Christian leader is somebody who is better than all the Christians they are leading but that is not the Christian leadership we see in the Scriptures. The Scriptures are the record of Christian leaders who were there in the Old Testament and Christian leaders that were there in the New Testament that record does not represent to us Christian leaders that did not have issues, that did not struggle with pride, with lust, with adultery it does not paint that picture, that record tells us the truth about those leaders but it also tells the truth about all the ways in which Jesus was helping them so I think this question is the most critical question of the 21st century I think the leaders in a Church that are to make a difference are the ones who tell the truth about the sins not only the sins they used to struggle with but with sins they still struggle with and the one who tells the truth about the difference about what Jesus is doing in their lives.

INTERVIEWER: I think one of the things you might also have tackled as you were looking at question number three, for the sake of recording again, what are some of the characteristics of non-authentic Christian leader?

E9: Yeah, I think when it comes to a lack of an-authenticity or non-authentic Christians, can a Christian tell the truth about his weaknesses that is authentic, can you tell the truth about weaknesses, you know over at Flood Church where I serve as a pastor we set up two years ago an internship program where we recruit four young people every year to bring them into the Church to serve full time as interns doing full time ministry for eight weeks and one of the things that we ask them during the interview process is what sin do you struggle with on a regular basis and how are you tempted to commit that sin at that regular basis? I want to know is a young leader who wants to be a prominent leader within the church comfortable to answer that question, are they really enough to tell me the truth about that question and then when I ask them that question I want to know what resources in Christ do they find helpful in overcoming that sin I want to know if they are about real of both of those things because so passionately that Christian leader telling the truth about his own weaknesses is the mark of authenticity now in case a person starts to think that there are some Christians who do not tell the truth about their weaknesses I actually believe that as far as telling the truth this weaknesses is concerned Christians fall into two categories, you either tell the truth about your weaknesses or you are going to tell the everybody's weaknesses, so actually think that where there is no authenticity about your own weaknesses what you struggle with you are going to become a gossip, you are talk about what everybody what struggle with why because by talking what every else struggles with it tells, it makes you feel like you are righteous and that is what cause self righteous but when you talk about your own weaknesses it when you make Christ the one who is a source of your righteousness and you say here are ways how I struggle and here are the ways how Christ covers me. I think that being able to tell the truth about the difference that your relationship with Christ is making in your life but also being able to tell the truth about where you have struggles is what set apart authenticity and non-authenticity so somebody who is not authentic they will not tell you the truth they will water you down, they will try and make you feel better than actually who they are and you will just know that this is a recipe for disaster. You know why? I will tell you why, people who do not tell you the truth about their own weaknesses want to be liked, they want to please men, they want people to admire them, ultimately all that is wanting to be worshipped but Christian leader is someone who is only interested in seeing others worship Jesus and one of the powerful ways in which you can persuade people to worship Jesus rather than me is by reminding them how perfect Jesus is and how imperfect you are and if you don't tell people about how imperfect you are people are like sheep they will worship the idol they see rather the God they don't see this is the challenge in every age you can go back as far the Old Testament the struggle has always been really worshipping God you don't see or worship the idol you do see and in today's age the idols are the men and women of God who present themselves as messiahs who makes them look as if they are perfect , they can heal anyone who has diseases you can never die, you never go again in your life lack anything as long as this man or woman raises hand on you or does magic tricks and it's just false we are worshipping idols we do see but a true Christian leader will show you that there is nothing here is worthy worshipping they will show you that flesh and blood so that they can just point you to the Christ

who is really worthy of worship so telling the truth about your own weaknesses and above the perfections of Jesus Christ and so I think a failure to do those two things is authenticity is not really there.

INTERVIEWER: Ok, yeah, worldwide there are so many challenges that are met by Christian leaders but like we want to take it home, what are some the challenges Malawi is now facing in regard to Christian leadership?

E9: The biggest challenge is to keep those two words side by side. A lot of people in this country say they are Christian and they are a lot of people who are leaders but they do not see their Christianity is to do with their leadership, we have a lot of politicians, we have the president that's Christian, we have members of parliament who are Christians, they are all members of the Churches so we should have the entire nation field with leader that are operating on Christian principles therefore there should be no corruption, therefore there should be no nepotism in this country, therefore there should be no manipulation of the poor in the rural area just to get votes because of all behavior is not just un ethical it is sinful and you cannot go about lying about others politician while you still have a relation with Jesus Christ as you sleep at night. You can't go about offering bribes while you have a relationship with Jesus as you sleep at night so the Christ is in this country is that a lot of people see that leadership and Christianity do not have any to do with each other, why? Because there have been too much of an emphasis on Jesus being the one who serve us from our sin, interesting, let me put it in another way, people see Jesus as someone who serves them from the consequences of sin but not from sin. If I ask Jesus into my life to be my Lord and my personal savior it means that the consequences of sin, hell and the wrath of God have been taken care of and am no longer under that rough but people do not believe that Jesus died to serve us from sin itself so they go into their offices, into their leadership position and they will entertain sin all day because hey Jesus is my personal Lord and savior he serve me from the consequences of sin and I am now going to heaven, I am not going to hell, they don't believe Jesus serves from sin but the thing God was concerned about when He sent Jesus it was not hell it was sin. Jesus died first and foremost to serve us from sin to remove sin the power of sin from our lives and so there is a great disconnection in peoples' understanding to say Jesus is my Lord and my personal savior and so once people grasp that they will never entertain immorality in leadership because, corruption in leadership, deceit in leadership, dishonesty in leadership, manipulation of the poor in leadership because of all those things are sinful and if those Christians are leading our nation believe Jesus that served from sin they will not entertain those things in leadership and so the challenge is, can we keep leadership and Christian side by side because in this country there have been a divorced am a Christian Sunday and am leadership on Monday and I don't take my Christianity when I go to lead, it's terrible, let me tell you something else, a lot of this is also present in the Church-their presence in the Church you will be shocked at the number of Churches and leadership is not a factor they will cast votes but they don't really have a proper system of making sure that people that are going to leading in various respects have really Christ at the central of their lives again Paul

experienced great pains to tell Timothy if you want to put somebody in leadership you must things that will tell you that this person has Christ at central of their lives, nowadays we are just looking for who person has most money, who is works in accounting in their office lets make this person in charge of our finances, treasure of the Church do you know in the book of Acts 6 when they had a problem with food distribution, the apostle Paul said choose seven men who are full of faith and the Holy Spirit. Why do you need someone with full of faith and the Holy Spirit just to distribute food? It's because the apostle Paul cared not about leadership, they wanted Christ centered leadership. Leaders in every department even in distribution of food, even in leaders who are overseeing the sweeping of floors want know that every single one of them is following Jesus faithful and without entertaining sin or pride to enter into the picture. You know Paul even told Timothy do not let a new convert to be a leader but today we love stuff to do like that, oh this one is served and let him lead, I say no help him to grow to make Jesus centered in his life and then he can lead because the leadership of Christ is the most powerful weapon in the leaders arsenal the leadership of Christ over their lives is most powerful tool they have in being Christian leaders.

INTERVIEWER: What would you say are the causes of these challenges?

E9: Challenges, the cause of these challenges I think we have to start at the beginning where people become Christians, evangelism methods I think need to be reviewed, are we raising people, are we bring people to Jesus Christ so that they can just escape hell or bring people to Christ so that they can escape sin. Sin, sin and also is possible in our preaching of the good news we are telling people that if you don't come to Jesus Christ you will go to hell but when I tell them why, we need to tell people that need to come to Christ you are going to stay in hell because hell is where you are now, because you are separated from God forever that this very minute the distance between you and God is eternal and it going to get worse, worse every day, until the day you die and the day after the day you die you shall see it with your own eyes how big the gap is between you and God when you are languishing in the fires of hell but you living hell right now people need to see that Christ serves from sin. You know Jesus during the time that Jesus was born the angel said to Joseph you shall call his name Jesus because he will serve his people from their sin. In our evangelism we have to make sure people are understanding that by receiving Christ they are receiving him as their savior from their sin but they can't just go back to living into sin at the office, showing up at the office late sinful, taking things from your job sinful, sleeping with a woman that is not you wife sinful, they need to understand that Jesus served them from those sins and so if you have received him as your personal savior you are done with that life of sin, they need to understand that and if they see that Jesus serves them from sins that they struggle with they need to get help, they need get discipleship, they need to get mentors and these two things are things which the Church has neglected. The evangelism is not focusing on salvation from sin and the follower are not focusing on discipleship to give victory to people over sin, people think disciple is learning more verses to learn the Bible they think that is discipleship. Discipleship is not learning more Bible; discipleship is learning to be more like

Christ, more Christ like. What did Paul say to the Galatians? He said my dear children for whom I have been laboring like in child birth until Christ is formed in you and we need to go back to discipleship as defining helping people to become more like Jesus and what did Jesus say in the great Commission about discipleship? He didn't say go and make disciple of all nations, teaching them the things I have commanded you, he said teach them the things I have commanded you. You know I can go to a village preach the gospel and have people sit down for a Bible class every day I would not be obeying the great commission because I not teach them everything that Jesus has commanded. You have not done the great commission by teaching people everything Jesus has commanded because Jesus didn't say when you make disciples of all nations and baptize them you should start teaching them everything that Jesus has commanded but teach them to obey it, teaching them to obey everything I have commanded and that's a very different tasks. Teaching someone what Jesus commanded is not the same as teaching them to obey it, not the same at all because to teach them what Jesus has commanded all what you need is a class to teach them to obey it you need discipleship and therefore in my view that Bible class is not discipleship is only a foundation of course but the discipleship begins when you have noticing areas in a young Christian that they not obeying Jesus then showing them how to obey Jesus then you have fulfilled the great commission which say teach them everything that I have commanded and if you do that I am always with you to the very end of the age, and so we have told people that discipleship is learning more Bible, learning more Bible and listening to more sermons and quoting more preachers, reading more Christian books but discipleship is coming along side someone who has received Jesus Christ and helping to obey him in every single area of their life. To come along side a young man and say that you know Jesus said if a man looks at a woman lustfully he has committed adultery with her already that's how Jesus commanded but discipleship is saying to young man the fact that you and your girlfriend are sleeping together is not obeying Jesus Christ so you and I gonna talk about how we can get you out of this life of disobedience and starts obeying Jesus in this area of life. If by the end of one month or two months or three months or three years that young man starts to obey Jesus Christ in his relationship with his girl friend you have fulfilled the great commission more than the guy who told you just to memorize the verse and preachers to your sermons are they balanced because you have taught someone to obey Jesus Christ and not just teach them what Jesus commanded, the one is the great commission the other one is not and I think today many church are confused about the difference so it gonna go back to in our evangelism preaching of the gospel do we tell people that Christ will serve them from their sin and when they receive Christ do we help them not just to know Jesus said but do we help them to obey it

INTERVIEWER: Ok how authentic or non- authentic do you see think ABC graduates are when it comes to Christian leadership?

E9: ABC graduates are a mixture, I think the things that I am talking about especially being authentic about how are you struggling, where you have struggles or whether you are getting help from Jesus, that is not something that ABC students are taught as a model of Christian

leadership and so I feel like in terms of being authentic about their own struggles, ABC graduates are well equipped I will also ABC graduate are ill-equipped because of lack of opportunities when they are students, to be leaders and so there have been recent movements towards creating opportunity for students of ABC to be leaders on the campus but in box it has been too long I don't see how you can be training Christian leaders and on the campus where you are training Christian leaders none of them are allowed to lead in any capacity to lead. There are no positions of leadership, no roles of leadership for students, there is no authority that student have to lead or may be to make decision of anything so you not there really equipped in terms of the experience of leadership, so those would be two area where I feel they are ill quipped in terms of authenticity however ABC graduates still have strength and one of their strengths is throughout their four years of training following Christ is something that is emphasized making sure that Christ is the leader of your life something that is emphasized so even though I point these two things out they are not they are not foundation the foundational of Christian leadership as I have already said is Christ leading your life and ABC graduates are taught this over and over again and so because they have the foundation I feel like ABC graduates lead better than their counterparts to be honest if you take an ABC graduates and put them into a school they excel above others, if you take an ABC graduates and put them in news, organization or media house they will excel above others. The ABC graduates that I know will go to any institution and very quickly rise to the top.

INTERVIEWER: Which may just answer may be the second question how would you compare ABC graduates to typical Christian leaders in Malawi?

E9: Yeah, I think in that respect ABC graduates because they have the foundation of making Christ the leader of their lives they rise to the top but I can just imagine the difference that will make when ABC graduates when during the course of study they are given plenty of opportunities to read, plenty of opportunities to make mistakes in leadership so that they can be taught how to do it right and also if they are given a model of how they can be honest about their struggles of leaders so that they should not have epic for because they were pretending to be perfect the entire time that they were leaders I think I think they can get those pillars ABC graduates will not just rise to the top but will rise to the very top and we need it and the country needs it. For example, why are there no ABC graduates actively seeking political office, I think you will see more ABC graduates seeking political office if during their studies they are deliberately prepared for those offices by actual experience but when you don't do hat you are telling them that actually they are only Christian leaders in the Church or Christian organization and it's not true and I need to make a clarification here. The word secular is easy to throw around. I believe that a Christian leader can exercise Christian leadership as I define it whereby they are leading toward Christ, they are leading with Christ, they are leading like Christ, they leading for Christ in a secular organization I believe that its entirely possible and I also believe that there are Christian organization that do not have Christian leadership I just want clarify that in my mind Christian leadership is not limited to Christian organization and being in a secular

organization is no limit to your ability to lead in a Christian manner and there is a lot other Christian organization, Christian schools, Christian colleges, Christian that ,Christian this and all Christian kinds of things will not find people leading like Christ, leading with Christ, leading for Christ and as far as I am concerned there is no Christian leadership there you just have Christian name but where those things are present even in a secular organization, you can be in a secular organization where the reason why you are there is the cause that Christi cares about, the way in which you lead people there is the way in Christ himself led and you actually bring Jesus to be involved in your leadership and you continue to follow Christ image that is Christian leadership.

INTERVIEWER: ok, so how effective do you think ABC is when it comes to training Christian leaders for Malawi?

E9: I think ABC is more effective than most but ABC is not as effective as the country needs. This country is going down the drain and one of the things you would notice is over the coming years we are going to see a rise in developments in Malawi, the economy is struggling but over the years when the global economy downturn is improving we are going to see a rise in economy what that means there will be more infrastructure in Malawi and there will be more money but parallel to the rising of infrastructure and economy you are seeing a slide in leadership style, less accountability, more autonomy, leaders do think that they can things whatever they want, more manipulation by leaders, more gossip by leaders, more slander by leaders, more animosity by leaders, more viciousness and so with passing of years actually Malawi need ABC not just to be better than everyone ABC need to be at the best it can be to rescue this nation from the sliding down of leadership standards and I think ABC is more effective than most institutions but ABC is still falling behind where the country needs ABC to be because of the lack of opportunity for its students to get actual training, practical experience in being leaders in any context and also because of lack of training in being authentic. Political leaders are not telling the people of this nation the truth, they not telling them the truth about money, they are not telling them the truth about taxes, they are not telling them the truth about food, they not telling people truth, they tell the people of what the people wants to hear in order to get votes, so what does this nation need? It needs leaders who can tell the truth and ABC is doing better than most in training leaders but still is falling behind in preparing leaders for the kind of leadership that requires to tell the most painful truth even if that truth is about evil. If ABC takes cares of that ABC will not be just doing better than but most it will be rescuing this country from going down the toilet.

INTERVIEWER: Which will be a little similar to what you have answered, how do you compare ABC to other theological institutions in Malawi when it comes to training Christian leaders?

E9: ABC wants to train Christian leaders because one of the things ABC recognizes is that what Africa needs, what Malawi needs is Christian leaders, leading by Christian principles in every sector of life. Other theological institutions are busy may be it what they feel called to training leaders for the Church and that is dangerous and the reason why it is dangerous is because reinforce the idea of we as a nation we need Christian leaders in the Church but we don't need

them in the government, we don't need them in the media, the media in this country is atrocious, we need strong Christians who can fix it. The president dies in this nation and there were six ministers on television and telling lies to the whole nation tells me that the person who is at the gate of that TV station is not leading by Christian principles, the editor in- chief at that station is not leading by Christian principles, the person who was leading the news at that station is not leading by Christian principles and yet they have the visibility to the entire nation, everybody glued to it of what will be going to be said but yet the Christian leadership is absent at the top an entire nation was misled and they could have led this nation to a path of disaster and so I say it is dangerous to be training leaders just for the Church because what you do you leave the gates of your country un attended and to be attended by watchmen that are drunk with some other drinks but we need people whose drink is the spirit of God who can be at those gates where are the Christians who guarding the gates of the media because all of these are gates, why do I call them gates is because they are avenues which God the spirit uses to speak to as a nation but they also avenues which Satan uses to manipulate the nation. These are gates, what are the gates? Gate of media, most people get their view of the world from media, newspaper, television, if we don't have Christian leaders who can tell the truth the gate is an attended. There is a gate of education which most of us spent more than 15years in a classroom, you go to primary school for eight years, secondary school for four years that's 12, college for another four years that's 16 and if you go a masters and doctorate you have spent a better part of 20 years of your life in a classroom. The person that is in front of that classroom and the principle who decides who should stand in front that of classroom, their are guarding gates and many of the gates in this country the education gates are un attended because Christians are focusing on working on the leaders of the Church and that gate has been left un attended. Government is another gate, people that are working in a government have a tremendous platforms of influence in the entire country once the government official stands out on that platform there is something about in the country people will just listen to what everything they have to say, people will stand in the rain at rally to listen to a government and political figure speak. Those people are a guarding a gate, a gate that allows whoever is guarding that gate to let people into the lives of people of Malawians and the gate of government has been un attended because Christians don't want to go there they much rather be in the gate of the Church. The Church is another gate, but it is not the only gate that needs to be attended because people come every week into the doors of the Church to hear the truth about God, about life, about the choices they make and about life after death and so that's a gate and if people walk into the wrong Church they might be walking into a Church that is un attended and might hear something that is false and be misled and be destroyed and so the Church need too Christians who have solid foundation in the Bible and who can guard that gate and so am not saying we don't need pastors, we don't need preachers, am not saying that at all am saying we also need to make sure that all the gates certain can use to enter into the hearts and minds of Malawian people are being attended to by people who loves Jesus, who will not let anything else through those gates into the city through those gates that God wants our lives to become for Him that is harmful to us and so ABC I think ABC is right in making sure that there

is a biblical studies here, training people to guard the gate but I think they are also right in making that there is communication program here in training Christians who can guard the gate of media, that there is a Christian Education program here to guard a gate of education, to make sure that in front of every classroom is somebody who cares about Jesus. ABC is also right in introducing a music program here to make sure that they are arts, which is another gate. People who are artist and entertainers have tremendous platform for speaking into the lives of people across this nation and ABC is right in making sure that gate is going to be attended by people who loves Christ, so that Christ can enter Malawi and the hearts of Malawians through anyone of these gates because at the gate there is one of his own.

INTERVIEWER: Thank you.

---End---

ANNEXURE L: SAMPLE INTERVIEWS FROM ABC STAFF

Interview with S6

---Start---

INTERVIEWER: Our first question is, in your own words, how would you define Christian leadership?

S6: Sacrificial, servant hood.

INTERVIEWER: Any explanations?

S6: No! You will get to that explanation down here.

INTERVIEWER: Ok! So in what ways do you think Christian leadership is different from secular leadership?

S6: secular leadership normally is looking out for yourself and Christian leadership is you are serving others in your leadership.

INTERVIEWER: What are some of the characteristics of a authentic or effective Christian leadership?

S6: Humility is the biggest and willingness to receive correction

INTERVIEWER: Ok, looking on the other side of the coin, what are some of the characteristics of non-authentic Christian leadership?

S6: Unbending, loading it over, and exercising authority. Non-authentic is usually when someone uses scripture, such things as you someone say, you must submit to me because the Bible says so. That's non-authentic leadership. A husband says to a wife, "the bible says a wife must be submissive to the husband, you must submissive to me". An employer says, "you are under my authority so must submit to me". That's what I would say is evidence of a non-authentic Christian leadership.

INTERVIEWER: what are some of the challenges; you have been in Malawi for seven years now, so maybe you are aware of some of the challenges that Malawi is now facing in regards to Christian leadership?

S6: I would say the problems that Christian leadership has, as it does anywhere in the world is that it is non-authentic and it follows the secular model. It is looking out for yourself; it is "I am

the most important one; I must have my way; I know better than you do; it's the big-man-ism. That's you see that in the church just as much as you do in the society. The regular society. The leader is the most important, and he knows that, he believes that and he holds to that, that he is the most important. Rather than thinking of others as more important than yourself.

INTERVIEWER: So in your terms, Christian leadership is something that is more focused on the people?

S6: Yes, others!

INTERVIEWER: so you think that is a very big challenge in Malawi?

S6: Yes.

INTERVIEWER: What are some of the factors causing these challenges?

S6: I think that the struggle of not really taking into heart Jesus' example, and his teaching, I think is major factor in that. There is just going along with what is normal, what the other guy is doing. This guy acts that way, he is in leadership, then I act that way, that's how I must be in leadership. It's also fear. Leaders live in fear of those under their leadership. More often than not, you are frightened by what they might do, if I don't hold the fist over them. If I don't control them. I must control those under my leadership. And so you live in fear that it won't happen. And if you've study any of the major leaders in the world, who are dictators, that's how they lived in paranoia. And that's how leaders tend to live; it's in paranoia of those underneath them, instead of looking for the good of the people living under them. Willing to give up their own life for that person under them like Christ did it.

INTERVIEWER: So besides fear and the first one; anything else?

S6: No!

INTERVIEWER: So to get home a bit; you are a professor at African Bible College, how authentic or non-authentic do you think ABC graduates are when it comes to Christian leadership?

S6: Both, I have seen those who are incredible servants, and who really seek the good of their people in pastoral positions. I have seen some folks who just love their people and will do anything they can for their people that are under their leadership, on the other hand I have heard of, mostly I would say heard of, I am not sure how many I have seen, in action but I have heard of plenty examples where that's not the case, and so I would say there is not a consistent flow either way, of servant leaders or of non-authentic Christian leaders coming out

INTERVIEWER: How would you rate them, maybe average, below average, and above average? On the negative side and on the positive side.

S6: I don't know. I don't think I can. I really don't know. In a sense I have been very disappointed by that which I hear about and yet, you know I am not watching a whole lot of graduates in their work, you know seating them their in their offices, watching them. To see how they are. So I really don't know. I am really not sure. You hear stories and it's sad and you know it's difficult and I see somebody like Abusa Tembo, and his servant hood to his people. I have seen him a fair amount and I can see a real difference in him from others. So we have both but he also came in to ABC that way. He loves his people, he has always been a pastor and he has shepherded his people, so I am not sure if ABC is turning out...

INTERVIEWER: How would you compare ABC to typical Christian leaders in Malawi?

S6: Again I don't know if I can compare them.

INTERVIEWER: Maybe you have been to places, villages, organizations; you have dealt with people in other circles, maybe in different parts of the industry?

S6: I have seen some who seem to me to be servants, who really seek to be servants, but on the other hand when I go into a setting, with an ABC graduate, the way they treat me is servant, is "I am the big man" and so it's hard to say, if not speaking Chichewa, I can only see them interact and take guess at what's happening in that interaction. It's hard for me to tell whether it's one of servant hood in their spoken words or not. It's difficult to tell if they are typical or not. I have to stop there. I don't know; I am not really sure.

INTERVIEWER: So maybe if I were to ask you the difficult question again, if you were to weigh leaders in general in Malawi, and those that you know to be ABC graduates ...

S6: I can only hope. That they do better, but I am not sure. If that's the case. I am not convinced if that's necessarily the case.

INTERVIEWER: How effective do you think, home, the training ground ABC is when it comes to training Christian leaders for Malawi? You think it's in any way effective and how do you explain that?

S6: I think a majority of the faculty has a servant's perspective and desire to train servant leaders; believe that that's what we called to be. And seek to train the students in that way. And I think model it. I am probably not the one to ask, ask the students whether we are truly modeling it or not. I don't think that it is consistent that we model it or even necessarily understand how to be a servant leader in Malawi because this is a very different culture than ours and there is a real struggle for us to know how to model servant leadership in this culture, because we seem to not go against the culture where we can, and in many cases, what I believe and has taken me many years to understand, is that we have tended to simply go along with some of those things about being the big man simply because we don't know how, we don't want to offend, and have thought (in kind a) going contrary to that would be offensive rather than a welcome, refreshing,

change, that we don't expect everything to be handed to us. And so I am not sure that we have modeled servant leadership very well. When we go to the village, how we talk about people, and talk about Malawi, I don't know if we have done a good job of modeling servant leadership. And so I think there is a real desire to do so. And I think there is a desire and there is an intentional trying to train the students that way. But first of all not everyone on faculty is necessarily in that place and second of all, I don't know if we know well enough how to do that in this context. Do you know what I am saying about? I go into the village and everything is done for me and I have a soft seat, everything. Now from our standpoint when you come here you think, "they are just being so kind, and so friendly to us, showing honor to us" And so I receive that. On the other hand, why people are doing that for me can also come from the standpoint of fear. You know "I don't want to be crushed by the person. They expect that you would want that. And if you don't do that... I have never heard that until this year after being here for seven years actually. I had never heard that before. And that changes everything; that changes how we should be receiving of it; how we should talk about it; what we should be doing. And I still wouldn't say I understand how to respond to it effectively, so that specifically I can model servant leadership, because that's what I desire. Probably more than anything else to do, and yet I don't know exactly how to respond. So how effective do I think we are it's tough because, quite frankly I feel that ABC has a great deal of colonial instinct. Do you know what I mean? There has been since its founding, a significant amount of reception of the honor to the point of "I expect that" and you see it worked out in our dealings on a structural basis. The campus as a whole dealing with government, dealing with people in Malawi I see that quite a lot where it's very colonial, it's very "I deserve honor and respect" And on the campus, "ABC as an organization deserves and should be given ease of comfort through various things". And so I can't help but believe that our students are picking that up, and either they are going out and doing it as well expecting the same treatment as we expect, or they are rebelling against that or saying, "this isn't right, and I am going to do that" I am not sure which they are doing. I am sure it's both. Some students go out and say, "I am not going to go to act that way, I believe what Jesus did" on the other hand others, see the comfort, they get their degree, "it's expected you get a degree and you are the big man" and "I am going to live that; I am going to enjoy that, I'm gonna go out and sit and tell other people what to do what they need to do."

INTERVIEWER: Being in Malawi, I guess you know a few other Theological institutions around, I hope you do, so how would you compare ABC to other institutions in Malawi when it comes to training Christian leaders?

S6: I'm not the right guy to ask this question. I don't know that I know that many who have been trained. I have certainly, the students have come in to ABC, who have come out from Josephat Mwale, who have come out of there: Zomba, and have had their training there and they come here. I certainly, I know those, I have been very impressed by these guys who have come in. Many of these...Kanyenda. I am very impressed by Kanyenda, and I am very impressed by Tembo, Saka and Manda, he is CCAP. And I have been impressed by those guys. Again they

come in under our authority, and I see their interaction with me, it is very gracious and very kind but you would expect that. They are not rebelling against me. To see them interact with their congregations is another thing, that's where would be the question. Other theological institutions, the Assemblies of God, I don't know if I have known, I know of people who have come out, but I don't really know them. Like Chimwemwe Songelani's dad, he has been trained at the Assemblies of God, but I don't really know if I know him. I don't know how he is like and that kind of a thing. And so I just don't think I can answer very intelligently.

INTERVIEWER: So it's hard to compare right?

S6: Yah, Yah!

---End---

Interview with S4

----Start----

INTERVIEWER: In your own words, how would you define Christian leadership?

S4: I look at Christian leadership as leadership that takes the Bible or the leadership of, or the control of Christ that is Christ-centered. Let us look at it that way. That someone refers to the Lord in their decision making process. That they way each and every decision against what is biblical, what is right according to the Bible. So leadership that is Christ-centered it's what I consider Christian leadership.

INTERVIEWER: Okay, in what ways do you think Christian leadership is different from secular leadership?

S4: I think in the fact that there is a higher power. Most secular leaders tend to look at perhaps; I think the human factor is lost a lot of times within secular leadership. What do I mean when I say the human factor? That if it's an issue, say for instance in the business situation, people are looking at the process margin versus, how are my people going to be affected by the decision that I am going to make. So I think Christian leadership takes into consideration someone's feelings, I'm I, this is going to be a tough decision to make yes, but is someone going to be hurt in the process; does this affect my own integrity, or whatever decision that someone that someone is making. So it's not just about the profit margin, it's not just for the good of the organization per say, but Christian leadership also looks at the human factor I think. It's predominantly based on the human factor that to say, "yes we maybe be for institution, but how is this affecting my own integrity, the integrity of the company, how is this affecting the people we are dealing with, outside and inside, so I think Christian leadership takes into consideration of the human factor, a lot more than the secular leadership, to me.

INTERVIEWER: And continuing from there, what would you point out as characteristics of an authentic Christian leader?

S4: I think one that does not just say that they are Christian but it's evident in the how they live their lives; in how they make the decisions that they make. Authenticity I think comes in through actions that you are not just saying words, "Oh, I am a Christian, Oh I go to church, no, but it's very evident without someone saying to say, you know what I am actually a Christian, but it's in each and every decision, it's in how they talk to people, it's in how they live with people, it's in how they work with people that the authenticity of their being Christ-in the center of their lives is evidenced.

INTERVIEWER: What would you say about the other side of the coin-like of a non-authentic Christian leader?

S4: One who says that, well, I am a Christian but they make decisions that make everybody go, huh? I wouldn't think that even the certain things that we do and by virtue of, let's say for instance, yes I work for ABC, and based on the fact that I work for a Christian organization people will say, there are certain places I am not supposed to be at, there are certain things I am not supposed to do. So I go to a huge function outside and then over there I am just found to be cursing out of the wazzou, everybody is going to look at me and say, huh, but doesn't she...? But you know, and I think that means to be non-authentic. I think Christian leadership is not just about, well, I am a Christian, but it's evidenced in how you live your life, in how you practically do everything that you do as a leader. And I think a non-authentic Christian leader is one who says, "I'm a Christian, but see it's not about I'm a Christian leader, but rather I am a Christian and you are in a leadership position. By virtue of the fact that you say that you are a Christian leader, every single thing that you do needs to follow suit, needs to support what is it that is coming out of your mouth. And I think a non-authentic Christian leader says, ooohui, look at we, I am a Christian! They are in a leadership position but the decision that they are making, the way that they are living their life, is not evidence of what is coming out of their mouth.

INTERVIEWER: And being someone who is a Malawian, I know you are aware of challenges that Malawi is facing in regards to Christian leadership, would you point out any?

S4: I think sometimes there are certain expectations that we may have culturally, that may not be necessarily be in line with biblical principles, and I think balancing the two, some say being an African apologetic, because leadership is not necessarily just about being in a supervisory position, but it is living your life in a manner that knows that some people, two-three young people might be looking at me, so, how do you balance the requirements of, cultural expectations against Biblical values, I think in my own particular case for example, being a single person, there are certain cultural expectations, I'm in my mid thirties, people look at me and say, "she is late, she should be married" and whatsoever. So there is a tendency to want to give in to the pressure and not do the right thing. I have had people, say for instance, I have had people that actually, the people that I use to look up to in the Lord, they have come to me and say, "you are still not yet married, why don't you just go ahead and have a child, and I am looking at them to say, "wait a second! I have always considered you a leader, and yet the things that you are telling me to do" because culturally we are thinking, she needs to be married, why is she still single, so it's much better for us to look at it in terms of she needs to go on ahead and have children versus she needs to have children within the proper manner or rather that children are a gift from God that we need to be a married relationship to have. And I have had people that I considered leaders within the church, within people Christian organizations look at me and say, just go ahead and have a child. You know the biological clock is ticking. So those are some of the challenges that Christian leaders in this country are facing. There is a push toward certain things that are culturally okay, that are not biblically sound and the ability to balance those, sometimes can be very difficult.

INTERVIEWER: You being someone who is part of the faculty at ABC, and someone who is in touch with people that are graduates of ABC, what would you point out to be some of the Christian leadership qualities that you may have seen in the graduates out there?

S4: I think standing up for the truth is something that, even when things are against all odds I have seen some very young people stand up for a decision whereby everybody is saying, go the opposite but because it was not biblically correct, they stood their ground and say, this is what I am going to do and it be a sound and right decision. I think I have seen very young people and make a very unpopular decision amidst a lot of pressure, but knowing very well their hearts that it was the right decision. It's something that I admire, something that I constantly pray that I'm able to emulate. I think I have also seen people exercise grace in situations where ordinarily, I think there has been a better understanding of Grace and extending grace to in a situation where a few people exercise grace because they are very well aware of the fact that someone offered grace to them. And so I think those are some of the qualities that I admire most about some of our ABC graduates.

INTERVIEWER: Okay, are there any weaknesses, or some would want to call them opportunities to grow, you may have seen in ABC graduates that you can point out?

S4: Yes, in the same manner that I have seen people exercise grace. I have also seen the other side of the coin. I think I have also missed opportunities in a scenario where I think grace could have been extended, someone just stood their ground without better consultation, could have, I would like to see people consult a little bit more, understanding that no man not an island, we say. Sometimes I have seen young leaders take on a lot but also not realize that in as much as they have taken on, it's okay to consult. That I think, the failure to recognize that it's okay to consult, it a weakness that will need, the process that, sanctification is an on-going situation, but so is learning, so is growth, as a human being I think. Sometimes I think we fail to recognize learning opportunities that even for us, even as a leader learning and growth is an on-going process as well.

INTERVIEWER: And how do you compare ABC graduates with typical Christian leaders in Malawi?

S4: By typical I am going to assume that you mean a non-authentic Christian leader; one who just says they are a Christian leader, I think the issue the issue of grace, the issue of integrity comes in. For someone who is standing for biblical principles integrity is a big deal, but for someone who is not necessarily; really knows to talk the talk but is not really living it, then integrity is not such a big deal. So you look at accountability issues in an ABC graduate will stand up for the truth more and be accountable, because they realize that it's not just the position, but ultimately there are lives that are intertwined with whatever decision they are making. They are answerable to a higher power. Someone who just talks the talk. There is no accountability into they need to answer to other than the organization. People feel that they have nowhere we

with something, they will get away with it. So I think that will be the biggest thing, again grace is an issue that I have seen ABC graduates exercise in comparative to other people that they know. There is always room for grace. Somebody extended us grace, so you look at an entire situation in wholesomeness before you make any decision, and just say, “this person does this all the time and so...” But you understand the humanity associated with the situation and thereby extend grace.

INTERVIEWER: And coming back to the training ground ABC how effective do you think it is when it comes to training Christian leaders in Malawi?

S4: We can do better, I think we are effective but certainly there is always room for growth, there is always room for improvement. I think we have a tremendous opportunity and I am looking at it from a perspective of an ABC grad as well as an instructor who is here. Someone who tends to meet quite a lot of people. I have heard people ask for things that ABC could be a part of. We are doing up great deal and I do know I am here because ABC trained me to be a leader, but I think there is always room for improvement. I think we can always do better. Are we effective? I wouldn't be a part of the organization if I didn't think that that we were effective. So yes, I would say that we are effective. But we also certainly can do a whole lot better.

INTERVIEWER: Finally how would you compare ABC with other theological institutions in Malawi when it comes to the same subject?

S4: This one is a little difficult for me to answer in terms of, when I think theological institutions in Malawi, the scope is that they are just seminaries that are just training a whole lot of them, for instance if I would compare it to Zomba theological College, they are in the business of training the pastorate, but we at African Bible College, a few of our graduates are in the pulpit, they end up going for pastoral training. We are not really in the business of training pastors, so I think the comparisons are a little bit different in terms of when we talk about leadership training. So this becomes a very difficult question for me to answer because we are not equal. The purpose for which we stand, with those theological institutions is very different. They offer pastoral training we don't. We do not necessarily, so in terms of what kind of leaders we are coming out with, I don't know if we will a fair comparison.

---End---

Interview with S1. 18.12.2012. Digital recording.

---Start---

INTERVIEWER: Our first question is, “In your own words, how would you define Christian leadership?”

S1: I define Christian leadership as a leader who is a born again believer in Jesus Christ, taking a leadership position and having the qualities as described in scripture specifically the new Testament, basically in a summary would be leading in a way that’s Christ-like, a way that Jesus would lead.

INTERVIEWER: And in what ways do you think Christian leadership is different from secular leadership?

S1: The major difference would be you are guided by doing what Jesus would do, while at the secular leadership there is leadership principles, and various books that have been written, but secular leadership has various philosophies and ideas where Christian leadership, the scripture and Christ would be the ones guiding. So the major principles and qualities of a Christian leader would be set, no matter where you are in the world, while secular leadership doesn’t have a guiding principle that is more universal.

INTERVIEWER: what are some of the characteristics of an authentic or effective Christian leader?

S1: Honesty, integrity, those would be two really big ones, being a servant leader; not just commanding everyone to do everything but being willing to serve side by side with those you are leading. An authentic Christian leader would lead from the bottom up. The main goal would be, you would see them trying to equip and prepare others to be effective in their leadership, and effective in their roles, and in their jobs.

INTERVIEWER: Ok! Looking on the other side of the coin, what are some of the characteristics of a non-authentic Christian leader?

S1: The biggest that often comes to my mind with the non-authentic is somebody that just tries to play the role, they try to fake it then usually you can easily pick up on that fairly quickly that they are not truly leading like Christ, they are in it for their own sake and for their own glory. That would be one of the big things for a non-authentic Christian leader. Holding authority over people, rather than leading from a Christ-like attitude. Not equipping people but trying to make sure that their hand is in all of the areas rather than letting people that are gifted in different areas do their thing and just having an oversight over it.

INTERVIEWER: You have been in Malawi for three years now, what are some of the challenges that you think or you know Malawi is facing in regards to Christian leadership?

S1: I think a lot of it goes back to the integrity and honesty thing. People say that they are Christians that are in leadership positions, there is still corruption and rather than standing up for what is right, they get involved in that and honestly maybe the biggest challenge is the silence from the Christian leadership when these things are going on, rather than calling people out and challenging people on unethical or unbiblical, behaviors, they remain silent which is, from what I understand more of a cultural thing not wanting to confront. But scripture is clear, I believe that you have to confront when there is sin. So that's probably the biggest, biggest challenge is the silence and then those that call themselves Christian leaders getting involved in the corruption that is seen in various sectors in Malawi.

INTERVIEWER: What do you think are some of the factors causing these challenges?

S1: I think the biggest factor is just playing in the cultural rather than standing on Biblical principles. A lot of times the culture is fine, but in the areas where it's not such as never confronting or rarely confronting even when there is sin involved. It's more of a cultural thing so the cultural factor is probably the biggest challenge, the corruption and stuff has happened for so long that people just thought, well, its ok because there is money available that somebody else has or there is things available, so its ok if I take some things because I don't have that. That's more of a cultural thing that is not being fought against by Christian leaders. They are just playing in the culture rather than challenging the culture.

INTERVIEWER: Ok! So there is some kind of compromise in there. How authentic or non-authentic do you think ABC graduates are when it comes to Christian leadership?

S1: I think the ones that I know, I don't know a ton of ABC graduates in big leadership positions, really leadership positions I general I don't know well, the ones I do know, they are authentic in their leadership in being a Christian leader, and leading in ways that we have talked about already earlier. So I would say the majority that I know, there are a few that are non-authentic, they are in it because it's a job and they can raise money from it, from donors and things like that, to have a job and have a cash flow, but the majority that I am in contact with and do ministries with, or know about their ministries, would say that they are authentic.

INTERVIEWER: talking about ABC still, how would you compare its graduates to typical Christian leaders in Malawi?

S1: I would say the ABC graduates as a whole probably have a better biblical foundation than the typical Christian leaders, for the most part they stay more gospel centered rather than talking about follow the rules and things will go well with you and those kind of things. But I don't have a ton of experience with Christian leaders outside of ABC graduates and ABC students.

INTERVIEWER: Talking about ABC, the training ground, where you have been teaching there for three years now, how effective do you think it is when it comes to training Christian leaders for Malawi?

S1: I think that their effectiveness is very high. I think that ABC does a good job of training Christian leaders. There is always areas that can be improved I think, but I think overall in training Christian leaders that the majority of students that come out are effective Christian leaders are authentic Christian leaders that we have talked about. There is going to be some no matter what organization or entity, whether its church or NGOs or whatever, that come out that are gonna be non-authentic or even just scrap the whole Christian part. They just did it for the degree. But those that are interested, those that want to be Christian leaders those that are seeking after that, I think that ABC does a good job of training them be effective.

INTERVIEWER: And lastly, how would you compare ABC to other theological institutions in Malawi, if at all you know any, I hope you do, when it comes to training Christian leaders?

S1: I am really not able to answer that because I don't know how the other theological institutions in Malawi operate. I am obviously very familiar with ABC. I know names of other theological institutions and even some graduates from some of them, but I don't really know as a whole what they are doing.

INTERVIEWER: Ok. Is there anything else you would want to come back to?

S1: No, I think that's good.

INTERVIEWER: Oh, thanks very much.

S1: Thanks, man. I appreciate it!

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ANNEXURE M: LIST OF RESEARCH PARTICIPANTS

ABC GRADUATES

1. **Monica Zamula** (Class of 1996)
2. **Psalm Chinyamu** (Class of 2001)
3. **Kondwani Mwangala** (Class of 2001)
4. **Duncan Chiyani** (Class of 2003)
5. **Aubrey Kanyama** (Class of 2003)
6. **Malla Kalya** (Class of 2004)
7. **Ernest Kububa** (Class of 2004)
8. **Sam Kawale** (Class of 2006)
9. **Confex Makhalalira** (Class of 2006)
10. **Daniel Moyo** (Class of 2006)
11. **Edith Kansilanga** (Class of 2007)
12. **John Kawale** (Class of 2007)
13. **Kelvin Mthotha** (Class of 2007)
14. **Joseph Kandiyesa** (Class of 2008)
15. **Fanny Khondowe** (Class of 2008)
16. **Malasoni Kachipanda** (Class of 2009)
17. **Peter Kachaje** (Class of 2010)
18. **Yamikani Kalizang'oma** (Class of 2010)
19. **Lovemore Mphamba** (Class of 2010)
20. **Titu Chirwa** (Class of 2011)
21. **Phenious Chuma** (Class of 2011)
22. **Danneck Falinya** (Class of 2011)
23. **Wanangwa Gondwe** (Class of 2011)
24. **Shonduri Manda** (Class of 2011)
25. **Brian Mbuka** (Class of 2011)
26. **Ben Meki** (Class of 2011)
27. **Hope Msowoya** (Class of 2011)
28. **Fanny Mussa** (Class of 2011)
29. **Gomezgani Chirwa** (Class of 2012)
30. **Geoffrey Gondwe** (Class of 2012)
31. **Richard Maguire** (Class of 2012)
32. **Dalitso Numeri** (Class of 2012)
33. **Sandram Phiri** (Class of 2012)
34. **Lifton Square** (Class of 2012)

EMPLOYERS OF ABC GRADUATES

1. **Mr. Peter Dimba** (Administration Director of (COTN))
2. **Dr. Perry Jansen** (Director and Founder of Partners in Hope Hospital)

3. **Mr. Emmanuel Kankhwani** (Overseer of OGOS Ministries)
4. **Mr. Peter Gamula** (Director of Christ Cares ministry)
5. **Mr. Ammon Chanika** (National Director for Scripture Union Malawi)
6. **Mr. Joakim Creychma** (Principal for Emmanuel Teacher's College)
7. **Mr. Humphrey Magunda** (Head Teacher for CDSS)
8. **Mr. J.D. Kaliati** (Head of the English Department for CDSS)
9. **Mr. Patrick Kaudzu** (General Secretary for SCOM)
10. **Mr. Victor Kaonga** (National Director for Transworld Radio-Malawi)
11. **Mr. Enock Phiri** (National Team Leader for African Enterprise Int.)
12. **Pastor Msiska** (Senior Pastor for CCBC)
13. **Rev. Vasco Kachipapa** (Synod Moderator Nkhoma Synod CCAP)
14. **Mr. John Mandele** (Country Director for Ministry of Hope)
15. **Mr. Mphanzi Gibozi** (Director of Youth Care Ministries)
16. **Mr. George Phiri** (Managing director of Chisomo Idea)
17. **Pastor Sean Kampondeni** (Senior Pastor of Flood Church)

ABC STAFF

1. **Prof. Jeff White** (ABC professor; Sports Director)
2. **Prof. Robert Stauffacher** (ABC professor; MA Program Director)
3. **Prof. Catherine Banda** (ABC professor)
4. **Prof. Limbikani Kamlongera** (ABC professor)
5. **Prof. Ezra Matanda** (ABC professor)
6. **Prof. Kelly Dehnert** (ABC professor; Director of Music)