

**Moral (trans)formation of church leaders in the
Grace Apostolic church of South Africa:
Guidelines for ethical, authentic and moral
Christian leadership**

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DEDICATION

In loving memory of the following:

My mother, Matuza Nokulunga Hilda Nophumzile Mbeshu, 1935-1976.

My father, Siyena Siyavuya Mbeshu, 1920-1997.

My brother, Nqaba Michael Mbeshu, 1969-2004.

My sister, Linda Mbeshu, 1976-2011.

My sister, Miki Lillian Mbeshu, 1966-2020.

All of them loved education, and all of them were taken to be with “Our Father” in eternity, they have missed the opportunity to see their daughter and sisters’ achievement.

May their souls rest in perfect peace.

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Lastly, I want to thank everyone who believed in me and supported me on this journey.

DECLARATION

In submission of this dissertation, I, Veronica Zatu, declare that this is my own, and original work, and I have not previously submitted it to obtain any qualification.

ABSTRACT

Leadership in general and Christian leadership in particular remain challenging in South Africa. However, this research begins by defining the key terms of leadership, namely Christian leadership, leadership ethics, leadership and power, moral formation, moral transformation and servant leadership. This is done in order to explore the best possible ways through which church leaders can be developed in terms of being ethical, authentic and moral in their spaces of leadership, so that the church of God can be restored to its former glory and communities can witness the intimate relationship with God, self, others and the created world. Through intense discussions, the research reveals that it is not possible for church leaders to be authentic, ethically and morally formed without being spiritually formed, because spiritual formation and moral formation are inseparable, and this knowledge can assist Christian leaders to build their relationship with God. The research developed a three-tier approach centred on the head, heart and hands. This approach is perceived as the anchor for Christian leadership in terms of knowledge about God, have a heart for others and become a servant for others by serving them in their particularity. Those who aspire to become leaders (1 Timothy 3:1) are expected to demonstrate servant and moral leadership in their churches and communities. They must lead with justice and respect for others and not indulge themselves in acts of immorality and corruption. This research seeks to give guidelines for leaders according to the leadership as demonstrated by Jesus Christ. The guidelines that are formulated in this research will be used as a policy document for the Grace Apostolic Church of South Africa.

Key word: Christian leadership, leadership ethics, leadership and power, moral formation, moral transformation, servant leadership.

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Figure 1: Illustration of authentic (head), moral (heart) and ethical (hands) of leadership

List of abbreviations

GAC Grace Apostolic Church

ACRP Association of Christian Religious Practitioners

AMTP Association for Ministry Training Practitioners

SAAP South African Association of Pastoral Work

SAQA South African Qualifications Authority

CHAPTER ONE

INTRODUCTION

“Here is a trustworthy saying: If anyone sets his heart on being an overseer, desires a noble task” 1 Timothy 3:1

1.1 TITLE AND KEYWORDS

1.1.1 Title

Moral (trans)formation of church leaders in the Grace Apostolic Church (GAC) of South Africa: Guidelines for ethical, authentic and moral Christian leadership

Note: While the concepts moral and ethics are closely related, the researcher includes both because, in the context of the study, “moral” refers mainly to guiding principles and “ethics” to specific rules and actions or behaviours.

Note: The meaning of the word “Moral(trans)formation” will become clearer in the dissertation.

1.1.2 Key words: Christian leadership, leadership ethics, leadership and power, moral formation, moral transformation and servant leadership.

1.2 CLARIFICATION OF TERMS AND CONCEPTS

1.2.1 Christian leadership

Youssef (2013:11) defines a Christian leader as a person who has a responsibility to assist other people to grow spiritually in order to achieve their goal or vision. Confirming this, Ruffner (2016:56) emphasises that Christian leaders are people who inspire, influence and guide others for good or bad. The ability to enable others to grow spiritually and excel in life distinguishes Christian leaders from other leaders. Quoting Traversi’s concept of connected leadership, Wessels (2010:485) argues that leadership is not about having power to demand things from others, but has to do with

connecting with people as a leader and being able to have a meaningful conversation with them.

1.2.2 Leadership ethics

Kretzschmar (2015:16) defines ethics as “a critical reflection on the moral norms, values and behaviour of individuals and society in order to assess their validity.” The biblical text of Galatians 5:22-26 illustrates a precise example of Christian ethics.

1.2.3 Leadership and power

Ebener and O’Connell (2010:319) posit that the motivation for leadership is not personal gain, or rather power which or a higher status; instead, a servant leader is motivated by the desire to serve the people and the community. Kessler (2010:3) advocates that there is no person who can lead without power, as power is necessary for leadership. However, those who are in the positions of power should take responsibility and not abuse power. Kessler (2010:531) quotes three scholars’ definitions of power.

- Weber (1980:28) defines power as an opportunity or a possibility that exists within a social relationship, which allows one to carry out one’s own will even against opposition from others.
- Guardini (1998:121) shortly defines power as the “ability to move reality.”
- Russell (2004:23) defines power as the “production of intended effect.”

Accountability and responsibility are connected to power. Williams (2014:1-2) argues that power is an important part of leadership. However, it must not be used to obtain personal success and selfish ambitions, but should be used wisely for the service of other people and the communities in which those who wield power live.

1.2.4 Moral formation

Koopman (2007:107) describes moral formation as the informal and formal education process that aims to develop people of character, including the cultivation of characteristics of goodness, righteousness and wisdom; the apex of moral formation is character formation. Kretzschmar (2006:103; 2015:260) defines moral formation as the ethics of identity or being, because they have to do with the changing of an

individuals' character and conduct, leading the individual to be able to take moral responsibility. This changing of character and conduct must not only benefit an individual, but also the community.

1.2.5 Moral transformation

Gray (2010:2) defines moral transformation as the epitome of moral character: through it, an individual can perceive what is right or wrong and take action concerning these. According to Bennema (2017:4), moral transformation begins by being born again spiritually. This entails moving from a life of immorality to a new path towards God. He argues that being born again requires the following: first, a change of character, meaning that integrity, honesty, faith, love, self-control and trust become of necessity for a changed life. Second, a change of mind-set, meaning that the way of thinking has to be renewed and purified (Romans 12:2). Third, the ability to embrace and have a new perspective about self, others, creation, nature and God. All these aspects, according to Bennema (2017), will be propelled by moral beliefs, norms and values that are acquired through rebirth. Moral transformation therefore is a matter of the heart.

Wallace and Rusk (2011:1) argue that moral transformation cannot be taken for granted as if doing the will of God and being good are sufficient. They emphasise that moral transformation involves a human heart seeking God. Moral transformation is a journey that has to start within the life of an individual, then to spread to others, because a morally transformed person develops values such as honesty, loyalty, justice, peace, faith, love, kindness, empathy and compassion towards others.

Gallos 2008, quoting Burns argues that transforming leaders are defined by how they conduct themselves in terms of values. He further argues that transforming leaders are a source of inspiration as they give guidance to others in pursuit of change. Warrick (2011:12-13) confirms this when he argues that transformational leadership influences positive change in the lives of individuals, families and communities by focusing on skills development. Thus, taking leadership further and creating a shared vision and commitment to strengthen goals while promoting trust and respect between both: leaders and followers.

Osmer (2008) articulates three aspects of leadership: the first centres on the task of competence, the second on transaction leadership and the third on transforming leadership. In this research, the focus will be on the latter, which Osmer defines as deep change. This deep change requires alterations in the congregation's culture, identity, mission calling and day-to-day operating procedures. It is natural for church members to respond with resistance and strife because of change. Deep, transforming change always includes failure and setbacks, but a transforming leader will progress with his or her eyes kept on the goal of the development of the congregation and members. White (2018:3) proposes six actions that define transforming leadership:

- Encourage and motivate positive development
- Exemplify a high standard of morality
- Foster an ethical work environment with clear mission and vision statements
- Emphasise and encourage an attitude of self-serving and self-growth, while working towards a common good
- Emphasise authenticity, participation and good communication
- Support others with training and guidance to enable integrity

1.2.6 Servant leadership

Stott (2006:22) defines Christian leadership as servant leadership. Spears (2010:22) states that a servant leader is a servant first and only then a leader. He argues that servant leadership mainly focuses on the development and well-being of other people and the communities in which these people live. In his argument, Spears (2010:31) clearly articulates that servant leaders share power and help people grow to be able to perform with excellence. Echoing these notions, Ebener and O'Connell (2010:316) argue that servant leadership can simply be defined as that which serves its followers and not the other way around. They further suggest that the leader's message must resonate with conduct and emphasise Philippians 2:5-11 as the perfect description of servant leadership. Coetzer *et al.* (2017:2) define servant leadership in terms of a multidimensional leadership theory around the desire to serve, thus putting focusing on serving and developing other people so that their lives could be better. Olesia *et al.* (2013:88) argue that the objectives of the organisation can only be achieved when

growth and development of people in that organisation are recognised. In other words, servant leadership is about focusing on others before self.

1.3 BACKGROUND, RATIONALE AND CONTEXT

The GAC is of the Pentecostal denomination in South Africa. It was established in 2007 under the leadership of the researcher herself, Mrs Veronica Zatu, as the senior pastor of the church. GAC is situated in the area of Khayelitsha, Cape Town. Khayelitsha is a partially informal township in the Western Cape province of South Africa, with a total population of approximately 391 749 according to the census of (Statistics South Africa, 2011). The main challenges in Khayelitsha are poverty, crime and unemployment. With the establishment of the GAC, the researcher wanted to respond to Gods' call to obey his will, as stipulated in the book of 1 Timothy 2:3-4: "This is good, and pleasing God our Saviour, who wants all men to be saved and to come to a knowledge of the truth."

From the basis of this congregation, the GAC has planted two other congregations in the Eastern Cape, one in Cofimvaba in 2011 and one in Centane in 2016. The researcher, in her capacity as the senior pastor, appointed other pastors to lead these three congregations while working together with church boards to govern these three congregations and ensure that the gospel of Jesus Christ is proclaimed. The senior pastor visits all three congregations on a monthly basis. The vision of the church is based on Acts 2:42-47.

⁴² They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. ⁴³ Everyone was filled with awe at the many wonders and signs performed by the apostles. ⁴⁴ All the believers were together and had everything in common. ⁴⁵ They sold property and possessions to give to anyone who had need. ⁴⁶ Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, ⁴⁷ praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved.

The researcher wants to formulate guidelines that can assist the leaders (pastors) of the congregations in particular, and the congregation in general, in terms of moral

transformation. It is the researcher's conviction that God has bestowed upon church leaders a mandate to take care of his flock (Acts 20:28, 1 Timothy 2:1-4, 1 Timothy 3:1-3) and conduct themselves in a manner that is pleasing to him.

It is important to understand about postgraduate research that the researcher must read about the process of doing research before starting with the topic. Hofstee (2006:19) states that once the problem has been identified, the researcher must focus on that problem until it is resolved. Mouton (2009:45) argues that, since the research proposal is a project planning document, the vision and the thoughts of the researcher must be embodied in its development. Biggam (2008:15) discerns the importance of thorough background information on the area of interest and the importance of explaining the rationale behind focusing on the specific aspect. With this in mind, the study will focus on the formulation of guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders in order to answer the research question: "What guidelines regarding ethical, authentic and moral Christian leadership can be formulated in support of the moral (trans)formation of church leaders in the GAC of South Africa?"

The researcher's interest in this specific topic was triggered by the apparent decline of moral values in South African churches in general, since church leaders have been in the media spotlight for various acts of immorality, including corruption and mismanagement of funds, sexual scandals, molesting and raping and violence, even against women and children (Dimanti & Tosato, 2016:1; Enste & Heldman, 2017:3). The lack of moral values, such as Ubuntu, generosity, honesty, hospitality, trust, respect for nature, self, others and God has, according to Van der Walt (2003:51-53), torn the fabric of the church and the society.

These developments prompted the researcher to recognise that the GAC had no policy documents in place. If some kind of immorality was to occur in one of the congregations, there would be no foundation for disciplinary action against the pastor. Therefore, the researcher wants to use this opportunity to conduct a study about the moral (trans)formation of church leaders that can help her finalise a policy document with the regulations for church leaders in the GAC of South Africa.

Moral formation, as Chowdhury (2016:1-3) puts it, refers to human conduct where morality is actively practiced and argues that morals and ethics are crucial in human life and cannot be separated from each other. Moral excellence cannot be achieved without good morals and good conduct.

Moral formation naturally also implies transformation, as no human being actually has a “clean slate” due to the brokenness of the world. In Romans 12:2, Paul urges the brethren not to conform to the standards of the world, but to be transformed by the renewing of the mind in order to be able to test and approve Gods’ will. This passage of Scripture clearly demonstrates that there is actually a pattern that the believers need to follow.

In Philippians 2:5-11, Paul gives a clear picture of servant leadership as demonstrated by Jesus Christ, which all believers should exemplify. Kouzes and Posner (2009:1-2,103) refer to Christian leadership as everyone’s business and not that of only a select few. They also argue that leadership is a team effort, thus everyone has to participate in the activities of the church, hence the development of the leader and members is crucial for the church. Schneider and George (2010:67-68) emphasises that leadership is about authenticity and not merely style alone: it has to be a true copy of one’s self.

1.4 RESEARCH QUESTION AND FURTHER QUESTIONS

The research question that needs to be answered reads as follows: What guidelines regarding ethical, authentic and moral Christian leadership can be formulated in support of the moral (trans)formation of church leaders in the GAC of South Africa?

This engenders the following sub-questions:

- What important aspects can be derived from a descriptive study regarding the moral formation and transformation of church leaders?
- What guidelines regarding ethical, authentic and moral Christian leadership can be identified from an interpretive study?

- What theological interpretation can be made from the results of a normative study regarding guidelines for church leadership and their moral (trans)formation?
- What guidelines regarding ethical, authentic and moral Christian leadership can be formulated in support of the moral (trans)formation of church leaders?

1.5 RESEARCH AIM AND OBJECTIVES

The main aim for the study is to formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders in the GAC of South Africa.

To reach this aim, the following objectives are established:

- To derive important aspects from a descriptive study regarding the moral formation and transformation of church leaders.
- To identify guidelines regarding ethical, authentic and moral Christian leadership from an interpretive study.
- To detect theological interpretations from the results of a normative study regarding guidelines for church leadership and their moral (trans)formation.
- To formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders.

1.6 PRELIMINARY LITERATURE REVIEW

Bui (2009:49) articulates the benefits of a preliminary literature review as the finding of the perspective that a researcher can include in the research. According to Bloomberg and Volpe (2012:44), a literature review identifies what is already known about the topic and assesses whether there is a lacuna around the proposed topic. This argument is supported by Lourens and Feldtmann (2007:20), who define the literature review as a discussion in the relevant area of interest that can be found in extant literature. Since the research contributes to the discipline of pastoral studies, which is a sub-division of practical theology, a theological reflection on certain Biblical texts is important for the formulation of guidelines or principles for the praxis.

In 1 Timothy 3: 1-5, Paul speaks about the character and the behaviour of a leader and sets a pattern of how church leaders should conduct themselves and what is expected of them. Church leadership has to be authentic and ethical in quality. Some of the church leaderships of today have transgressed ethical boundaries, because of material things such as the love of money, infidelity, status-mindedness and various kinds of corruption (Dimanti & Tosato, 2016:1; Enste & Heldman, 2017:3). This phenomenon has led many church leaders astray and diverted their attention away from God and the Word of God towards focus on personal gain. There are even common jokes on ground level that centres on this: when a person says, "I do not have money," some other will respond by saying, "Why don't you open a church."

Abuse of power, mismanagement of church funds, sexual immorality, rape, molesting, corruption and violence are common in the church today (Nkambule, 2019:1). Some church leaders even use the name of God in vain by preaching worldly prosperity. In many churches, people are called to the altar to bring their offerings in order to receive houses, cars and better opportunities in the workplace (Dimanti & Tosato, 2016:1; Enste & Heldman, 2017:3). Paul already warned in 2 Timothy 4:1-5 that there will be a time when people will not want to hear sound doctrine, but instead suit their own desires. It seems as if the freedom that Paul refers to in Galatians 5:1 is misinterpreted or quoted out of context by these corrupt leaders, as their actions are the opposite of the example set by Jesus for church leaders in Philippians 2:5-11.

Taking the negative publicity around church leaders into account, it is necessary that the church today must reflect on the moral transformation of church leaders. Krumrei-Mancuso (2018:254) argues that the ideal feature of a servant leader is the willingness to serve, rather than to be served. The focus of a transformational servant leader must be on other individuals' needs and priorities. A desire to serve must supersede the desire to be served. Spears (2010:22) mentions ten important characteristics of a transformational servant leader: listening, empathy, healing, self-awareness, persuasion, foresight, stewardship, commitment to growth, building community and conceptualisation.

According to Kaak et al. (2003:146), Ebener and O'Connell (2010:318-319), Šolcová (2017:119) and Ford (2019:278), these characteristics can only be achieved if church leaders can practice the moral virtues of prudence (wisdom), temperance (self-control), fortitude (courage) and justice (fairness) as qualities that give direction to human behaviour. It can be said, then, that these moral values act as pillars for the ten characteristics of leadership as listed above. It is through these virtues that leaders can acquire integrity, honesty, faith, love, self-awareness and empathy, to mention only some vital qualities they should display.

Peregrym and Wolff (2013:8-9) argue that, when leaders are value-based, they do not only detect their personal values. Instead, they critique them to ensure that they are acceptable and beneficial to themselves, the church and the communities in which they serve. Peregrym and Wolff (2013:10) also articulate that church leaders must be value-orientated to serve others, while striving at the same time to be “transformed into Gods’ image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Cor. 3:18). According to Sidorak (2016:104-106), the view of the church as a moral community complements the fact that it is universal, therefore it should be the responsibility of the universal church to work towards moral transformation.

In Micah 6:8, Galatians 5:22, Colossians 3:12-15 and 1Timothy 3:2-7, church leadership has been characterised with the values of love, justice, mercy, faithfulness and humility that should be central in the lives of church leaders. Practically, it means that church leaders “have to walk the talk,” as they are in a position of authority to serve others by building the Kingdom of God (Williams, 2014:1-2). Drucker (2004:8) states that effective leaders ask what needs to be done (vision); what is right for the organisation (integrity); develop action plans and take responsibility for their decisions. Extant literature reviewed here further indicates that there is a dire need for the moral transformation of church leadership and leadership in general. Therefore, according to Dames (2013:6), the practical theologian must focus on practical issues with the intention to confront the existing challenges of social reconstruction, especially in the area of church leadership. According to Grab (2014:103), one objective of practical theology is to empower church leadership and organisations inside Christian churches, congregations and communities. Another objective of practical theology is

to encourage the moral character formation for leaders and members, emphasising the attainment of high ethical values in order to advance God's Kingdom, while pursuing holy and exemplary lifestyles (Magezi, 2019:127). Church leadership should understand that the practice of theology is fundamental to the continuation of the church (Ward, 2017:3). According to Grab (2014:103), the church is the embodiment of Christ: therefore, it has to serve its religious responsibility of bringing service to humankind. He further argues that knowing God is to partake in the work of his kingdom. Grab (2014:103) refers to John 13:1-17 and describes Jesus as the great practical theologian who offers his disciples a practical example of what it means to serve others and what servant leadership is. Practical theology is practical, because it is concerned about being practical and taking action (Browning, 1983:223).

1.7 RELEVANCE AND VALUE OF THE RESEARCH

As an appeal to ethical, authentic and moral church leadership, the research will pay attention to the church in general, and the GAC of South Africa in particular, regarding the importance of moral (trans)formation. The research will also contribute to the existing knowledge that will be open to many church leaders who may desire authentic, ethical and moral (trans)formation in their churches and in the communities in which they serve. As indicated, the main aim for the study is to formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders in the GAC of South Africa. The researcher wants to use the findings of this study to empower the appointed pastors at the different congregations.

1.8 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this research is that the Bible provide principles that can promote ethical, authentic and moral church leadership in support of the moral (trans)formation of church leaders.

1.9 RESEARCH METHOD AND METHODOLOGY

1.9.1 Method

The study will be conducted according to the model that Osmer (2008) designed for practical theological research, as it addresses questions that are pertinent to this

study. In the model, four research tasks are set in the form of questions that are applicable for the interpretation of the theme under investigation. The descriptive empirical task asks “what is going on?”; the interpretive task asks “Why is it going on?”; the normative task asks “what ought to be going on?” and the pragmatic task asks “how might we respond?” These tasks will be discussed when dealing with the method of the study.

The epistemology of this research emanates from a practical theological perspective as it aims to add to the body of existing knowledge. Practical theology is an umbrella term that includes various subdivisions. The point of departure for this study is a pastoral theological paradigm. Maddox (1991:160-161) argues that, previously, the field of practical theology was constricted to the ecclesial praxis and later to the praxis of the clergy, which is a pastoral theology. The aim for the discipline of practical theology was to prepare ministers to manage the affairs of their profession. However, in the past two centuries, practical theology evolved immensely, from focusing on the ecclesial and clerical praxis to the praxis of theology of action. Swinton and Mowat (2016:xiii- xvi) describe the task of practical theology as uncovering situations and actions and examining the nature and the faithfulness of the actions that take place within them. According to them, practical theology is defined as the framework of inquiry, which is guided by the desire to produce the conditions for transformative actions which, in turn, does not only pursue truth and knowledge but also provide the way for a robust transformation and challenge to some new ventures of faithfulness.

Muller (2011:4) defines practical theology as flexible and dynamic, because it moves easily between various disciplines such as social sciences and humanities. This clearly means that transformative actions among church leadership and the communities can be pursued to achieve faithfulness and moral virtues. Anderson (2001:2) argues that practical theology should form a new foundation where Christian ministry could be engaged because, according to Browning (1983:223), practical theology is a theological discipline that mainly deals with practices and actions that are thoroughly church-oriented. Ward (2017:4) defines practical theology as an academic practice of theology embedded in the continuing life of the church and community context, and its task is to draw practice and theory together. Lee (2011:294) argues that practical theology is a distinctive theological discipline that centres on the

development of the scholarly debate, interdisciplinary research methods and transformative action.

In view of these notions, the present research seeks to emphasise the importance of being practical, thus creating balance in terms of actions and theory in the sphere of Christian leadership. Practical theology is action oriented and distinguishes and clearly defines relevant issues in the ministry. Such issues are truth, dedication and a desire to change. Practical theology means being practical: the actions of the believers must resonate with the theory. This principle is fundamental to Christian leadership.

1.9.2 Methodology

Mason (2002:30) emphasises the importance of being strategic when approaching the research methodology, which means that the method must be logical in order to answer the research question by staying true to the chosen model and design. The present is a descriptive literature study and will be discussed as such in more detail according to the four tasks of Osmer. A thorough analysis of related literature will be done based on the sources found through an extensive electronic search of the following databases at the Jan Lion-Cachet Library at the North-West University: ATLAS (American Theological Library Association Religious Database), EBSCO HOST (Academic Search Elite Database), Library Catalogue, NEXUS DATABASE SYSTEM (Dissertations and Theses), SCOPUS (Multi – disciplinary Articles Database), ISI (Web of Science) and ISAP (South African Journal Articles).

a. Descriptive task

The descriptive task asks the question: “What is going on?” Osmer (2008:4). Osmer (2008:33-34) identifies two important aspects of the descriptive-empirical task of practical theology. First, the spirituality of presence, which is a matter of attending. This aspect of the task responds to the question by being attentive to the lives of individuals, families, communities and congregations. Second, the function of “priestly listening,” which is important for improved understanding of the context and situation. This task is based on a literature study which will be descriptive in nature by looking at the viewpoint of various authors to formulate a systematic, objective and complete description of the moral formation and transformation character of leadership. The aim of the descriptive task is to derive important aspects from a descriptive study regarding

the moral formation and transformation of church leaders. In this section, attention will be given to the following literature among others:

- Porter et al. (2019) formulated six theological basics of Christian formation.
- Trull and Creech's (2017) book entitled *Ethics for Christian ministry: Moral formation for 21st century leaders*.
- An article by Kretzschmar and Tuckey (2017) on the role of relationship in moral formation.

The most important priority for organising and writing the literature review is to organise one's thoughts about the theme. The researcher will identify central issues to address when it comes to the moral formation and transformation of leaders, and then identify sub-themes related to the main issue. The literature review will reflect both direction and logical progression.

b. Interpretive task

The interpretive task asks the question: "Why is this going on?" (Osmer, 2008:6). The function is to rely on sagely wisdom to distinguish the actual issues that underpin the contexts, situations and episodes of indecency in the realms of Christian leadership (Osmer, 2008:79). The aim of this task is to identify guidelines regarding ethical, authentic and moral Christian leadership within an interpretive study. In this section, attention will be given to the following literature among others.

- Forster's (2015) view of a public theological reflection on the role of the church as a bearer of hope for the future.
- Forster's and Foster and Oostenbrink's (2015) guidelines for the awakening of the church to the theology and practice of ministry and mission in the marketplace.
- Grab (2014) writes about practical theology as a theory of lived religion conceptualising church leadership.
- Magezi (2019) gives guidelines for ethical, authentic and moral Christian leadership in his article entitled "Practical theology in Africa: Situation, approaches, framework and agenda proposition."

c. Normative task

The normative task asks the question: “What ought to be going on?” (Osmer, 2008:131). The function of prophetic discernment is important when it comes to discerning the theological interpretation of church leadership guidelines based on a Christological example of servant leadership. The function of the normative task is prophetic discernment, as it seeks to discern God’s will for the leaders of congregations. The term “prophetic discernment” is intended to capture the interplay of divine disclosure and human shaping as prophetic discernment. The prophetic office is the discernment of God’s Word to the covenant people in a particular time and place (Osmer, 2008:133). Prophetic discernment involves divine disclosure and the human shaping of God’s Word (Osmer, 2008:134-135). There are three methods used to discover God’s Word in prophetic discernment: theological interpretation, ethical reflection and good practice (Osmer, 2008:131). The theological interpretation relates to concepts of what the Bible teaches about the servant leadership of Jesus Christ as an example for church leaders today. Principles will be drawn from the following pericopes.

- Matthew 20:20-28 where Jesus emphasises the servant role of a leader.
- Philippians 2:5-11 where Paul describes Jesus’ attitude of leadership.
- 1 Timothy 3:1-7 where Paul instructs Timothy on the characteristics that church leaders should have.

d. Pragmatic task

The pragmatic task asks the question: “How must we respond?” (Osmer, 2008). This function for this task is servant leadership. The researcher will engage with the findings of the previous three tasks and use the information to formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders. The researcher plans to implement the final formulated guidelines as the policy for leadership of the GAC.

1.10 ETHICAL CONSIDERATIONS

The researcher completed the ethical training that is prescribed by the North-West University and will adhere to all the ethical requirements. The risk level is set as minimal risk as it involves only a literature study.

1.11 CHAPTER OUTLINE

The chapters will unfold as follows:

Chapter 1: Introduction

Chapter 2: Descriptive aspects regarding the moral formation and transformation of church leaders

Chapter 3: Interpretative aspects regarding ethical, authentic and moral Christian leadership

Chapter 4: Normative aspects for the theological interpretation regarding guidelines for church leadership and their moral (trans)formation

Chapter 5: Paradigmatic guidelines for ethical, authentic and moral Christian leadership in support of the moral (trans)formation of leaders

Chapter 6: Summary and recommendations

1.12 SCHEMATIC OUTLINE

Moral (trans) formation of church leaders in the GAC of South Africa: An appeal to ethical, authentic and moral Christian leadership
Research question: What guidelines regarding ethical, authentic and moral Christian leadership can be formulated in support of the moral (trans)formation of church leaders in the GAC of South Africa?

Aim: The main aim of this research is to formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders in the GAC of South Africa.

TASK	QUESTION	OBJECTIVE	CHAPTER
Empirical-descriptive task	What important aspects can be derived from a descriptive study regarding the moral formation and transformation of church leaders?	To derive important aspects from a descriptive study regarding the moral formation and transformation of church leaders.	Chapter 2: Descriptive aspects regarding the moral formation and transformation of church leaders
Interpretive task	What guidelines regarding ethical, authentic and moral Christian leadership can be identified from an interpretive study?	To identify guidelines regarding ethical, authentic and moral Christian leadership from an interpretive study.	Chapter 3: Interpretative aspects regarding ethical, authentic and moral Christian leadership
Normative task	What theological interpretation can be made from the results of a normative study regarding guidelines for church leadership and their moral (trans)formation?	To detect theological interpretations from the results of a normative study regarding guidelines for church leadership and their moral (trans)formation.	Chapter 4: Normative aspects for the theological interpretation regarding guidelines for church leadership and their moral (trans)formation

Pragmatic task	What guidelines regarding ethical, authentic and moral Christian leadership can be formulated in support of the moral (trans)formation of church leaders?	To formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders.	<p>Chapter 5: Paradigmatic guidelines for ethical, authentic and moral Christian leadership in support of the moral (trans) formation of leaders</p> <p>Chapter 6: Summary and recommendations</p>
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CHAPTER 2

DESCRIPTIVE ASPECTS REGARDING MORAL FORMATION AND TRANSFORMATION OF CHURCH LEADERSHIP

2.1 INTRODUCTION

In accordance with the descriptive empirical task of practical theology formulated by Osmer (2008), this chapter seeks to present the descriptive aspect of leadership based on the information gathered from various extant literatures reviewed by the researcher. The objective is to learn about moral formation and transformation of leaders. The gathered information will assist the understanding of leadership and its diversity and how it impacts the lives of individuals, churches and communities in which the actual leadership is practiced (Sama, 2016:4). The chapter unfolds by discussing the concepts of knowing, being and doing leadership. In other words, the chapter is divided in three sections where the focus will first be on the “head” of a leader (knowing) by defining leadership and discussing leadership characteristics. Thereafter, the focus will shift to the “heart” of a leader (being) by looking at moral formation, spiritual formation and moral transformation of the leader. Lastly, the focus will be on the “hands” of a leader (doing) by discussing various leadership styles that are relevant to church ministry. The gathered information will assist in answering the research question which, again, reads: “what important aspects can be derived from a descriptive literature study about the moral formation and transformation of leaders?”

SECTION A: CONCEPT OF KNOWING LEADERSHIP (HEAD)

The conversion of the “head” is an important aspect when focusing on leaders’ moral formation. In his letters to believers, Paul emphasises the renewal of their minds (for example Romans 12:2; Colossians 3:2; Ephesians 4:8-9), because he knew that human behaviour and attitudes are not only depended on but are based on cognition. Kretzschmar (2015:5) argues that certain attitudes like pride, egoism, self-importance and arrogance can hinder knowing (Proverbs 11:2; James 4:6). Being an effective Christian leader is not an automatic achievement in a fallen world that is saturated with

false worldviews and standards, therefore fundamental principles are important for the moral formation and transformation of leadership. Section A will start with an attempt to define Christian leadership.

2.2 DEFINING THE CONCEPT OF LEADERSHIP

The reviewed literature indicates that leadership is one of the fields of research that has been conducted since the beginning of civilisation, yet there is still no consensus or single definition of it that will be suitable for everyone (Stone & Patterson, 2005:1; Kolzow, 2014:9; Melchar & Bosco, 2010:74.) Tiftik et al. (2015:313) argue that, despite numerous studies that have been conducted over the years, the concept of leadership remains a mystery, and explains that the description of leadership in relation to social, cultural and economic understanding depends on the time period in which the term is used. Leadership can be viewed as a dual and long-term relationship between leaders and followers, whereby leaders exercise their abilities to influence others to attain a desired goal (Domfeh et al., 2016:4; Theodore, 2014:4). Organisations require a strong leadership basis, because their effectiveness relies on the strength and the competence of their leaders. Leadership is composed of one or more individuals whose responsibility it is to choose, develop, train and influence others in their different gifts, skills and abilities, helping them to focus their attention on the mission and the vision of the organisation (Winston & Patterson, 2006:2; Pretorius et al. (2018:164). Glauner (2018:214) argues that leadership is about activating shared values on a relational level, hence leaders have to be able to inspire and motivate their followers.

Expanding on the aspect of influence, Surji (2015:3) argues that, while leadership is viewed as a way of influencing others to attain a desired goal, it cannot exist without influence. Therefore, influence is at the centre in the establishment of credible leadership that is committed to find ideas and bring about changes within the organisation (Haymond, 2017:1). It is apparent that definitions of leadership coagulate around the aspect of leadership as a phenomenon characterised by influence (Wilde & Messina, 2019:2). Articulating the importance of leadership, Gandolfi and Stone (2018:2) argue that, while there are many opinions regarding its nature, what can be established is that leadership is essential in the lives of individuals and organisations. In addition, leadership is essential is proved when it is inefficient, destructive or absent.

In such cases, individuals are negatively affected and that results in the enormous suffering of churches, communities, organisations, and societies. According to Shah (2009:388-389) the vastness of leadership definitions has created confusion around its exact nature or meaning, as leadership is sometimes referred to as a function, a person or group of persons, a position, an influence or a manner in which people are guided. However, Kruse (2013:1) maintains that leadership has nothing to do with titles, seniority and attributes, nor is leadership management: rather, leadership is a process of social change that carries a responsibility of increasing the individual's capabilities towards the attainment of their common goal.

Leadership and management are distinctive, yet complement each other, as they both have the necessary ingredients for the survival of the organisation (Gini, 1997:327-328). However, while leadership and management are both important, in terms of service delivery, they are different when it comes to views, expertise and behaviour. For instance, managers create balance and exert authority and work to get things done, while leaders bring about change, look for new ventures and work to realise the individuals' beliefs in order to obtain their commitment (Wajdi, 2017:76-78; Kotter, 2001:25-26). Managers focus on the functions of controlling, planning, organising, budgeting and directing. Leaders put their focus on inspiring and motivating in order to create passion so that the followers can pursue their vision. Furthermore, their focus is of a long-term nature, so they take risk in order to ensure that their objectives are accomplished (Algahtani, 2014:7).

In summary, leadership can be seen as a high calling and carries a high level of responsibility towards self, others, church, organisation, community and the society as a whole. Jesus Christ set a perfect example of leadership that is based on love and relationships. Even though the word "love" is not emphasised as a foundational concept in leadership, one cannot deny that true leadership is based on love, because one cannot lead without love. Loving self, others and community is foundational in leadership, since one serves others through love as Jesus Christ has commanded, *[A] new commandment I give to you, that you also love one another, even as I have loved you, that you love one another. By this all men will know that you are my disciples, if you have love for one another* (John 13:34-35). To elaborate on the area of love as one of the necessary attributes for leadership, love can be seen as an acronym for

listen to others carefully, overlook others' shortcomings (meaning have empathy with others), value others' contributions, and encourage and empower others with love.

2.3 LEADERSHIP AND POWER

It is important to consider that leadership cannot exist without power (Kessler, 2010:527). Power is required in leadership in order to influence the ideas, perceptions and actions of individuals, teams and organisations so as to attain greater levels of performance (Bal *et al.*, 2008:5). Below is a brief unpacking of a theological reflection on power as described by Kessler (2010:53-535).

2.3.1 The origin of human power according to the Judeo-Christian tradition

The following passages demonstrate that God rendered power and leadership to human beings: *Then God said "Let us make man in our own image, in our likeness and let the rule over the fish of the sea and the birds of the air, over the over the livestock (Genesis 1:26), and You made in a little lower than the heavenly beings and crowned him with glory and honour (Psalms 8:5-8)*. Kessler argues that God granted power to human beings from the beginning of creation. The Scriptural references cited above affirm that a God-like nature is imposed on the capacity for power. In other words, power and leadership are embedded in human nature.

2.3.2 Lordship as service: power and responsibility

Even though human power originates from God, those who have been given power must use it effectively to develop and equip others (1 Peter 1:3.) Leaders are not controllers of their followers: instead, they must understand the responsibility that goes with leadership because, according to the Bible, there is a clear connection between responsibility and accountability, given that one has to give account to God on the basis of power entrusted to one.

2.3.3 The difference between authority and power

Authority and power almost bear the same meaning depending on the context in which they are used. Luke 4:36b uses two Greek words, *Exousia* which means authority, and *dynamis* which means power. Jesus Christ is depicted as having both authority and power. Authority is about giving orders as to what needs to be done, while power is the ability to do what has been ordered. Linne (2016:1) argues that, when the word

authority is properly used, it reflects God's love, power and wisdom. Colossians 3:23 attests that, in everything a person does, he or she must commit to it whole-heartedly, working for the Lord not for men. So, as Kessler (2010:535) rightly indicates, leadership and power should work together as they complement each other.

2.3.4 The ethics of power

The exercise of power is permissible when it is used to achieve or do right and good as against bad and evil. Kessler (2010:535) observes two dangers that can be manifested when power is wrongly exercised, namely its abuse or refraining from using it at all. The Bible demonstrates many examples of leaders who abused power, such as the sons of Samuel (1 Samuel 8:3): *but his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice*; they did that in order to accumulate wealth for themselves. Another example is the one of King David (2 Samuel 11:14): *Then David sent messengers to get her. She came to him and he slept with her*. The New Testament also presents examples of selfishness, always wanting to be the first, marginalising and not welcoming others and hindering those who want to welcome other Christians and expelling them from the church (3 John 1:9-10).

South Africa is suffering a great deal in terms of power abuse in governmental, political and religious sectors. Power is abused and misused in every sphere of life. It seems as if the more people climb the corporate ladder, the more they become corrupt and selfish. One example that is still fresh in the minds of South Africans is state capturing, where leaders enriched themselves from the public purse. Another recent example is that of the church leader, Omotoso who sexually abused and molested young girls, promising them wealth and a better future (Harding, 2018; Jordaan, 2018). Power abuse creates misery in South Africa, because the church in particular is supposed to be the hope for the future. When church leaders are corrupt it becomes difficult to anticipate that future.

2.3.5 Defining the concepts of power in leadership

As mentioned, leadership cannot exist without power (Kessler, 2010:527). Mostly, when people think about power, they have a picture of a formal and high level of control

whereby leaders occupy top positions in their organisations, whereas power is something beyond formal authority, as it bears a high level of responsibility (Bal *et al.*, 2008:8).

Goncalves (2013:1) is of the view that an organisation can only succeed through the amalgamation of power and authority because, according to him, “power, as it is the ability to influence things to be done, authority is the formal right of the person who occupies a certain position, the one who authorises, since power does not necessarily go with position.” Furthermore, conflict arises when power is instituted without the support of authority.

Turner (2005:1-2) defines power as fundamental and crucial in social sciences and argues that “power is the potential to influence, and influence is the exercise of power.” Goncalves (2013:1) argues that leadership is something that can be learned while, on the other hand, authority can be developed. However, everyone has access to power, whether that power is realised or not utilised at all (Bal *et al.*, 2008:8). Turner (2005:6) articulates another dimension of power, which is contrary to common understandings, it

comes from human social relationships, from the capability of individuals to organize themselves into groups, institutions, and societies. Individuals participating in concerts, collaborating, coordinating and unifying their actions, developing emergent abilities as members of social systems, are able to have an impact on both the physical and social worlds through their interrelatedness that would be impossible if they were just individual beings.

In this perspective, power is the ability to change the world and others by influencing individuals to carry out one's will (or restraining them from it) so as to act on one's behalf as an extension of oneself. Though individuals' views of power vary, yet all its definitions concur to that, power and leadership complement each other. Bal *et al.* (2008:8) identify seven foundations of power:

- a. Positional, that is, the titles and positions acquired by leaders in a group, church, organisations and in community.

- b. Charismatic, that is, the power of influence emanating from the leader's style or personality.
- c. Relational, that is, the leader's influence that is achieved through formal connectedness inside and outside the organisation.
- d. Informational, that is, the control that comes from or through the use of evidence disposed to make an argument or a statement.
- e. Expertise-based, that is, the influence derived from accumulated experiences and developing and communicating in specialised categories.
- f. Punitive or coercive, that is, action taken when individuals have failed to conform in the agreed standard.
- g. Rewarding, that is, the recognition if individuals for their compliance to the expected standards.

These forms of power are mostly used in all areas of leadership; however, the power by punishment does more harm than good to individuals, as it is sometimes done for the leader's self-glorification and advancement of a career. Power should rather be used as a social responsibility through which leaders can be trusted in fulfilling their duties to influence others and not be made a symbol of prestige, self-identity or titles (Gini, 1997:325). Responsible leaders will use power effectively to accomplish achievements in their organisations without imposing their titles; they rely on actions rather than titles, as they inspire creativity and infuse confidence in their followers (Boyatzy et al. 2016:4). However, in order to be an effective leader, whether in church, an organisation, the community or any sphere of life, one must discern the various forms of power and choose the one that suits his or her leadership style, character, trait or working space (Goncalves, 2013:2).

SECTION B: THE CONCEPT OF "BEING" IN LEADERSHIP (HEART)

The most grievous enemies of a Godly life are "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). The heart as the centre of human life is under attack. In Mark 7:20-23, a list is given of the sins that occupy the human heart such as pride, greed, arrogance, theft and sexual immorality, to mention a few. Paul urges Christians to walk in the Spirit of God so that they may not yield to fleshly desires (Galatians 5:16).

Ephesians 3:17 reads “so that Christ may dwell in your hearts through faith, and that you, being rooted and established in love.” Paul is admonishing believers to understand that God desires to dwell in the hearts of Christians, have a solid relationship with them and, therefore, believers must “pursue righteousness, faith, love, and peace along with those who call on the Lord out of a pure heart” (2 Timothy 2:22). The conversion of the heart is very crucial in the life of a Christian (Matthew 22:37-40; Deuteronomy 6:5), because truly loving others is possible only as Christians experience the love of God, and the more believers abide in God’s love, the more it spills over to others (1 John 4:7-8). The conversion of the heart requires the practicing of spiritual disciplines that can assist Christian leaders on a shared inward journey and outward journey of spiritual growth.

Foster (1998) formulates the following spiritual disciplines:

- Disciplines for private practicing: meditation (Psalm 119:15; Philippians 4:8), prayer (Daniel 9:17; Mark 11:24; Philippians 4:5-7), fasting (Matthew 6:16-18), and study (Ezra 7:10; John 6:63; Hebrew 4:12).
- Disciplines for public practicing: simplicity (Psalm 19:7; Matthew 5:8), solitude (Mark 6:46; Luke 5:16), submission (James 4:7; 1 Peter 5:6) and service (Matthew 5:16; Philippians 2:4; Mark 10:45; Luke 6:38).
- Disciplines for corporate practicing: confession (Proverbs 28:13; Psalms 32:5; Matthew 9:6; Hebrews 4:16), worship (1 Chronicles 16:29; Psalms 95:5; John 4:23-24; Romans 12:1) and guidance (Isaiah 63:7; 1 Corinthians 5:8).

These spiritual disciplines can change the leader’s life by surrounding his or her will with God’s will. Section B below discusses important characteristics of leadership and their moral formation and transformation.

2.4 CHARACTERISTICS OF LEADERSHIP

The characteristics of leadership are diverse, depending on the perspective from which they are viewed. However, it is vital for any organisation to acquire leaders who promote reputable qualities for the effectiveness of the organisation. Even though the characteristics are just as important for secular leadership, the researcher finds it to be imperative to the aspect of Christian leadership. Thomas (2018:2) argues that Christian leadership maintains an even higher quality that goes beyond the

implementation of principles, as it clearly accentuates the heart and actions of a leader. In other words, Christian leadership (as modelled by Jesus Christ) is a combined attempt of actions and plans intended to influence others. In this case, Christian leaders must take full responsibility within Christian organisations or churches in terms of ensuring they are firmly established in the Christian faith and are fulfilling the purpose of their existence (Kessler & Kretzschmar, 2015:3). The foundation of Christian leadership is in Christian spirituality.

However, it seems as if some Christian leaders today are struggling to lead exemplary lives, having been caught up by what Trull and Creech (2017:2) refer to as moral failure in the ministry, whereby ministers seem to be in a hazardous situation because they are caught between worldly desires on the one side and preaching the redemptive message to their congregants on the other. It is obvious that today's church is experiencing an integrity crisis that compromises its influence within the community (Brown, 2014:115). Christian leadership is unique from other kinds of leadership contexts, because it involves a leadership style that relates mostly to God and to the community of believers, which is the church. The following characteristics are important for Christian leaders.

2.4.1 Real leaders are good listeners

Osmer (2008:36) emphasises the significance of active listening and being attentive to others in their particularity. Expanding on this, Longweni and Kroon (2018:3) view listening as being conscientious and fully attentive not only to the message, but also the way in which the message is transmitted in terms of body language and voice tone of the one conveying the message. Therefore, listening is a vital skill a leader must acquire, since it forms the foundation of communication, and a key through which strong relationships are built (Schwantes, 2016:2). As a matter of fact, listening is about being present and attentive to more than just hearing the words because, in doing so, a person is able to perceive not only what is said but what is not said through gestures (Manor, 2018:2).

Daimler (2016:3) presents three levels of listening: first, internally focused listening whereby the person is focused on another without hearing what is being said, because he or she is preoccupied with self-thoughts, anxiety and own uncertainties. Second,

focused listening, whereby a person focuses on another, but could not fully comprehend and only responds by way of nodding. Third, 360°-listening, whereby a person is attentively listening to what is being said and even more to what is not being said, and is able to respond to the received message.

A contributing factor to poor listening skills can be traced to the present digital period which continually lessens the attention span of listening; this has undesirable consequences in the field of leadership (Hyacinth, 2019:1).

2.4.2 Enthusiasm as a principal characteristic of an effective leader

According to the Merriam-Webster dictionary, enthusiasm can be defined as a strong feeling of excitement. Enthusiasm is important for leaders, because it ignites passion through which followers can be motivated. The enthusiastic leader is even emulated by followers, and they become motivated to perform to their best abilities (Surji, 2015:157). When leaders confront difficulties, enthusiasm is what keeps them making breakthroughs and overcoming these (Trehan, 2018:1).

2.4.3 Good leaders are aspiring and ambitious

According to Beeby (2017:1), “ambition means to have a desire to do or complete something.” It is therefore important to the success of the leader. Great leaders use aspiration to encourage and motivate themselves and their followers, because they know how to create something beyond what is expected (Surji, 2015:157).

2.4.4 Good leaders make good decisions

Decisiveness means “having the power or quality to deciding” (Webster dictionary). According to the Cambridge dictionary, decisiveness is defined as the ability to make decisions quickly and confidently. Decisive leadership is important, since tough and significant decisions pertaining to others and the organisation have to be made. Being decisive means that a leader must be able to examine the possible effects of each decision and the prospects that will be acceptable to the organisation and the followers (Surji, 2015:158). Decisiveness is about being confident, and a confident leader focuses on the future and does not stress over the past mistakes (Ryan, 2020:1).

2.4.5. Influential leaders empower and encourage team members

Empowering can be defined as the sharing of power with followers in terms of allowing their involvement in the decision-making processes and using their authority to express their confidence that they can be trusted to perform well. This will result in followers trusting their leaders (Lovinkova & Perry, 2014:5). They further argue that empowerment can be observed through the lenses of leaders' conduct, such as focusing on the significant role of the follower by allowing him or her to take part in the decision-making process by focusing on their gifts and strengths. Hao *et al.* (2018:87) postulate four dimensions of psychological empowerment, namely meaning, competence, self-determination and impact. Articulating these four dimensions, the authors argue that, when followers are empowered, they feel valued. Secondly, they feel that their efforts are appreciated by their leaders. Thirdly, their sense of value becomes the source of encouragement and, fourthly, they feel part of the day-to-day activities of the organisation.

2.4.6 Great leaders are responsible

A leader is someone whom others can rely on, trust and believe. In addition, a leader must accept that leadership comes with responsibility, which may include taking the blame for the wrongdoings of others but also rewarding others for doing good (Bello, 2016:1-2). It is the responsibility of leaders to motivate and inspire their followers (Jabbar & Hussein, 2017:3).

A responsible leader is accountable for how power can be used to transform the lives of all their followers, rather than concentrating on certain individuals (Marques *et al.*, 2018:3). The main task of a responsible leader is to construct and maintain trustworthy relationships with the followers. The emotional intelligence of leaders is an essential and influential factor for responsible leadership, as it assists leaders to understand their followers' emotions. Another essential aspect is empathy, which is the ability to experience a situation in the way their followers experience it. Lastly, cognitive moral development is important. It is the development of leaders to enhance their ability for moral judgement and moral decision-making, so that they can confront moral dilemmas and be able to resolve issues ethically (Shi *et al.* 2016:3).

2.4.7 Leaders are supportive

Supportive leadership is defined as behaviour that provides emotional support and expresses care and concern for the follower's needs and welfare (Shi *et al.*, 2016:1-2). Supportive leaders encourage self-confidence and assist followers to minimise their levels of stress that may have been caused by anxiety in the work environment (Khalid *et al.* 2012:4). Supportive leaders show empathy and understanding to the feelings of their followers. In addition, they also recognise their strengths and goals and provide positive feedback in order to encourage them to be confident in their work and life in general (Surji, 2015:159).

2.4.8 Great leaders are humble

Humility is defined as self-awareness, being appreciative of others' strengths and contributions, while being open to new ideas and feedback regarding others' performance (Burgis, 2019:2). Humble leaders do not impose their own reputation; rather, they draw followers' attention to the goals and values of the organisation. Furthermore, they directly influence their followers, leading them to honesty, trust and commitment to the organisation by encouraging them to pursue trustworthy relationships (Xian *et al.*, 2016:3). The relational aspect plays a crucial role when it comes to assisting humble leaders to promote learning and facilitate growth. This indicates that leaders are aware that there is something greater and more important than the self. Thus, leaders encourage and motivate followers and are not intimidated by their strengths and contributions to the organisation (Yang *et al.*, 2016:4).

There is a misconception that humility symbolises weakness and a lack of confidence, since it is one of the leadership traits that seems to have lost its meaning; in actual fact, humility means to be modest in approach, not being self-centred or imposing the self as superior to others (Amiel, 2016:1). Humility, according to Collins (2015:72), can be regarded as the key element of leadership personality through which a person combines an extreme personal humility with intense personal will. Humble leaders are selfless; they are concerned about the welfare and needs of others (Huizinga, 2016:35). Humble leaders are advocates of *Batho Pele* ("People First"; Ngidi, 2013:15).

2.4.9 Great leaders inspire with integrity

The Merriam Webster dictionary defines inspiration as an action of moving the intellect and/ or emotions. Inspiration can also be defined as the stimulation of the human mind to create a thought (Bloomsbury, 2004:963). Searle and Hanrahan (2010:1) define inspiration as the ability to live a meaningful life through personal happiness characterised by a connection between it and positive psychology. Thus, inspirational leaders need to provide motivation and inspiration to others through clearly articulated vision statements for the future. Visionary leaders need to articulate their vision well in order to emotionally inspire and connect their vision with the followers to promote growth and productivity (Bell, 2017:1-4).

Integrity, according to Bloomsbury (2004:966), can be viewed as the possession of firm principles and steadfastness that adheres to high moral principles or professional standards. Thus, inspirational leaders inspire the followers with integrity, that is, when external actions are combined with intrinsic values, and such leaders earn trust from followers because they adhere to moral principles.

Brown (2014:115) identifies three aspects of integrity that are crucial for the life of Christian leaders:

- Character (personal integrity). Paul gives a vivid illustration in the book of Galatians 5:22-23 of how a Christian should live in the form of the fruits of the Spirit which are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Christian spirituality should be based on these nine aspects in order for one to live a fulfilling and Christ-like life.
- Competence (vocational integrity). Christians need to demonstrate how to live out their faith in relation to God, self, neighbour and the world. In addition, vocation has to do with the presence of God in an individuals' life; therefore, individuals' lives are encouraged to be spiritually connected on a daily basis (Veith, 2011:119).
- Contribution (organisational integrity), through which Christian leaders cooperate in the affairs and growth of the organisation in terms of influencing moral decision making for the benefit of the organisation.

2.4.10 Great leaders develop great plans

Strategic planning is an arranged process through which the leaders discuss methods, procedures and measurements and make the best decisions for the organisation. Furthermore, strategic planning offers the following five compelling ideas: first, anticipate the future intensively and provide opportunities that can influence the future prospects of the organisation. Second, give cognisance to needs and facilitate related challenges in the environment. Third, assist around clarifying the overall purposes of the organisation while focusing on goals. Fourth, give a sense of direction, progress and efficiency to both personnel and leadership. Fifth, connect all the followers to the system and supplies accountability standards for followers, leaders, programmes and the allocated resources of the organisation (Bouhali *et al.*, 2015:74).

2.5 THE CONCEPT OF MORALITY

It is imperative to define morality before one can argue about moral formation, spiritual formation and moral transformation. Nel (2008:35) defines morality as an individual's sense of what is right and wrong in relation to character and the conduct. In addition, he argues that there is a slight difference between morality and ethics, as ethics refers to the action towards individual's behaviours, which is informed by moral principles of right and wrong. Indeed, there is a thin margin between ethics and morality, as ethics can be defined as the academic theory of analysing morality, while morality is the practice and reality that are lived out by individuals on a daily basis (Rauche, 2000:297). According to Kretzschmar and Tuckey (2017:2), the term morality as observed in a Christian context involves the flourishing and growing of individuals attaining the Christ-likeness as witnesses to God's reign in the world.

In the African context, morality links to Ubuntu. This term became popular in South Africa in 1994 at the time emeritus archbishop Desmond Tutu was the chairperson of the Truth and Reconciliation Commission (TRC), and became a most popular phrase, "*umntu ngumntu ngabantu*" (I am because of others). In the African culture, morality forms part of community to a great degree and is the glue that holds together the structure of the society. Van Niekerk (2009:104) argues that the South African moral fibre is frayed. Indeed, in every sector and every sphere of life, be it politically, socially, economically or religiously, the moral fibre is torn. The church of God, which is

supposed to convey solution and hope, is also affected in all its realms with this brokenness (Forster & Oostenbrink, 2015:2). The church's moral fibre is frayed and suspect, because Christian leaders are in the media for the wrong reasons, as indicated. Van der Walt (2003:53) argues that the current situation is shocking, especially to elderly people as they witness these kinds of behaviours of sexual immorality, dishonesty, corruption, crime, violence, et cetera, even in our churches today.¹

Every human being was created with a conscience, which is a God-given moral attentiveness. The function of the conscience is to give guidance to individuals and the ability to judge between wrong and right. However, it is the responsibility of each individual to develop their conscience, because it needs to be sensitive to what is good and right (Ephesians 4:8-9). Furthermore, listening and doing need habits, aspirations and tendencies ordered to be good, as Mitchell (2015:162) refers to it as:

Morality is therefore that ordering of desire and of will required for a good life: this ordering is not an external regulation of acts, because they are in harmony with law or because they produce better results in the world, it is rather that interior harmony that reason introduce into our passions and choices precisely so that man might be himself.

According to Paul, when leaders' consciences are seared with a hot iron (1 Timothy 4:2), they turn to fulfil the desires of the flesh (Galatians 5:16-17). According to Sendjaya (2005:75), morality is the crucial aspect of leadership and its absence or corruption can bring negative outcomes to individuals, churches and communities. Paul admonishes Christian leaders not to conform to worldly standards (Romans

¹ Christian leaders are not immune to these behaviours. Their scandals and all acts of immorality are making headlines in the media almost daily: if it is not the cases of rape, sexual abuse, money laundering and adultery, it is human trafficking. For instance, the Omotoso case of taking advantage of young girls, promising to advance their careers; pastor Lukau, who bribed someone to stage death, and was put in the coffin in front of everyone to see; pastors who spray Doom on people to cure their sicknesses— these are some among many cases that give evidence to the moral crisis in South Africa. Paul identifies those as hypocrites and liars who have lost their faith and follow deceiving spirits.

12:1), and encourages them to be transformed by the renewal of their minds, which is a spiritual act of worship, so that they can test and approve God's will.

Generally, South Africa requires moral leaders, and moral church leaders in particular: leaders that can bring a deep and enduring change to the lives of individuals and the community as a whole. Furthermore, South Africa urgently needs the kind of leadership that is grounded in sound core values that are characterised by a sense of accountability and management (Jones & York, 2016:1). Forster and Oostenbrink (2015:2) argue that the challenges that South Africa is facing today require the church to think creatively, innovatively and effectively about the broader community, in terms of reaching out to the marketplace, which they refer to as the environment where Christian members can be found when they are not in the church. They argue that such actions will fulfil the great commission as stipulated in Matthew 28:18-20.

Moral leadership is established and guided by a moral structure and set of principles that inform leaders on how to behave and how they must interact with others and, most importantly, how they should make decisions and conduct themselves (Jaeger, 2019:1). Morality is also anchored in the virtues of prudence (wisdom), justice (fairness), courage (fortitude) and temperance (self-control). From these virtues, Christian leaders acquire hope, faith, honesty, trust and integrity.

Pop *et al.* (2009:276) highlight that the relationship between moral hypocrisy and self-interests has contributed to continuous staining of Christian morality. They define moral hypocrisy as the motivation of Christian leaders whereby they pretend to be moral by "avoiding the cost of being moral." They further argue on three different facets of moral hypocrisy: firstly, as one's aspirations to project oneself as moral while on the other hand one is actually self-serving. Secondly, the alignment of one's principles with one's behaviour, instead of aligning behaviour with principles – thus, promoting principles is more important than behaviour. Thirdly, increasing self-awareness, which results in the increase in the alignment of behaviour with principles, yielding a greater effect on morality, because self-awareness makes life more complex when there is behaviour-principle inconsistency. Pop *et al.* (2009:276) also argue that self-interest influences the leaders' behaviour to benefit from the rights, privileges and lifestyle of others. Literature about self-interest and moral hypocrisy is very important, as it can

assist leaders to understand the factors that influence moral intentions of individuals, and how leaders can avoid immoral actions and behaviour. This can also assist towards the development of a stronger sense of moral integrity, which is an encouragement to validate not only the appearance of morality, but morality itself. Morality relies solely on the character and conduct of the individual, because moral actions play a vital role in the life of individuals, given that they determine good or bad characters (Mitchell, 2015:159).

2.5.1 Moral formation

The concept of morality, as discussed, entails amongst other things the significance of moral agency, which is the individual's capability to make moral decisions on the basis of what is right or wrong. This is crucial for moral formation, spiritual formation and moral transformation of Christian leaders, because the moral renewal of communities rely mostly on their personal moral formation (Kretzschmar, 2010:570).

Moral formation can be defined first and foremost as the personal relationship with God and others through which individuals are guided to experience the totality of their well-being. Furthermore, for individuals to achieve this totality of well-being, they have to undergo a process of knowing (head), being (heart) and doing (hands) which together lead an individual to moral relationships, moral life and their flourishing within the whole creation in peace with God (Kretzschmar & Tuckey, 2017:3).

This process requires a continuous development through which Christian leaders can be formed into the image of Jesus Christ (*Imago Dei*; Kretzschmar & Ntlha, 2005:103). Porter *et al.* (2019:7, 11-18) illustrate six core theological concepts, which include a process of development and moral formation for Christian leaders. This developmental process encourages the relatedness to God within the community and progressively brings about character, logical- and moral change. Each of these six concepts will be briefly elucidated below.

a. Positive change is valued and expected

This suggests the importance of relationships as stipulated by Jesus Christ in the first commandment (Matthew 22:37-40). Christians are expected to have a personal and intimate relationship with Jesus Christ in order to achieve a Christ-like character. When love through a relationship with Jesus Christ is built or has developed, it then touches

the neighbour's lives. This can be achieved when Christians abide in the vine which is Jesus Christ (John 15:4-5) and, in doing so, they can bear fruit such as, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23).

- b. Positive relational change is interconnected with positive characterology and moral change

When Christians are intimately connected with God (John 15:4-5), spiritual and moral growth is inevitable, as the fruit of the Spirit will be manifested in their lives. 1 Timothy 6:11 lists the following fruits: righteousness, godliness, faith, love, endurance and gentleness, and II Peter 1:5-7 genuineness, goodness, knowledge and perseverance. When Christians attain these spiritual attitudes, they are walking in the Spirit and their character has been formed; hence, behavioural traits such as humility, integrity and trust are able to emerge in their lives.

- c. Positive change takes place in the community

This suggests that, when Christians are formed in terms of morality and character, their actions change and they have a positive impact on the members of their churches, communities and societies in which these leaders serve. Paul encourages Christians to take every opportunity to do good to all people, especially those who belong to the Christian family (Galatians 6:10), so that they will witness God's love and their relatedness to him through interpersonal connections with communities, while at the same time assisting others to realise the importance of moral, spiritual and character formation in the Christian community.

- d. Various obstacles to positive change exist

Positive change is always under attack and its greatest enemies are worldly desires, fleshly desires and Satan (Tarrant, 2012:2). Worldly desires are difficult to conquer and the effect on the environment is disastrous. Enemy number two is the flesh and it attacks the very being (heart) of humans in various ways, since the Christian heart is supposed to be the sacred dwelling place of God, where the human relatedness with God is demonstrated. Instead, enemy number three, which is the devil, takes a centre stage in the human heart to deceive and devour it with pride and all kinds of immorality, as depicted in Galatians 5:16-17.

e. A variety of practices are enjoined to facilitate a positive change

This suggests that the Christian tradition is not just a belief system, but a way of life grounded on the practices, rituals and experiences meant to encourage believers in their spiritual growth. These practices can be found, for instance, in the beatitudes (Matthew 5:1-7), where Jesus Christ taught his disciples with emphasis on how Christians must behave themselves, give to the needy (Matthew 6:2), pray (Matthew 6:5) and conduct fasting (Matthew 6:16). These Christian formational practices are centred on relatedness to God who is the ultimate and the only one who can change character and bring moral formation to the individuals.

f. Acquired virtue is included in positive change

The last theory suggests that there are two types of virtues: infused and acquired. The former are those character features realised through supernatural power by grace or God's presence, and these are faith, hope and love. Acquired virtues contribute to the infused or supernatural life in four diverse ways, namely as "perfections of the human good," as "practical models of how to increase infused virtues," by "disposing individuals to receive the infused virtues" and by "aiding the infused virtues by helping individuals resist sin and assisting around the performance of virtuous acts (Dahm, 2015:463).

In light of the six core theological aspects of Christian formation, Christian leaders are challenged to desire a Christ-like life, which is believed to be their vocation (John 3:30).

Kretzschmar and Tuckey (2017:3) suggest other methods of moral formation that can assist Christian leaders when it comes to flourishing in their lives and their relationship with God and others, while Kretzschmar (2015:3) also perceives moral formation as an on-going process of becoming a person of moral character who can think through the issues of morality, make moral decisions and do what is right. She argues that such individuals need to grow in righteousness and integrity in order to be credible leaders. They also need to be Christian leaders who can build and inspire good relationships and encourage growth in moral formation to others, in order to impact the church to become a moral community. These methods include those of Van der Ven (1998) around moral formation. Each of these seven methods is discussed briefly below.

- i. Discipline and socialisation are regarded as informal methods of moral formation which, according to Chowdhury (2016:1), are viewed as moral and civic values attached to beliefs and attitudes that guide individuals' behaviour, while also firmly attached to society, spirituality and culture.
- ii. Values clarification, which can be defined as a continuous process of developing and clarifying one's values. This process can assist Christian leaders around guidance for their daily activities and can also assist when it comes to aligning their words and actions (Fritz & Guthrie, 2017:1).
- iii. Emotional development. Christian leaders must have a positive self-image, which is the ability to demonstrate affection to others, listen attentively to others and exhibit effective communication skills while expressing their ideas and thoughts. Also, leaders must exhibit a high level of self-control and be sensitive to the emotions of others with great performance and conflict resolution expertise (Malphurs, 2018:1).
- iv. Cognitive development. This is the capacity of a leader to think creatively, advance their previously-learned knowledge and in the process allow their followers to think for themselves and be able to solve problems through understanding, assessing, practising and synthesis (Van Niekerk, 2009:114).
- v. Moral transmission. The significance of this method depends on how Christian leaders convey their sermons to their followers. Moral transmission therefore suggests that leaders convey messages or sermons in all the church activities. These messages and sermons must be conveyed in accordance and recognition of individuals' thoughts, emotions, feelings, body and will, as they are important and valued by God (Van Niekerk, 2009:113).
- vi. Emotional formation. In this method, Christian leaders are required to identify emotions that can assist them in terms of development of moral formation and how those emotions will impact on the development of the same process among their followers. Such emotions can be ego-identity, trust, empathy, sympathy, justice and guilt (Van Niekerk, 2009:123).

Kretzschmar and Tuckey (2017:3) argue that moral formation requires growth in knowing, being, doing, volition, will and relationships (Kretzschmar, 2015:3).

2.5.2 Moral formation and Christian leaders in South Africa

Some churches in South African are in dire moral straits as a result of what Dreyer (2015:1) calls commercialisation of the church, making it difficult to testify to the world about the challenges they face, especially those of immorality. Dreyer (2015:2) further argues that the church does not just need a face-lift: rather, it needs a real transformation. Kretzschmar and Tuckey (2017:2) confirm this and argue that South African churches are in a crisis: underlining the notion of the present project that moral formation, spiritual formation and moral transformation are needed.

Responding to these arguments, Magezi (2019:117) argues that practical theology in Africa in general and in South Arica in particular is highly dedicated to a lived religion, which can be defined as a structure that seeks to embrace the beliefs, practices and daily experiences of religious studies. Thus, practical theology's endeavour is to close the gap between faith and God and make the life of faith meaningful in the world. According to Mwambazambi and Banza (2014:2-3), Christian leaders need to be developed so that they acquire the qualities worthy of their vocation because, in turn, leaders must be able to realise and enhance the actual needs and demands of their followers. Magezi (2019:127) avers that there is a dire need for the development of Christian leaders to be made aware of that they are servants in their communities: therefore, they have a responsibility to train, empower and develop the communities they serve as leaders.

According to Grab (2014:103), one of the responsibilities of the church is to bring meaning to the lives of the followers by critically reflecting on their religious consciousness and the way they perceive life. Building on this notion, Forster and Oostenbrink (2015:2) acknowledge that Christian leaders seek direction, support and knowledge to sustain and strengthen their faith. However, the church will require leaders with strong values and powerful theology that can primarily focus their potential on community service and act as change agents, but the lack of theological expertise, support and witnessing in the world are the greatest challenges that need to be addressed in order to achieve this, rather than joining the existing scandals of social and moral decay.

However, according to Magezi (2019:128), in situations like these, practical theology's vocation is to assist Christian leaders to be practical in terms of pursuing a high moral standard of living by purifying the attitudes and behaviours of Christian leaders. Grab (2014:103) argues that the church needs to assume its responsibility of providing services such as preaching, teaching and witnessing to the communities while, at the same time, considering strategies of awareness to everyone, especially those who do not affiliate to the community of faith.

Magezi (2019:128-130) articulates the vision of African theology as follows:

- i. African theology and practical theology, working together, must address the plight of poor communities with their eyes focused on Jesus Christ to ensure that justice is served.
- ii. To ensure that the church as Gods' family continues with its responsibility of being the anchor of hope.
- iii. To ensure that the church is in its rightful position to offer women, men and children of Africa the real experience of God.
- iv. The public role of practical theology will centre on moral formation, the ethics of public office bearers, servant- and selfless leadership, while conceptual clarity and relevant theological approaches will require development.
- v. To train Christian leaders through influencing church practices such as discipleship and missions, pastoral care and preaching, which are the most crucial elements of practical theology.

Grab (2014:104-107) confirms the above when he articulates guidelines for church leaders: the task of practical theology is to develop church leaders with skills, each of which will be briefly unpacked below.

- a. Church leaders have to communicate in an interactive and inclusive manner

This means that church leaders must move with times in the sense that, today, individuals want a platform where they can be part of on-going debates and express their own views. Furthermore, the message of the gospel has to be communicated with full understanding of the individuals' challenges and experiences, and the mediation of the churches' belief-content must be emphasised, because it relies on belief-content that is relevant to the lives of individuals. In addition, church leaders

need to engage in political and social topics that bring meaning to these, such as the ecumenical movement with the aim of restoring justice, peace and integrity of creation.

- b. Church leaders have to communicate religious meaning in a way that is attentive to individual's experiences and participation

In this regard, self-interpretation becomes imperative, as it entails self-identity and self-understanding of oneself which is not inherent but, rather, needs to be acquired. Church leaders must realise that self-interpretation is not just an understanding of self-obsession but, rather, an exploration of religious meaning. This actually means that, when church leaders preach, teach and perform pastoral care, they have to understand the impact of the Biblical message on the lives of individuals in terms of how such individuals perceive the meaning of the Biblical text. Because individuals communicate their beliefs in diverse ways, they choose what that which is suitable for themselves and acceptable in the form of religious self-interpretation in response to the churches' communication of the gospel. That church leaders cannot choose for individuals regarding what they can and cannot believe and practice is understood, because individuals have their own convictions. Church leaders have a responsibility to guide and assist individuals in a process of comprehending the manner in which experiences and actions connect to shape meaning and beliefs, and how the implementation of those beliefs can contribute to the individual's identity.

- c. Church leaders have to acknowledge and take into consideration the individual's religious autonomy and ability to judge

Church leaders need to understand that, when it comes to religion, individuals have the freedom to decide which religious views and forms they prefer to practice. Sometimes individuals want to actively participate in religious communication of their individual beliefs and interpretation of the meaning of life, without being connected to a specific church as a way of distancing themselves from its guidelines. Further, church leaders are perceived to be insensitive and not listening sufficiently to individuals' self-developed religious views when they preach and interpret tradition by their own understanding, without taking the views of such individuals into consideration. Individuals frequently feel that they are not being understood, or the Christian message is not explained in a meaningful way that can impact their lives.

- d. Church leaders have to maintain and expand a religiously-aesthetically experienced world in church spaces and liturgies

The manner in which spaces are utilised for church meetings and the celebration of liturgy are important. Christians' religious interpretation of culture and its meaning must be displayed and explained so as to be able to address individuals' feelings and emotions directly. In this way, individuals are challenged to examine their feelings and self-knowledge and are also sensitised for the presence of God who is the source of their being. The church needs to create an environment where individuals become profoundly aware of the vitality of a deep sense of hope and trust within themselves. When individuals are physically and emotionally engaged and participate in the meaningful liturgy of the church, it means that the church displays itself as a public space that is promoting a culture of religious interpretation; therefore, church affairs can be perceived as those of a service worshipping community. Church leaders must realise that religious communication is much needed, more than ever, to assist individuals to experience the presence of God in their lives.

Forster and Oostenbrink (2015:2) argue in this vein that Christian vocation goes beyond making disciples, as Christian leaders need to aspire to be agents of change. According to Matthew 5:13-14, Christian leaders are expected to be the salt of the earth, the light of the world and a city on a hill that can therefore not be hidden. They argue that it seems if some Christian leaders in South Africa are ignorant of the challenges and opportunities for the kingdom of God that are accessible to the members in their work environment (Forster and Oostenbrink, 2015:3). As a result of that, the followers feel incompetent and not developed sufficiently to witness to their colleagues at their workplace. Believers' focus is on the local church to equip them and, if not done properly, it results in a lack of knowledge, expertise and spiritual maturity required for effective functioning in God's mission and kingdom in the marketplace.

In this regard, most Christian leaders focus their theological and discipleship abilities on training their followers to functions that are related to the congregational leadership such as leading worship, leading prayer gatherings, biblical interpretation and sacrificial offering. As a result, it is not easy for them to see the opportunities around them. Furthermore, they are not equipped for conflict resolution, how to deal with

temptation, discernment of ethical challenges in the life outside church. Forster and Oostenbrink (2015:4) argue that the church needs to regain and restore its purpose in terms of its view of mission in order to prepare, inspire and develop its followers for the ministry of service and transformation in communities and advance God's kingdom in the marketplace.

2.6 SPIRITUAL FORMATION

"Spiritual formation" is a term mostly used in Christian contexts, but it carries various meanings in various contexts due to or despite this popularity (Teo, 2017:138). According to Naidoo (2008:128), the development of Christian leaders is a significant challenge that must be addressed through theological training. Viljoen (2016:1) argues that spiritual formation is inevitable in a leader's life and suggests that responsive action should be taken in the process of its development. In addition, it can be noted that there is a need to deeply consider spiritual discipleship and spiritual formation regarding leaders' relationship to the deepest dimension of individuality, which is the human soul.

2.6.1 Defining spiritual formation

Kretzschmar (2006:8) defines spiritual formation as personal and relational, guiding Christians to maturity of character and enabling an individual to enter into a meaningful and flourishing relationship with God, others and the whole creation. According to Chandler (2014:295), spiritual formation can be defined as the intentional communal process of development of Christians in relationship with God, as they are being formed in the person of Jesus Christ through the power of the Holy Spirit.

Cloete (2012:71) views spiritual formation as responsive focus on the development of the innermost being, on shaping and identifying relationships and engaging in spiritual experiences with the purpose of strengthening one's faith. She further argues that spiritual formation is a process through which individuals become more like Jesus Christ in terms of their lifestyle through the power of the Holy Spirit. Spiritual formation is a life-long process through which an individual is being transformed into the likeness of God through Christ, and the focus of this process is on God, motivated by the desire to be like Jesus Christ, and orchestrated by the Holy Spirit (Serrano, 2017:80-81).

Teo (2017:140) defines spiritual formation as the “biblical guided process in which people are being transformed into the likeness of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others.”

According to Naidoo (2008:130), spiritual formation is a long-term exercise of becoming, of being formed and developed in the image of Jesus Christ. She further argues that spiritual formation is intertwined with moral formation, since they encourage the encounter and the unity with God, with self, with others and with the created world.

2.6.2 Spiritual formation of Christian leaders

According to Serrano (2017:80), spiritual formation is not just a list of routine tasks for Christian leaders: instead, it is a lifestyle that needs to be pursued. Teo (2017:141) suggests three areas of development that can shape Christian leaders' lives regarding spiritual formation as the study of scripture, the practice of prayer and contemplation. He further argues that these aspects can play a pivotal role in an individual's life because the spiritual formation of leaders is crucial.

Again, spiritual formation highlights in the first place, the aspect of Christian leaders' relationship with God, with Jesus Christ, with the Holy Spirit, self, others and the created world. These relationships are a matter of the heart (being), because love forms the basis for these relationships and love comes from the heart of believers (Romans 5:8; Matthew 22:37-40; John 15:4-5). Second, is a pursuit of Christlikeness (John 13:15): “I have set you an example that you should do as I have done to you.” See also I Corinthians 11:1 and Philipians 2:5 regarding the example of Jesus Christ for Christian leaders. Third is a process of development, which means that Christians need to develop themselves in order to grow and mature in the love of the Triune God. In this way, they can influence others.

In this regard, Kretzschmar (2006:8) suggests three ways that can enhance spiritual formation of Christian leaders:

- Inner journey, whereby Christian leaders need to embark on a journey towards God and the authentic self.
- Shared journey, which is authentic Christian communion.

- Outer journey, which relates to the mission and Christian obligation to the world.

For Christian leaders to embark on these three journeys will require a process of sanctification, because justification and forgiveness reinforce sanctification, and the grace of God, which takes various shapes, precedes and reinforces obedience, and the Spirit, who is able to function in many ways, reinforces the individual's efforts (Powlison, 2013:53).

Sanctification is the work of the Triune God to renew, restore and reconcile Christians with himself (I Corinthians 5:17) and, by his grace, transform Christians to be more like Christ in their entire person and enable Christians to die to sin and live a righteous and holy life (Galatians 2:20). This simply means that there is an on-going war between the Spirit and the flesh (Wilson, 2013:1), and this is the reason Paul encourages Christians to always put on the armour of God (Ephesians 6:10). According to Piper (2012:11), sanctification is the function of the Holy Spirit who indwells in the life of a Christian (I Corinthians 1:2; John 17:17; I Thessalonians 5:13; I Peter 1:2).

Barrick (2010:183) asserts that sanctification refers to a process of being made holy, through which all persons of the God-head function as agents of sanctification, that is, the Father provides the ultimate sanctification (I Thessalonians 5:23), the Son necessitates positional sanctification (Ephesians 5:26) and the Holy Spirit provides inherent sanctification (I Thessalonians 2:13). Christian leaders must strive to be completely righteous and holy because God delights in righteousness.

The process of sanctification in a Christian life is not an end to itself, because, a spiritual life that lacks discipline is impossible. Discipline is part of discipleship. The practice of a spiritual discipline makes individuals more sensitive to the quiet and gentle voice of God (Shepard, 2018:6). This basically means that Christian leaders, having started the process of sanctification and reconciliation with the Triune God, need to sustain themselves through practicing spiritual disciplines, which are ways of consciously being present to God while reflecting on own experiences and self-realisation (Shepard, 2018:6).

Porter *et al.* (2019:19) confirm this notion when they emphasise the significance of relatedness to the Triune God, which they view as one amongst multiple ways whereby

Christian leaders can engage in their spiritual life and maturity. Through their theological-construct model of relational spirituality, Porter *et al.* (2019:19) articulate those Christian leaders must participate in spiritual disciplines such as the Eucharist, communion, service, worship, scripture reading and demonstrating moral behaviours to others. All these exercises can contribute to the effective and powerful relationship between oneself and God which, in turn, yield trust, submission, intimacy and fear, to mention a few.

Porter *et al.* (2019:20) further suggest that spiritual formation embodies a continuous process of spiritual indwelling, which is a divine relationship and spiritual seeking, resulting in relatedness to the divine in new and difficult ways. Spiritual indwelling involves a sense of comfort and security, as centred for instance on a personal relationship with God through spiritual practices and the understanding of the Biblical text, which morally and spiritually transforms Christian leaders.

2.7 MORAL TRANSFORMATION

Moral transformation refers to the shaping of or change in a person's character and conduct when they understand, embrace and live out Christian beliefs, values and norms of God's world. As a child of God, the believer has been transferred from the immoral world "below" to the moral world "above" and now must think and live in line with the new environment (Bennema, 2017:1).

This definition of moral transformation requires a new birth in the spirit (John 3:3), because moral transformation requires the renewal of the mind, body and soul, a living sacrifice that will be holy and pleasing to God (Romans 12:1-2). Bennema (2017:2) argues that the consistency of moral behaviour strengthens and maintains moral reason and character, which then leads to moral attributes such as goodness, love, forgiveness, sanctification and truth. On the other hand, moral knowledge encourages Christian leaders to behave in a manner that affirms the continuous actions and growth of abiding, serving, testifying and obedience, and authenticates and forms the relational bond between God and Christian leaders; such actions manifest transformation (Bennema, 2017:5). According to Gray (2010:253), moral transformation can be viewed as the theory of action or simply trying to perform moral

actions and inculcate the influence emanating from this to others. Kessler and Kretzschmar (2015:2) argue that Christian leaders are transformed when they are able to draw from their faith and Christian worldview and have the ability to develop character, competence and expertise that are transmuted to others through their example.

Moral transformation is therefore also a requisite for Christian leaders. Frank (2002:25) argues that transformation of leaders is moral when it is able to raise the levels of individuals' behaviours and ethical aspirations through direct influence of their actions in the organisation or church and the resultant transforming impact on their followers and the organisation itself.

Frank (2002:25) further articulates four components of a genuine transformation model as follows:

- a. Transformed leaders are able to build the community and develop followers to advance social change. This can be possible when leaders come to realise their vocation, which is the will of God who calls and sends individuals to advance his kingdom (Matthew 28:19-20, Mark 1:17), because every leader at some stage received a request to follow God. However, the most important action in Christian leaders' vocation is obedience to the will of God. According to McDonald (2013:1), the aspect of vocation is one of the most serious of all the Biblical tasks and it is originated from God, for instance, God called Abraham, Moses, David, and so forth on amazing journeys of faith, struggles and sacrifices to have a relationship with him, and to do his will of missions (Genesis 12:1-5; Exodus 3:4-6; 1 Samuel 16:10-12). Jesus Christ called his disciples to work with him, he modelled the way, he taught and lived a moral life before them (Matthew 10:1-4; Mark 3:1-13; Luke 6:12-16) and the Holy Spirit called Saul who later became Paul, Barnabas and others to an apostolic ministry (Acts 13:2). However, there is no record in the Bible of individuals anointing and calling themselves.
- b. Transformed leaders must challenge the status quo concerning the ethics of emancipation, and must exhibit democracy. This aspect requires

competence and understanding: for instance, Jesus healed the sick on the Sabbath day and though he knew that the authorities would challenge it, because of his relationship with God he was not afraid of doing the good (Matthew 12:1-2). This was also true when Jesus Christ had dinner with the tax collectors and sinners in Levi's house (Mark 2:15) and when Jesus challenged the authorities of the time (Luke 1:52-53).

- c. Transformative leaders engage critically towards illuminating and facilitating a shared vision within the community for leaders and followers in order to bring innovation and other alternative methods to the lives of others.
- d. Transformed leaders are ethical: they serve their communities to demonstrate that they understand and desire a good life for everyone. They encourage communication as the most important tool to transmit their objectives, which go above immediate interest and provide a common understanding between leaders and followers. Serving the community is the main focus of transformed leaders taking the example of Jesus Christ in Mark 10:45), where he clearly states that he has not come to be served but to serve.

2.7.1 Characteristics of moral transformed Christian leaders

Hogg (2015) highlights the following characteristics of morally transformed leaders:

- a. Internal motivation and self-management. These are important skills for Christian leaders, because they motivate and drive individuals to keep going even when confronted with setbacks, while striving to excel in their performance so as to encourage others. Internal motivation and self-management also require autonomy, stability and competence.
- b. Ability to make difficult decisions. Here leaders understand that decision-making is a complex phenomenon. However, it is the leader's task to make decisions, therefore a transformed leader needs to be democratic in the sense that the contributions of the followers in the decision-making process must be considered seriously. The ability to make difficult decisions may sometimes include confronting other leaders' immoral behaviours that are perpetuated in the church and ask them to withdraw from leadership and work out their life first. Or, sometimes, it involves the challenge of making new and unpopular

changes in the church or organisation. Even though it may be difficult, making change is an integral part of a transformed leader.

- c. Check their ego continuously. This refers to leaders' awareness that being in power can be destructive. If the ego is not regularly checked, self-interest can creep in and overtake how Jesus Christ wants or expects church leaders to be. Sometimes, ego can be categorised as flesh, which is waging war against the spirit (Galatians 5:6-17). Ego also has an element of pride and arrogance, which is based on self-aggrandizement.
- d. Willingness to take the risks. Transformed leaders trust their instincts for what is good for the church and make calculated risks, after having analysed possibilities and allowing the followers to voice their input, because they understand the importance and consequences of change.
- e. Adaptability. Transformed leaders are open-minded and find it easy to adapt to the church and the actions that can benefit the church. They are always open to new ventures and opportunities and are not intimidated by change.
- f. Willingness to listen and entertain new ideas. Transformed leaders are good listeners and are willing to entertain fresh ideas from others that may benefit the church or organisation.
- g. Inspirational. Transformed leaders are able to inspire and motivate those around them to work at their best. They understand that inspiration is not just formal, but that a gesture or a word of recognition from the leader can be enough to cheer up the followers.
- h. Proactive. Transformed leaders are pro-active decision-makers: they do not just react on the decisions made by others. They are prepared to take risks and accept new things that promote innovation for the sake of the growth of the organisation. However, they are aware of that those decisions must be supported and validated through insights of others.
- i. Visionary. Transformed leaders articulate a precise and achievable vision, mission and set of values that are suitable for the church or organisation. They ensure that the shared vision of the future is well-presented and that it appeals to others and emphasises the direction they want to pursue.

In addition, Hay (2006:8) suggests a list of characteristics of transformed leadership that is important to include for this research: a clear sense of purpose; value-driven

behaviour; acting as a strong role model; entertaining high expectations of others; being persistent; self-knowledge; having a desire for learning and life-long learners; a love for their work; identifying themselves as change agents; enthusiasm; the ability to attract and inspire others; acting as strategic planners; acting as effective communicators; emotional maturity; courage; being willing to take and share risks; listening skills; mentoring skills; an ability to deal with complexity, uncertainty and ambiguity; an unwillingness to fail; a sense of public needs; acting as visionary leaders.

Section B looked at the characteristics of leaders and the moral and spiritual formation of Christian leaders, and concluded with a discussion of the characteristics of morally transformed Christian leaders. All these aspects form part of the being or heart of the leaders. The next section will focus on the concept of doing, that is, the hands of leadership.

SECTION C: DOING LEADERSHIP (THE HANDS)

According to Caldwell (2017:4), kindness is one of the virtues of a Christian leaders, as it is a moral task of action that extends beyond legal responsibilities, particularly if that action subsequently benefits others. Caldwell (2017:4) further argues that the “kindness in action also reflects affective emotions resulting from compassion, a willingness to help and empathy.” The Christian virtues of love, peace, joy, justice and prudence entail that the Christian leader tremendously touch their followers’ lives with their actions by emulating the example of Jesus Christ (Matthew 20:28): “even the son of man come not to be served but to serve, and to give his life as a ransom of many.”

Christians need to take action to impact the churches, communities and the world by serving humanity. There are various examples of leaders who have joined in missions to reach out to others, such as the Gift of the Givers, World Vision South Africa, Save the Children South Africa and Aids Foundation of South Africa, just to mention a few. These organisations are not necessarily Christian, but they make a difference in many people’s lives. Serving and loving others is our grateful response to the love God showed to us (I John 4:19).

South Africa today is faced with the Covid-19 pandemic, and Christian leaders' voices are needed if they want to be relevant in their communities and the world. Christian leaders are needed for moral and spiritual formation and transformation for the restoration of healthy and flourishing communities that can live in peace with God and each other.

According to Kretzschmar and Tuckey (2017:4), when individuals experience the love of God and grow in their relationship with him, they also grow in wisdom and begin to understand the significance of a healthy relationship with oneself, others and creation. These relationships are enhanced by the virtues of knowledge and prudence blended with other virtues such as love, faith, justice and courage. Kretzschmar and Tuckey (2017:4) further argue that the relationship with the Triune God yields to Christians the fruit of the Holy Spirit (Galatians 5:22), which are all anchored in love as the most important quality of the Christian life; consider here I Corinthians 13:13 and this verse: "Above all, keep loving one another earnestly, since love covers a multitude of sins" (I Peter 4: 8).

2.8 LEADERSHIP STYLES RELEVANT TO THE CHRISTIAN MINISTRY

In this part of the study, the focus will be on different leadership styles that are relevant to Christian leaders.

2.8.1 Charismatic leadership style

According to Conger *et al.* (2000:3), the charismatic leadership style differs from other styles because of the follower's perception that the leaders will formulate and articulate a shared and idealised vision of the future that will be effective and inspiring so as to satisfy the followers' needs. Barnes *et al.* (2016:1191) argue in this vein that charismatic leaders' responsibility is to inspire and motivate followers through an exciting vision and mission that is well articulated and impressive. Charismatic leaders inspire enthusiasm and a sense of commitment in followers through a clear vision and increase follower self-esteem to achieve it. Further, charismatic leaders often engage in behaviours that promote an image of extraordinary competence in order to increase follower dependence (Tiftik *et al.* 2015:27). Shamir *et al.* (1993:582-583) articulates five effective ways through which charismatic leaders influence their followers:

- Increasing the intrinsic valence of effort – charismatic leaders presume to strengthen the beliefs of followers and encourage the importance and propriety of “standing up and be counted”, which means that, followers are encouraged to express their thoughts freely.
- Increasing an effort-accomplishment expectance –this will be to enhance followers’ confidence by communicating high expectations of them and confidence in their capability to meet those expectations. In doing so, they accentuate follower’s perceived self-efficacy, which is defined as judgement of one’s ability to accomplish a certain level of performance. Charismatic leaders also increase followers’ sense of self-worth and their sense of moral crestedness, which are sources of strength, as well as and one’s self-esteem, all of these by accentuating relationships between efforts and important values.
- Increasing the intrinsic valence of goals accomplishment – this means that charismatic leaders explicitly articulate the relevant vision and mission and suggest goals in terms of the values they represent in a meaningful manner, which motivates followers, so as to facilitate action directed towards the accomplishment of such goals.
- Instilling faith in a better future – charismatic leaders understand that they are followed because they have instilled a vision that offers hope for the better future and faith in the attainment of that future.
- Creating personal commitment – charismatic leaders use inspiration and influence to create a high level of commitment on the side of the leader and followers to a common vision, mission or transcendent goal. In this regard, charismatic leaders motivate followers by creating personal commitment.

2.8.2 Democratic or participative leadership style

In a democratic or participative leadership style, leaders have a minimal amount of control and embraces participation (Cismas *et al.*, 2016:114). As opposed to the autocratic leadership style, democratic leaders work in consensus with the followers because they value and prioritise their involvement in the organisation’s decision-making process (Eken *et al.*, 2014:3). These leaders motivate and inspire their followers effectively and positively by not imposing themselves on them. Furthermore, democratic leaders encourage their followers to share their thoughts and pursue their

creativity, innovation and talents within the leaders' supportive structure (Eken *et al.*, 2014:3). This leadership style can be beneficial to the followers, as they will feel part of the process and in control, and will be motivated to perform their tasks diligently. The disadvantage of this style surfaces when there is a crisis. Delays are inevitable, since consultation can be delayed and consultation with the stakeholders may take time (Cismas *et al.*, 2016:114).

2.8.3 Laissez-faire or passive leadership style

This style involves little control, because all the followers form part of the team. As opposed others, this style allows followers to take decisions or determine or direct the course of action and solve problems without the leader's interference (Eken *et al.*, 2014:3; Cismas *et al.*, 2016:114). The laissez-faire style can be referred to as the absence of leadership, because the leaders make no effort to assist the followers to satisfy their needs, while it delays the process of decision-making (Floyd, 2010:10). The leader is not taking responsibility and gives no feedback and makes no attempt to develop the followers (Floyd, 2010:40). Its disadvantages are that, since the style is usually assumed by poorly educated leaders, a lack of management of leadership skills can be experienced. This kind of leader may not be able to ensure the motivation of the followers and professionalism in the working environment. This can cause interpersonal disputes and psychological distress among the followers (Nazarian & Atkinson, 2013:4).

2.8.4 Transactional leadership style

Osmer (2008:169) defines this leadership style as one that influences and inspires the followers with trade-offs. This style engages on contractual agreements with the followers on the bases of rewards, incentives and/ or bonuses as recognition for the work accomplished (Avolio *et al.*, 2009:208; Jdetawy, 2018:5). This style is managerial, as opposed to a more general leadership approach, and the administration of rewards and punishment form its core business in dealing with their followers (Kolzow, 2014:42). The style sustains control through exercising authority, power and policy, and this can become autocratic. In addition, the style is highly organised: these leaders define roles and take responsibility for the followers (Jdetawy, 2018:6).

Transactional leadership comprises three factors. First, a contingency reward, whereby leaders concentrate on clarifying or defining roles and duty requirements for their followers and provide physical and psychological rewards upon the fulfilment of the intended objectives. Second, management by means of an exception-active approach, whereby leaders are active and vigilant in terms of understanding their role around ensuring that needs and standards are met as agreed. Lastly, management by an exception-passive approach, whereby leaders do not or only intervene when the performance is not as expected or when a considerable number of errors and serious problems crop up, when they will then correct those mistakes (Antonakis *et al.*, 2003:266).

Transactional leadership can influence moral identity of followers by constituting a framework whereby they can foster ethical standards for the organisation. In addition, transactional leaders can devise a model of moral practices and strategies by promoting ethics committees and electing chief or principal ethics offices while creating an ethics code and regulations as criteria for the organisation (Zhu *et al.*, 2011:153).

2.8.5 Transformational leadership style

The transformational leadership style can be viewed as a one that centres on powerful interpersonal relations with followers (Khan & Nawaz, 2016a:6). The hallmark of transformational leadership is leaders' ability to effectively articulate a shared vision of the future and inspire followers to attain the desired goals for the organisation (Khan & Nawaz, 2016a:6). Transformational leadership is perceived to be one of the modern paradigms of leadership styles and has gained increasing popularity as an influential style that has an element of inspiring enthusiasm, energy and arousing critical thinking among the followers (Cote, 2017:33; Simola *et al.*, 2012:230). It is distinct from other styles because of its inclusive or cooperative element that enables leaders to regulate the followers' needs while encouraging their full participation around sharing ideas and contributing to decision-making processes in the organisation (Khan & Nawaz, 2016b:26). Transformational leaders influence and empower their followers through various strategies and techniques with the aim of enhancing their self-efficacy and challenging their values, beliefs and attitudes so that they can be aligned with the

developed vision (Kanungo, 2001:257). According to Cismas *et al.* (2016:114), transformational leadership, as opposed to a more autocratic style which exercises control and dictatorship, has a medium extent of control, and can be closely related to the charismatic style. They further argue that transformational leaders are visible and communication is the centre, resulting in effectiveness, creativity and enthusiasm about their work among followers. But, when transformational leadership is stretched beyond their own abilities, the challenge is that it may fail when it comes to attaining the desired goals for the organisation.

Transformational leaders empower their followers to perceive the organisational objectives in line with their goals and interests. Thus, followers are motivated to perform extraordinarily, because they feel that their role in the organisation is appreciated (Lynch, 2016:3). Transformational leaders seek to satisfy the highest needs of their followers, and this results in the establishment of mutual relationships based on trust where both leaders and followers elevate each other to pursue moral agency (Miller, 2017:183). Transformational leadership is suggested to be the essential antecedent for building collective confidence and strength required for success when dealing with severe challenges, which is the reason why this style enhances and capacitates its followers (Zhu *et al.*, 2011:209).

According to Osmer (2008:168), transformational leadership requires or necessitates a deep change that will lead an organisation through a process whereby its identity, mission, culture and procedural operations are altered. He further argues that leading deep change can be costly as well as risky, but that this is good for the organisation. Transformational leadership is significant for its ethics where leaders motivate and encourage the followers to innovative and create change that will assist in nurturing and developing their future and success. Leaders become role models and followers emulate their actions (Towler, 2019:2; White, 2018:2).

The transformational leadership style is characterised by four factors:

- a. Idealised Influence. This factor depends on the attributes of the leader's charisma, that is, if the leader shows interest and focuses on the ideals and values of followers, this factor can facilitate emotional ties, promote trust and confidence and strengthen the relationship between the leader and

followers (Rowold & Schlotz, 2008:36). This factor can be built on the basis of mutual trust and respect between leaders and followers. However, leaders need to articulate a vision that will attract and inspire followers (Stone & Patterson, 2005:9). Idealised influence suggests that leaders are the agents of change, therefore, they set standards, and develop a compelling vision and are presented as role models and are highly respected and trusted by their followers (Armstrong & Muenjohn, 2014:22).

- b. Inspirational motivation. Leaders inspire and motivate followers to commit to a shared vision by effectively articulating high levels of prospects for the future of the organisation (Rowold & Schlotz, 2008:36). Inspirational motivation requires leaders to prioritise communication and commit followers to the bigger picture which is a shared vision and, since leaders are perceived to be role models, they need to model the vision of the organisation (Stone & Patterson, 2005:9). Inspirational motivational leaders are expected to build consciousness and align their followers with the mission and vision of the organisation, which is crucial to the transformational leadership style (Khan & Nawaz, 2016a:5).
- c. Intellectual stimulation. According to Stone and Patterson (2005:8), this has to do with reasoning. Leaders inspire and motivate their followers to be critical in their thinking and encourage problem-solving strategies and techniques. The strategic thinking can motivate leaders to understand when the time of change comes and it can broaden the horizons of followers by encouraging them to be being open-minded when dealing with critical issues and be open to learning about moral issues, creativity and innovation (Zhu *et al.*, 2011:152). Leaders whom are intellectually stimulated on a regular basis, will challenge their followers to be assertive even in times of certainty and maintain the emotional equilibrium and rationality when faced with challenging situations. Mentioning and building morale and coaching the followers form part of this aspect (Khan & Nawaz, 2016a:5).
- d. Individual consideration. Leaders are responsible for giving personal attention to followers through mentoring and listening to their needs while empowering them with problem-solving skills (Stone & Patterson, 2005:9). This factor is also concerned with moral development of followers as it

reflects on the character-strengths of love, social intelligence, kindness and realising the goodness of moral virtue and identity. Transformational leaders demonstrate concern about moral development by providing practical and positive moral feedback to their followers (Zhu *et al.*, 2011:152). Vinkhyzen and Vinkhyzen (2012:6-7) advocate the importance of a new type of leadership that is dedicated to personal and collective transformation with absolute commitment to moral values and principles. According to them, this type of leadership can be based on the unrestricted quest for truth and be guided by the exercise of skills, because moral values are keys to transformational leadership.

Taking these factors into consideration, the researcher is of the view that the transformational leadership style is best for Christian leaders, because it influences the desired change in churches, organisations and communities. The experiences and the situations in which the church finds itself in South Africa today need leaders with the skills of the transformational leadership style. As opposed to the other leadership styles, it is more roundly focused on moral principles and the moral development of followers, while it articulates a clear vision for the organisation. In Africa in general and in South Africa in particular, the transformational leadership style is required in order to address the ills of leadership such as poor governance, corruption and moral decay, all of which seeks to destroy and paralyse many individuals, churches and communities to the extent of losing their identity. Closely related to the transformational leadership style is that of servant leadership.

2.9 SERVANT LEADERSHIP

This term was first coined by Greenleaf (1977) based on the mythical narrative entitled *Journey to the East* by Herman Hesse, published in 1956 (Matteson & Irving, 2006:36; Ebener & O'Connell, 2010:316). According to Mizzell and Huizing (2018:18), the topic of servant leadership has received increasing attention as researchers concentrate on its literature. According to Coetzer *et al.* (2017:1), servant leadership provides a multifaceted leadership approach that incorporates all aspects of leadership, including ethical, relational and outcomes-based ones. Furthermore, it is closely related to, yet distinct from, current leadership approaches and processes because of its focus on individuals, organisations and community.

According to Moll and Kretzschmar (2017:167), servant leadership is an approach that exhibits ethical and moral dimensions and can be declared as a style that can assist in addressing challenges of the twenty first century because of its strong or robust human orientation. Echols (2009:93) argues that there is convergence between transformational and servant leadership, since they are both individual-oriented approaches. Sousa and Van Dierendonck (2017:14) argue that servant leadership is founded and established on a motivation to serve; thus, “the servant leader is a servant first.”

2.9.1 A servant leader and follower relationship

Winston (2004:600) views a servant leader as someone who takes responsibility for others, shares leadership and empowers individuals and followers to work together to accomplish a desired goal. Attesting to this, Miao *et al.* (2014:2) argue that a servant leader strives selflessly and altruistically to develop followers. Sendjaya and Sarros (2002:57) argue that servant leaders are concerned with the needs, aspirations and interests of followers above their own; thus, servant leaders intentionally choose to serve others first, as opposed to merely leading them. In doing so, they transform followers to grow healthier, wiser, freer and more autonomous so as to be developed into servant leaders themselves (Sendjaya & Sarros, 2002:58; Mizzell & Huizing, 2018:18).

According to Cincala and Chase (2018:81), Jesus Christ set the foundation for servant leadership. Chinomona *et al.* (2013:406) argue that the term “servant”, connotes service or servicing and is deeply connected to religion. Furthermore, Matthew 20:25-26 indicate that Jesus Christ provides a vivid example of servant leadership when he says, “[Y]ou know that the rulers of the gentiles lord it over them, and their high officials exercise authority. Not so with you. Instead, whoever wants to become great among you must be your servant.”

2.9.2 Characteristics of servant leadership

Careful reading of the original writings of Greenleaf (1977) on servant leadership, leads Spears (2010:27-29) to circumscribe ten characteristics of servant leadership, each of which will briefly be unpacked below.

a. Listening

Listening is one of the fundamental elements of communication. It is important for a servant leader to listen to verbal and non-verbal signals in order to interpret the will of others and assist in clarifying that will (Spears, 2010:27). According to Brewer (2010:4), servant leaders' success is based on understanding the credible value of being a good listener. Van Engen (2012:1) argues that listening to others and understanding what they are saying are crucial. Van Engen (2012:2) argues that listening is sometimes equated to hearing. However, the difference between the two is that being able to hear does not necessarily guarantee that an individual is listening, because hearing is automatic and includes the hearing of sounds without any conscious effort. In contrast, listening requires attentiveness to verbal and non-verbal communication. Listening to their own inner voice and the ability to reflect are important for the servant leader's well-being (Spears, 2010:27).

b. Empathy

Empathy is an extension of listening and it enables servant leaders to get in the situation of others in order to understand their point of view or what they are going through' in that way, they strive to relate and understand that they are responsible for others' aspirations (Brewer, 2010:50).

c. Healing

Servant leaders understand the importance of healthy relationships: therefore, they facilitate healing, because many individuals are struggling with various kinds of emotional hurts, brokenness and dysfunctional relationships. Servant leaders realise that they have an opportunity to assist and help those whom they come into contact with (Spears, 2010:27). According to Brewer (2010:5), servant leaders have the ability to support and facilitate healing to their followers. According to McCarthy (2014:460), the healing of followers and relationships is also accomplished by providing a sense of meaning and direction for the betterment of their lives.

d. Awareness

Awareness in general, and self-awareness in is a strength that assists servant leaders to understand issues that involve ethics, power and values. Awareness also assists servant leaders with the ability to view situations from a more holistic manner by

incorporating others' views and contributions (Spears, 2010:28). According to Brewer (2010:5), being aware of ethical and moral issues enables the servant leader to better ascertain when there is a conflict of interests. However, servant leaders must be able to establish values that will strengthen the organisation. In addition, it is crucial for servant leaders to be able to clearly identify the clashing views, which is an important administrative weapon.

e. Persuasion

Servant leaders depend on persuasion, rather than positional power when making decisions in the organisation. Servant leaders believe in convincing, rather than coercion for compliance, as this differentiates between traditional autocratic approach and servant leadership (Spears, 2010:28). Brewer (2010:5) argues that, as opposed to autocratic leaders, who use their position and titles to make decisions rather than persuasion, servant leaders rely on building effective consensus within groups in order to affect change.

f. Conceptualisation

It is, "the ability to look at a problem of an organisation from a conceptualising perspective, which means that one must think beyond day-to-day realities" (Spears, 2010:280). This quality of leadership requires discipline and practice.

g. Foresight

This characteristic of a servant leader is related to conceptualisation. It is an intuition to foresee the future. Foresight is a servant leaders' ability to learn from past events, realities of the present, and the likely consequences of the potential decisions for the future, while intuitively foresee the unseen (Spears, 2010:28). Also, it is deeply rooted on the instructive mind.

h. Stewardship

Stewardship is a commitment to serve the needs of others. It can be defined as, "holding something in trust for another" (McCarthy, 2014:46). According to Coetzer *et al.* (2017:7), stewardship can be defined as a process whereby servant leaders are accountable for the common interest of individuals, organisation, society and community, through which they live a positive legacy, with an attitude of being a caretaker, rather than being an owner. Brewer (2010:6) argues that stewardship is

personally holding oneself responsible for the good or bad outcomes of the organisation.

i. Commitment to the growth of people

Servant leaders believe in the intrinsic value of followers that goes beyond what they can offer. Because of that servant leaders are deeply committed to the growth of their followers within the organisation. This commitment to growth compels servant leaders to take personal interest in the views and opinions of followers, while promoting the importance of their involvement in decision-making processes. Servant leaders in this trait are able to build trustful relationships, and at the same time promote communication and sharing of ideas (Spears, 2010:29).

j. Building community

Servant leaders seek to identify ways in which they can build communities among those working in various institutions. Servant leaders are of the view that real communities can be created among those individuals who work in businesses organisations and in other institutions (Spears, 2010:29). In support of the above, Brewer (2010:6) argues that communities are a true reflection of the workforce, and the service of servant leaders reaches beyond the institutional boundaries. Furthermore, servant leaders primarily contribute to the development of community's moral fibre.

Spears (2010)'s list of the ten characteristics of servant leadership is enhanced by other researchers such as, Van Dierendonck (2011:1232-1234) who articulates another six major characteristics of servant leadership, namely:

a. Empowering and developing people

Similar to the individualised consideration of transformational leadership, Servant leaders focus on motivating and inspiring followers, enabling their personal development in terms of personal power and self-confidence. While at the same time promote self-directed decision-making and sharing of information and coaching for innovative performance. Servant leaders demonstrate trust through their belief in the intrinsic value of each individual follower by realising and acknowledging their willingness and ability to learn.

b. Humility

Humility is a trait of being humble and being modest of one's own importance (Sarros, 2014:4), and servant leaders understand that they can benefit from others' expertise, hence they actively seek their followers' contributions (Van Dierendonck 2011:1233). Humility in servant leadership is demonstrated when a leader primarily puts followers' interests by enhancing their performance and providing the needed support to followers.

c. Authenticity

Authenticity is defined as being true to self, being consistent with interactive ideas and feelings. Authenticity is also closely related to integrity which is consistent adherence to moral or ethical code or principles (Sarros, 2014:4). Servant leader's authenticity is manifested in various ways which include, keeping promises, visibility and being honest to others and the organisation (Van Dierendonck, 2011:1233).

d. Interpersonal acceptance

Interpersonal acceptance is closely related to empathy which is the ability of a servant leader to understand by entering in the shoes of others' experiences and feelings. This quality of servant leadership carries a cognitive psychological understanding of followers' experiences, and feelings of warmth, compassion and forgiveness, especially when they are confronted with offences, disputes and wrong-doing. Servant leaders in this regard, create a conducive environment of trust where followers feel accepted, are free to make mistakes without fear of being judged or rejected.

e. Providing direction

Servant leaders provide a clear direction in terms of what is expected from followers and what is beneficial for them and the organisation. Servant leaders are considerate in terms of followers' abilities, needs and contributions in the organisation, however, they understand that providing direction assists both leaders and follows in the area of accountability.

f. Stewardship

Servant leaders are willing to take responsibility for larger organisation and strive to provide services, rather than control and imposition of self-interests. Servant leaders act as role models for followers and not just caretakers. They set principles of good behaviour by the catching force of example, and intellectually stimulate followers for the common good (Van Dierendonck, 2011:1234). Being responsible and being loyal are at the heart of servant leaders.

2.9.3 Competencies of servant leaders

According to Coetzer *et al.* (2017:7), the characteristics and competencies of servant leaders are distinct in the sense that characteristics are perceived as individuals' traits that control thoughts, emotions and behaviours, while on the other hand, competency is perceived as cooperation and coming together of cognitive and technical knowledge, expertise, traits and habits applied systematically to obtain a particular standardised result. Coetzer *et al.* (2017:7) further, articulates and provides strong evidence based on the four servant leadership competences.

a. Empowerment

- Developing followers to succeed personally, professionally and spiritually - means that servant leaders are concerned with a holistic and integrated approach of developing followers in all spheres of their lives.
- Having a transformational influence on followers - refers to the individualised consideration of coaching, mentoring and supporting followers, while at the same time motivating, inspiring and influencing transformation.
- Transferring responsibility and authority to followers - means that servant leaders value followers' contribution in the decision-making processes of the organisation, and they create an environment for followers to feel appreciated and elevated.
- Providing clear directions and create boundaries - refers to that servant leaders set the standards and give directions and procedures to be followed and clarify what can and cannot be done, or unacceptable without prejudice or fears.
- Aligning and activating individual talent - servant leaders have the ability to see the potential and encourage followers to tap on that potential, while aligning them according to the organisational goals.

- Sharing information and encourage independent problem solving - through the element of intellectual stimulation, servant leaders share information, thoughts and ideas to followers, encouraging autonomy and skills to solve problems they may encounter in the organisation.
- Providing the necessary coaching, mentoring, and support according to the needs of an individual, servant leaders are responsible for the care and guidance of their followers, they give support in relation to their needs ensuring that followers come first.
- Creating an effective work environment through their care and support, servant leaders create working environment that is conducive to followers in order to see their value.
- Building self-confidence, well-being and proactive follower behaviour, servant leaders encourage self-esteem, values individuals and provide them a feeling of personal power and motivate proactivity.
- Helping followers mature emotionally, intellectually and ethically, this means that servant leaders are concerned about growth of followers, and they assist them to develop skills and intellectually capacitate them in terms of knowledge and moral standards of servant leadership.

b. Stewardship.

- Stewardship is about accountability for the common good of individual's organisation, and community, and the willingness to live a lasting legacy, that is a reflection of servitude, and a practice of leadership that can be pursued with an attitude of being the one who has been entrusted with the responsibility to take care of others and not the owner.

c. Building relationships.

- Building trustworthy relationships with individuals, organisation, and community is very significant for servant leaders because they understand the importance of good relations and their impact in the organisation and in the community.
- Care, Support, motivation and appreciation, are important aspects of servant leadership, because it ensures that followers are free and wiser since they are in the environment, where they can express themselves without fearing to be judged (Sarros, 2014:7), because caring is character put into action.

- Effective communication, spending time with followers, sharing and creating knowledge is fundamental for servant leaders because they desire to grow other servant leaders.
- Building relationships also entails the servant leaders understanding of the needs, ambitions, potential and intellectual capacity or thinking of followers.
- Work in collaboration and having common values. In this regard, servant leaders are competent in creating cooperation with followers, organisations and communities in order to archive the desired objectives. The ability to work as a team (Sarros, 2014:5).

d. Compelling vision

- As the competence of servant leaders can be defined as, the ability to conceptualise a higher vision through connecting the past events and present trends with the intuitive potential of the future. This phenomenon assists servant leaders to create value for the community, because the vision is articulated to their satisfaction.

2.9.4. Functions of a servant leader

According to Coetzer *et al.* (2017:12) the characteristics, competences and outcomes of servant leadership distinguishes two primary performance areas, namely, strategic servant leadership and operational servant leadership.

2.9.4.1. Strategic servant leadership

Strategic servant leadership has two main functions, the first one is, to set, translate, and execute a higher purpose vision, and the second one is, to become a role model, and ambassador (Coetzer *et al.*, 2017:12) These will be discussed below:

- Set, translate, and execute a higher purpose

Through their competences, servant leaders are able to set and articulate a compelling vision that brings value to the organisation and the community. Servant leaders conceptualise the higher purpose vision and connect past events and present tendencies with potential scenarios of the future. Servant leaders through their competency, translate the vision into workable goals, which are then communicated, understood, and executed by followers. However, the failure to translate and execute

the higher purpose vision, results to it being worthless (Coetzer *et al.*, 2017:12). In the process of translating the vision, servant leaders must also translate the mission, strategy, and practical goals, and design the capacity and capability framework with its policies, processes and systems that will support the vision, mission and strategy (Coetzer *et al.*, 2017:12). A capacity framework refers to the number and type of positions needed to execute the strategy, while the capability framework refers to the skills, knowledge, and competences, that are needed to attain the strategy (Coetzer *et al.*, 2017:12). This process of developing the capacity and capability structures, and supporting it with relevant policies, processes and systems, relate well to the elements of a high performing organisation. This process of developing capacity and capability structures in support of the higher purpose vision, assists servant leaders to prepare the organisation to serve its followers and the community effectively (Coetzer *et al.*, 2017:12). Servant leaders consistently strive to accomplish a higher purpose vision by serving followers and by aligning them to the capability and capacity structures, as well as policies, processes, and systems (Coetzer *et al.*, 2017:12). This function can be identified by the leaders' characteristics of altruism, which is defined as being selfless and desire to assist others to become better in life, and make a positive difference in the organisation and in the communities. And courage, which is defined as the willingness to take a calculated risk, putting one's neck on the block for what is morally right through high ethical conduct. And lastly, the desire to serve others and make a positive difference in others' lives, is at the heart of servant leaders (Coetzer *et al.*, 2017:13).

- Becoming a role model and ambassador

In this function, servant leaders are characterised by authenticity, which is defined as one's identity of true self, in terms of intentions, and motivations, and the openness to learning from criticism, and having a consistent behaviour. And humility, which is defined as being stable, modest, with high self-awareness and a desire to learn and observe one's own abilities appropriately (Coetzer *et al.*, 2017:13). (Coetzer *et al.*, 2017:13) illustrates four general practices of servant leadership such as:

Self-knowledge – which is the authentic knowing of self in terms of discovering strengths and weaknesses regarding values, personality, capabilities and talents (Coetzer *et al.*, 2017:14). Paul himself as an authentic servant leader, understood his

strengths and weaknesses, he boasted about his weaknesses, because he understood that Gods' strength is made perfect in weakness (2 Corinthians 12:9). Servant leaders' awareness of strengths and weaknesses leads to authenticity. Self-knowledge assists leaders to align their strengths with certain job requirements while at the same time they are being developed (Coetzer *et al.*, 2017:14).

Self- management – it is the ability to manage one's self, intellectually, emotionally, and physically, to promote wholeness and personal effectiveness. Intellectual management is important for servant leaders in that it allows ideas and cognitive activities to shape new habits that can promote personal effectiveness to serve others. Emotional management and emotional maturity refer to emotional intelligence, which assists servant leaders with emotional and social skills, through which they can understand themselves, build enduring relationships, cope with complex situations and use emotions well. On the other hand, the management of physical wellbeing suggests that servant leaders must be able to manage their physical outlook, to enhance personal effectiveness by maintaining high levels of personal energy, ensuring work-life balance, and exercising healthy physical habits (Coetzer *et al.*, 2017:14). According to scriptures, physical training is regarded as very important for a healthy soul, in (1 Timothy 4:8) Paul talks about the value that is in bodily training, while (3 John 1:2) talks about good health that goes well with the soul.

Self-improvement – it refers to an ongoing personal development for servant leaders to be effective and relevant to followers, churches, organisations, and to the communities that they serve. Servant leaders understand the importance of learning and development, so as to be relevant in the changing world. They also understand that to be able to empower and develop others, they need to be competent themselves, otherwise, it will be impossible to develop others (Coetzer *et al.*, 2017:14).

Self- revealing – this means that servant leaders need to be transparent and exhibit their true identity by living out values and principles that support a higher purpose vision. Servant leaders must show authenticity and humility by aligning their conduct with values and vision of the organisation, and they must be the role models to followers, because these characteristics are important as they shape servant leaders. (Coetzer *et al.*, 2017:14).

2.9.4.2. Operational servant leadership

- Align, Care and Grow Talent

The main objective of servant leadership is to be able to understand the talents, passion, and purpose of individuals and be able to align the talents according to the requirements of a position and objectives of the organisation. Servant leaders also need to create conducive working environment that will activate and release individual's talents after they have identified and aligned it (Coetzer *et al.*, 2017:16).

Servant leader's function is to provide care and support, job clarity, sharing of information, effective communication, and promoting active participation to followers, and enhance, create opportunities for the growth of followers. Servant leadership is associated positively with organisational outcomes such as, higher organisational commitment, and lesser follower turnover intentions and work engagement, and negatively associated with burnout. Servant leaders understand that they have a responsibility to protect followers, which involves creating conducive working place, by providing the necessary job resources to promote work engagement that ultimately brings favourable outcomes for individuals and the organisation. Servant leaders also protect the livelihood of follower's job demands in order to lessen burnout that may result to ill health (Coetzer *et al.*, 2017:16).

Thirdly, growth, empowerment and transformation, form the heart of a servant leader, therefore, servant leaders provide or take responsibility to nurture, support, develop and transform followers individually by building self-confidence, wholeness, pro-activeness and follower behaviour, through coaching and mentoring, while on the other hand assist followers with emotional maturity, intellectual maturity and being ethically matured. The main objective of all these exercises is to grow and develop followers and encourage trustworthy relationships as servant leadership's goal to produce followers that will in turn be servant leader themselves (Coetzer *et al.*, 2017:17). Servant leaders are also characterised by, the traits listening and compassion, which also play a vital role in their behaviour. Compassion is defined as, caring, empathetic, being kind, appreciative, forgiving, and demonstrating unconditional love to others, while committed to active listening and respect to others (Coetzer *et al.*, 2017:17).

- Continuously monitor and improve

The last function of a servant leaders according to Coetzer *et al.* (2017:17) servant leaders as stewards, they are entrusted with the responsibility to manage funds, resources, assets and positions, acting as trustees that monitor performance and exercise good governance in an on-going basis. Servant leaders constantly execute positive change interventions and adjust systems and procedures to increase satisfaction of follower. This is done in order to create a lasting legacy for individuals, organisations and communities, when servant leaders practice good stewardship (Coetzer *et al.*, 2017:17).

Jesus Christ as a servant leader, more than two-thousand years ago, exercised and taught servant leadership. Even the ancient kings attest to that in the in scriptures (Sendjaya & Sarros, 2002:58). The biblical account of servant leadership as illustrated in (Mark 10: 43-45) is strong and instructive. Jesus Christ used the term servant synonymously to greatness, which is measured by an absolute commitment to serve others (Sendjaya, & Sarros, 2002:58). Jesus Christ did not only teach servant leadership, he demonstrated it in many ways, for instance, in the humble act in (John 13) where he washed the feet of his disciples. Wilkes (1998:9) argues that Jesus Christ taught and exemplified servant leadership in every way. Wilkes (1998:25-27) developed the following principles of servant leadership on the basis of scripture:

a. Humble your heart

Servant leaders humble themselves and wait to be exalted in God's own time (Luke 14:7). Servant leaders through humility consider others better than themselves by serving their interests before their own (Philippians 2:3-4).

b. First be a follower

Servant leaders follow Jesus Christ instead of scouting for positions, because servant leadership cannot be acquired in positions and titles, as it happens in today's church. In this regard, Jesus Christ demonstrated that when he called his disciples, he said follow me (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16).

c. Find greatness in serving

Servant leaders forfeit their personal rights to enjoy greatness in serving others (Mark 10:45; Matthew 20:26-28). Jesus Christ as a servant leader taught his

followers that suffering for him proceeds reigning for him, which means that, before they can reign with him, they have to go through suffering.

d. Take risks

Servant leaders are not afraid to risk their lives in serving others because they trust God. Jesus was compelled by love, which made him serve his followers despite his knowing that very person who was going to kill him was there (John 13:1-5 & 14). "Greater love has no one than this, that he lay down his life for his friends," (John 15:13).

e. Take up the towel

Servant leaders take up Jesus Christ's towel of servant leadership and go out to serve others. In other words, servant leaders need to step out of their comfort zones and dirty their hands for the benefit of others.

f. Share responsibility and authority

Servant leaders share responsibility and authority and work with others to meet their greatest needs (Acts 6:1-6) when the disciples were confronted with the challenge of food distribution, Jesus Christ met the needs of the people therefore, responsible leaders are needed to take care of others. Jesus Christ cared not only for the hungry but also for the sick and destitute (Matthew 19:21; Luke 6:31).

g. Build a team

Servant leaders increase their leadership by empowering and developing others to take lead. Team work or team spirit is the highest definition of servant leadership. Servant leaders serve best when working with others to achieve the mission.

h. Motivation to become a servant leader

Servant leadership is distinguished by the motivation which leads to the acquisition of internalised values such as, fairness, honesty, integrity and justice as the attributes that are expected and crucial to impact leaders' behaviour (Van Dierendonck, 2011:1244). For servant leaders, the need for power is motivated by the need to serve, the need to lead is motivated by the need to serve others.

2.9.4.3. Individual characteristics

Van Dierendonck (2011:1244-1247) illustrates certain characteristics that can be associated with individuals who demonstrate the qualities of servant leadership.

- Self-determination. This characteristic means that a leader experiences a sense of being free to choose, and the ability to control own self. Servant leaders have a feeling of competence, connection and autonomy when interacting with others. However, to acquire these they need to enhance their self- motivation and mental health.
- Moral cognitive development. This is the six-stage development from childhood to adulthood through which an individual has grown enough to understand and distinguish between the right and the wrong. In this stage, mutual respect of servant leaders become a guiding principle.
- Cognitive complexity. This characteristic, reveals a servant leaders' ability to respond in a different way. Individuals with this characteristic understand social behaviour character and are able to assess social situations accurately.

2.9.4.4. Organisational or social culture

The development of servant leadership in the organisation is influenced by the organisational and social culture of a particular environment as discussed below:

- Human orientation. "The degree to which an organisation or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others" (Van Dierendonck, 2011:1246). In cultures with powerful humane orientation/ this characteristic, they have a robust focus on working from acknowledging the need to belong and caring for others, concerned about others, sensitive towards others, friendly and are able to tolerate mistakes.
- Power distance. "The extent to which a community accepts and endorses authority, power differences and status privileges orientation" (Van Dierendonck, 2011:1246). In cultures with high power distance, obedience to the elders and authority over others is expected, organisations tend to be more centralised as such, high level of power is expected and accepted. While in low power distance cultures, decision making is more centralised with less emphasis on formal respect. Low power distance cultures promote servant

leadership in organisations, equality between leaders and followers, and a higher possibility focus on individual growth is regarded an important aspect of servant leadership.

2.9.4.5. The servant leader and follower relationship

Van Dierendonck (2011:1246-1247) articulates the relationship between servant leaders and followers as follows:

- Servant leaders realise the intrinsic value of each individual, this means that followers are acknowledged and their capabilities are appreciated, and they are encouraged to learn more.
- Servant leaders demonstrate humility by acknowledging that they do not have all the answers that followers may ask, they lead followers by being true to themselves first, and in their interpersonal acceptance in terms of attitude, in order to create conducive environment where followers feel secured and trusted.
- Servant leaders depend on persuasion when discussing issues, using tactics such as explanations, reasoning and factual evidence and inspirational appeals that encourages consensus of followers to follow the lead.
- Servant leaders focus on empowerment and development behaviours.

2.10. Summary

The main focus of this chapter was to understand leadership, in terms of how church leaders can lead in a manner that is worthy of their vocation. This urge to do so emanated from the way in which, leaders in general, and church leaders in particular, are found to be embroiled in various acts of indecency. In an attempt to do so, various definitions, concepts, leadership styles and leadership characteristics were discussed in greater detail, in order to understand and draw inspiration that can assist transforming today's leadership especially in South Africa. In an attempt to this, the reviewed literature in this chapter captured the following, defined the concept of leadership and its characteristics, where it was established that first and foremost, leadership is about knowing (head), being (heart), and doing (hands). Since the research is about moral formation and moral transformation of church leaders, this chapter presented themes such as, leadership and power, Christian leadership, the

concept of morality, moral formation, spiritual formation, moral transformation, and various leadership styles such as, charismatic, democratic, laissez-faire, transactional, transformational leadership styles, and servant leadership style with its characteristics, competencies and functions. The importance of this exercise is to conscientize leaders about the significance of morally correctness and uprightness, as they lead their churches, organisations, and communities, emphasising more on knowing, being, and doing what is right so that individual and communities are at peace, and Jesus Christ is glorified.

CHAPTER 3

INTERPRETIVE ASPECTS REGARDING ETHICAL, AUTHENTIC AND MORAL CHRISTIAN LEADERS

3.1 INTRODUCTION

The interpretive task asks the question: “Why is this going on?” (Osmer, 2008:6). The function of this task is to rely on sagely wisdom to distinguish the actual issues that underpin the context, situations and episodes in the realms of Christian leadership (see Osmer, 2008:79). The objective of this task is to identify guidelines regarding ethical, authentic and moral Christian leadership within the ambit of an interpretive study. Forster (2015) asks about public theological reflection on the role of the church as a bearer of hope for the future, (2015:2) “[W]hat is Christian hope? and if there is hope, what does it mean to the current social and historical context?”

As Christians, our hope is anchored in Jesus Christ. Therefore, church leaders must be channels of conveying hope to church members. In contrast, it seems as if the church is not immune to leadership scandals. According to Bhengu (2019) and Forster (2019), there is currently an escalation of fake “prophets” in the churches in South Africa. They mention the “top five” South African pastors that made news headlines in the recent years, namely, Alph Lukau of Alleluia Ministries International with his resurrection saga among other; Shepherd Bushiri, of the Enlightened Christian Gathering Church, who is accused of money laundry among others; Timothy Omotoso of the Jesus Dominion International Church, who is qualified as a sex-pest pastor; the prophet of “Doom”, Lethebo Rabalago of the Mount Zion General Assembly in Limpopo, who sprayed the congregants with Doom (an insect pesticide for healing; and Penuel Mnguni, the “Snake” pastor of End Times Ministries, who fed the congregants with dog meat and blood, supposedly curing cancer and HIV AIDS.

This kind of unethical behaviour is unfortunate, because their church members trusted them to provide good governance, eradicate poverty by providing skills development,

create jobs in order to prevent crime, and protect the wealth of the country and its people. They were trusted to bring hope for the future by giving spiritual direction, acting as role models in terms of integrity, and by being good stewards to the country's wealth and taking care of others' needs. Instead, poor governance, lack of morality, corruption, money laundering, and sex scandals continue to manifest themselves almost daily in the media, with names of trusted leaders on front pages of newspapers.

This situation seems to be a reflection of what is happening in the public sphere. On national level, many examples can be seen in the public and political spheres. This phenomenon, according to Gumede (2019) and Majavu (2020), relates well with the situation in the South African government, as they articulate the scandals of corruption, including bribery, fraud, money laundering, and former president Jacob Zuma's alleged "state capture", which has since become a "buzz-phrase" in South Africa.

The current socio-political situation facing South Africa today, requires ethical, authentic, transformational, and servant leaders with less talking and more practical and proactive modelling for ethical behaviour (Brown & Trevino, 2006:599). The reversal of values regarding leaders' ability to live and exhibit moral standards is part of the existing problem (Forster & Oostenbrink, 2015:2), and it cannot be accepted because leaders need to exhibit the highest moral or ethical standards by being above reproach in terms of their actions, the decisions they make, and their conduct, so that followers emulate their good example (Toor & Ofori, 2009:533).

Furthermore, Christian leaders today do not just need competence. Their effectiveness and success in the long term will be determined by the manner in which they conduct themselves ethically (Toor & Ofori, 2009:534) because leadership is beyond acquiring a skill, understanding theories, or logical prosperity. Rather, it is the ability to act intentionally and ethically when the situation demands so on the basis of knowledge (Toor & Ofori, 2009:534).

In order to reflect on authentic, moral and ethical church leadership, the chapter will be divided into three sections. The first (3.2), examines to the concept of authentic leadership (the head), by discussing its components, principles, characteristics, positive psychological capital and positive organisational climate. The second (3.3) focuses on the concept of moral leadership (the heart) by discussing its components,

principles and characteristics. The last section (3.4) will look at the concept of ethical leadership (the hands) regarding its components, principles, characteristics, and also touching on ethical and spiritual blindness and how it affects the leader-follower relationship.

These theories elucidate authentic, moral, and ethical leadership in the Christian realm. In the attempt to identify the guidelines, the study will also reflect on the importance of good relations between a leader and a follower, since this is crucial for the well-being of the organisation (Tyagi & Puri, 2017:24).

3.2 SECTION A: CONCEPT OF AUTHENTIC LEADERSHIP (THE HEAD)

The notion of authenticity is not new in the realms of leadership, even though it was known by different names until Bill George's book entitled "*Authentic leadership*" 2003, popularised the term (Robinson, 2014:1). According to Iqbal *et al.* (2019:1-2) authentic leadership appears to be a form of leadership style that is gaining attention from many scholars and practitioners, because of the recent corporate scandals around organisational impropriety, such as dishonesty, unethical practices, and the reduction of conventional leadership during the past decades. Expanding on the emergence of authentic leadership, Puls *et al.* (2014:56) also argue that, over the past two to three decades, authentic leadership came into focus in leadership studies and it continues to grow and mature.

Muceldili *et al* (2013:674) argue that authentic leadership has recently emerged as one of the pillars in the field. This growing need for authentic leaders in organisations will assist to Christian address the challenges of misconduct that continue to manifest in spheres of leadership because of the lack of such leaders. At this time, especially in South African history, authentic leaders are more desired than ever, because of the state in which the current leadership behaves. It is apparent though, that, for many centuries even in the biblical times, the absence of authentic leadership had a negative impact on the lives of individuals, hence Christian leaders were encouraged to epitomise integrity. However, the same is required currently since inconsistency exists, whereby leaders weigh living a good life and self-serving interests, with compromising their vocation.

Avolio and Gardner (2005:317), Copeland (2016:80), and Makhmoor (2018:1) view authentic leadership as that which embodies a close relationship with other leadership styles such as charismatic, ethical, servant-oriented, spiritual, transactional and transformational styles, because these contribute to the translation of leadership effectiveness. This is true even though there is a slight difference at stake in that authentic leadership is more concentrated on the person of a leader. However, the emergence of the need for authentic leadership has brought about a positive relational approach on leadership, as it brought the recognition of the importance of this among academics and practitioners. Through their personal style of being authentic, are able to stimulate a healthy environment for others and for their organisations (Iqbal et al. 2019:1).

3.2.1 Authenticity and authentic leadership concept

Wang *et al.* (2014:5) view authentic leadership as a positive approach to organisational leadership, which can assist in confronting daily challenges in the field of leadership by means of genuineness, transparency, and ethics. These aspects play pivotal roles since they build to the desired character of leadership. Walker and Walker (2011:386) view authentic leadership as “a constant demonstration of passion, purpose, practices and values, whereby leaders lead with their hearts in concert with their hands” (actions). This is true in the sense that actions are more valid than empty speeches; leaders must be practical in whatever they do or say so that they can be respected, trusted, and valued by their followers. In the same way, authentic leadership is viewed as being true to self, being original, and not attempting to copy anyone because genuine leaders cannot afford to fake their leadership; they look forward to self-development for the benefit of their organisations (George, 2003:386).

Authentic leadership always refers to the leaders' ability to express the “true self” in a manner that is consistent with inner thoughts and emotions, which means that there must be an agreement or a constant rhythm in what the leader thinks and feels, because one's thoughts may defer from feelings. Furthermore, authentic leadership is also associated with integrity, which is closely related to the generally observed moral code (Van Dierendonck, 2011:1233).

Walumbwa *et al.* (2008:94) profoundly articulates the definition of authentic leadership as “a pattern of leaders’ behaviour that draws upon and promotes both positive psychological capacities and positive ethical climate, to foster greater self-awareness, internalised moral perspective, balanced processing of information, and relational transparency on the part of leaders, working with followers, fostering positive self-development.”

Authenticity is a term rooted in ancient Greek philosophy and means “to thy own self be true” (Harter et al. 2002). According to Avolio and Gardner (2005:320), the term authenticity refers to owning one’s individual experiences regarding beliefs, emotions, needs, preferences, thoughts, and wants – a process which is captured by the demand to “know thyself” expressing oneself in a manner that is consistent with inner thoughts and feelings. Burrows (2014:1) views authenticity as an active and creative process that is more concerned about building something than revealing something, and that something that needs to be built is “self”. Furthermore, authenticity is the one way to become “self”, and it is the greatest and most important asset one has in relation to being a leader.

Spacey (2019:1) identifies authenticity as consistency, which regards the manner in which an individual becomes or assumes Christ-likeness. This can only be achieved through knowing and accepting Jesus Christ. Jesus Christ lived an authentic life and he desires all Christians and Christian leaders to follow his example, as written in Matthew 5:16; “In the same way, let your light shine before others, so that they may see your good works and give glory to your father who is in heaven” Ebener and O’Connell (2010:318) underscore the above pericope as they argue that authentic leaders’ words must resonate with their actions to prove their authenticity.

Burrows (2014:1) responds by arguing that authenticity goes beyond being honest. It is about being the author of one’s life. Furthermore, authenticity is not only about individuals or the leader’s involvement in the authorship of the law, but also about how that law fits entirely to one’s life, and whether it explains who the person is because behind every character there is the holder, which is the actual person of a leader. Furthermore, authenticity is most essential in a leaders’ life because it is oneself that followers will be inspired by, connect with, and eventually trust and follow. This is a fact

because inspirational leaders have a greater following, their charisma and sense of understanding makes it easier for them to connect with others at a personal and organisational level. However, authenticity does not require a leader to tell others about what his or her values are. Rather, everyone will observe and distinguish such values in the manner in which a leader lives his or her own life. In view of that, Puls *et al.* (2014:55) argue that personal authenticity has recently become the focus of research in leadership studies, since organisations are more interested in leader's originality and integrity. Authenticity is therefore a leadership trait that has to start with the person, who, in turn, must impact others and the organisation. Ilies *et al.* (2005:374) state that authenticity has a substantial influence on the manner in which the leader lives his or her own life, and how he or she influences the well-being and confidence of followers. Ilies *et al.* (2005:374) further agree that authenticity is a psychological construct that reflects the unhindered operation of one's true self in one's daily activities. In addition, authenticity can also be generally regarded as the reflection of one's tendencies of self-observation within one's social environment and one's behaviour in relation to one's deeply held values.

Bishop (2013:5) argues that a leader's authenticity is more than being true to self, in the sense that there is much that needs to be considered regarding the importance of ethics, integrity, learning, morals, relationships, self and values, which have a significant role in authentic leadership. Authenticity can particularly manifest itself in a concrete manner, whereby an individual's self-conduct and existence can be translated to the leader's ability to lead others (Ilies *et al.*, 2005:376). Dimovski *et al.* (2012:3) is of view that authenticity is a broad reflection of a clear operation of one's true self that needs to be lived daily, through faithfulness, purpose and truthfulness, because authenticity is not a conservative force that occupies a vanishing space, but, rather, it is a force that looks forward and with the endeavour to change the traditional wisdom in favour of modern life. Lehman *et al.* (2019:5) introduce three fundamental but distinct perspectives of authenticity: consistency, conformity and connectedness - these are necessary for leaders, and these three perspectives will be briefly discussed below:

- Authenticity as consistency

Consistency underpins the organisations' internal values and its external expressions (Lehman *et al.*, 2019:5). This means that authenticity is about the consistency of the organisation in its internal values and beliefs, intentions and emotions, while the organisation externally expresses the impotency of living out those values to followers and leaders. In this regard, the organisational integrity becomes crucial, because consistency is what makes leadership and organisations to be authentic. Ethics need consistency because the individual action, moral principles and values must not be contradictory.

- Authenticity as conformity

The second meaning of authenticity is conformity, whereby the organisation conforms to the norms, beliefs and values of its social class to which it has been assigned or of which it has claimed ownership. This means that the organisation, by virtue of the assignment or claimed ownership, must conform to the norms, standards, principles and values of the social class in order to claim its authenticity (Lehman *et al.*, 2019:12).

- Authenticity as connectedness

This entails the extent to which the organisational authenticity is closely connected to the individual, place and time it claims. In other words, being connected or attached to the organisation or an individual means that there are common beliefs, intentions and values (Lehman *et al.*, 2019:16).

3.2.2 THE COMPONENTS OF AUTHENTIC LEADERSHIP

The theory of positive psychological capital and positive ethical climate has played a vital role in the development of four components of authentic leadership in terms of displaying the relationship between leaders and followers in an organisational environment (Tyagi & Puri, 2017:25). Drawing from the definition of authentic leadership by Walumbwa *et al.* (2008:94) the following four components of authentic leadership will be discussed.

3.2.2.1 Self-awareness: “know thyself”

Self-awareness is one of the key aspects of authentic leadership, and is based on the leaders' conscious knowledge of self in terms of beliefs, assumptions, thoughts, emotions, principles and values and their effect on one's daily experiences (Eriksen, 2016:750). This knowledge and daily experiences according to Walumbwa (2008:95) basically assist authentic leaders in understanding their strengths, limitations and weaknesses, and the multifaceted nature of self, so that they attain insight that will expose them to others while, on the other hand, being aware of their impact on others (Avolio *et al.*, 2005:4). The self-awareness of strengths, limitations and weaknesses is demonstrated in the life of Paul's leadership experience, where he acknowledges that, when he pleaded his case with God to take the thorn away from him, God simply responded by saying that his grace is sufficient. So, Paul boasted about his weaknesses with the understanding that God's power is perfect in weakness (2 Corinthians 12:9). In the attempt to clarify and simplify the importance of self-awareness, Jones and Swales (2015:96) suggest a three-pillar model by adding two further pillars, those of self-regulation, which is closely related to knowing thyself in terms of self-management. This requires a high level of self-control, the ability to actively discipline emotions, thoughts, behaviour, and ethics, which is another important pillar of authentic leadership that encourages integrity, which then relates to steadfastness in the face of opposition, of having a prosocial leadership ethos and the desire to serve others and the community.

In other words, self-awareness is a key aspect of self-determination, which is the connection between motivation and the dual concerns of performance and wellness in the organisation with its focus on facilitating qualitative, sustainable motivation and followers' willingness to perform as they will feel supported (Deci *et al.*, 2017:20). This further involves self-efficacy, which is the ability of an individual to take responsibility to achieve the desired objectives (Garrin, 2014:44) and self-knowing, which is an aspect of emotional intelligence, whereby leaders realise their own emotions and those of others. Self-awareness is the element of trust involving emotional intelligence, and it assists leaders to identify their emotions and being able to control emotions, while being able to understand others' emotions and influence those emotions around

social skills. Knowing thyself is what a leader stands for. Therefore, Christian leaders must practice integrity by being consistent in action and words.

3.2.2.2 Internalised moral perspective: “do the right thing”

This component of authentic leadership involves a positive moral perspective that is characterised by heightened ethical principles that guide decision-making and behaviour, which emphasise values, self-regulation and consistency of the leaders' behaviour (Walumbwa *et al.*, 2008:95-96). Christian leaders with internalised moral perspectives possess well-developed values that guide their actions through an internal locus of self-regulation without exposing themselves to external pressures. Authentic leaders are guided by well-developed values (Walumbwa *et al.*, 2008:96). Doing the right thing is fundamental in this component.

3.2.2.3 Balanced processing “Be fair-minded”

This component refers to leaders' behaviour that demonstrates that leaders evaluate information before they can share it or even take a decision. And that leaders are not afraid when their views are opposed by followers, or when their deeply held positions are challenged (Walumbwa *et al.*, 2008:95). Because of their mindedness, authentic leaders do not have “hidden agendas” every plan is well-thought out and is open for discussion by all stakeholders.

3.2.2.4 Relational transparency: “be genuine”

This component includes the aspect of honesty, straightforwardness and trustworthiness in dealing with others. Closely related to self-awareness and other components, relational transparency demonstrates openness and a high level of transparency, whereby leaders and followers share information with each other without fear (Avolio & Gardner, 2005:317). Relational transparency also refers to leaders who are original and genuine, as opposed to fake or distorted, selfish leaders. Such behaviours promote integrity on the side of leaders because they openly disclose information and allow others to deliberate their true thoughts, ideas and feelings, while trying to reduce displays of improper emotions (Walumbwa *et al.*, 2008:95).

3.2.3 PRINCIPLES/DIMENSIONS OF AUTHENTIC LEADERSHIP

In view of the above components of authentic leadership, George (2010) constructed five dimensions of authentic leaders as follows:

- a. Passion (understanding of purpose) is about the strengths, enthusiasm and a deep commitment to bring out the best (Sarros *et al.*, 2006:4). To become authentic, leaders need to develop their own leadership styles which are aligned and consistent with their personality and character. According to Powlus (2017:1), authentic leaders have a sense of purpose in terms of knowing their existence and what they need to achieve. For instance, great leaders such as George Washington, Abraham Lincoln, Martin Luther King Jr, Mother Teresa, Kwame Nkrumah, Nelson Mandela and many others, were authentic leaders who led with a great sense of purpose and their leadership styles were not copies of one another.
- b. Values (that is, practicing solid values): authentic leaders are defined by values and character which they attain from their personal beliefs. Such values are also developed through learning, self-reflection, consultation with others and through life experiences that leaders have accumulated overtime. For instance, Nelson Mandela's life experiences of being jailed for twenty-seven years, fighting against the apartheid regime in South Africa, standing out for a free and democratic country, solidified his values as he could not compromise himself. According to George *et al.* (2007:4), the principles of leadership are values translated into actions from one's beliefs and they are derived from being an authentic leader.
- c. Relationships (that is, establishing connected relationships): authentic leaders have the ability to create and develop enduring relationships, because they understand that connectedness and healthy relationships are reflections of a true and authentic leader.
- d. Self-discipline (that is, demonstrating self-discipline) is essential in leadership. Leaders need to demonstrate their authenticity, values and character through self-discipline. If they lack this, indulging themselves in acts of immorality, they are not valued and respected by their followers, and they set a negative example. As an authentic leader himself, Paul observed that the conduct of the

Christians in Crete had a negative impact on the gospel of Jesus Christ. He sent Titus to clarify roles and give guidance to Christian leaders in terms of their conduct (Titus 1:5-9).

- e. Compassion (that is, leading with the heart): authentic leaders are open and willingly share with others. They are genuinely interested in the well-being of others and, in turn, inspire their followers to attain greatness far beyond that which one could imagine. Jesus Christ showed compassion when he called his disciples concerning people who had not eaten for three days: he could not send them away hungry, in case they might faint or die (Matthew 15:32). According to Seppala (2013:2), compassion and empathy are two words that are frequently confused, whereas they are not the same: empathy is the intuitive or inward experience of other persons' feelings, while compassion is defined as emotional reaction to someone's suffering and includes an authentic desire to assist.

Walker and Walker (2011:387) argue that authentic leaders "know who they are," and in that case, they centre their values and leadership behaviours around practicing the values of hope, trust and positive emotions. This can make it easy for followers, since they identify with their leaders at a personal and social level through their exhibited values of hope, trust and positive emotions. Trust and commitment are essential in the life of an authentic leader. Wong and Cumming (2013:7) emphasise the value of trust as fundamentally essential to a positive organisational culture. Expanding on the aspect of trust, Avolio *et al.* (2004:7) argue that authentic leaders, through their intense personal values and convictions, build credibility to win their followers' respect and trust by promoting various viewpoints. In this way they build connections with followers, whereby followers can trust their authenticity. Indeed, for leaders to gain followership, they have to prove themselves as trustworthy, which is not the case in many organisations, especially in the church where trustworthiness and commitment to the worthy cause is preached rather than practiced.

Walker and Walker (2011:387) articulate three factors that can assist in building trust, First, the ability, to create trust as an authentic leader in personal, group or organisational levels means one must be able to deliver to the promises made. Second, the practice of benevolence, which refers to compassion and can be

associated with shared values between leader and follower. Third, the practice of integrity, which means that individuals, teams and organisations must keep their words in line with their actions so as to remain true to self and others.

Authentic leaders genuinely aspire to serve their followers through their leadership, and they are more attentive to the development and empowerment of their followers. They seek to make a difference in their lives because, they are driven by passion and compassion (George, 2003). According to Avolio *et al.* (2004:7), authentic leaders realise and value individuals' differences, and are able to identify their followers' talents and, through motivation, constructively assist them to build those talents into strengths. According to George *et al.* (2011:105), authentic leaders are firm and confident, and they understand the importance of staying grounded. They realise that leadership is not about their success: rather, the key to the success of leadership is the empowerment and development of followers at all levels. According to Avolio *et al.* (2004:7), authentic leaders' behaviour is aligned with deep personal values and principles so as to build credibility so that they can be trusted and respected by their followers, while promoting various opinions and building connections of cooperative relationships with them, so that they will recognise their leader's authenticity. Authentic leaders do not pretend or fake their leadership simply because they are already in leadership positions: their leadership is genuine and real (Shamir & Eilam, 2005:96).

3.2.4 CHARACTERISTICS OF AUTHENTIC LEADERSHIP

Shamir and Eilam (2005:397-398) articulate the characteristics of authentic leadership as follows.

3.2.4.1 Authentic leaders' role is a central component of their self-concept

Authentic leaders are expected to be genuine, real and true. They must not fake or pretend just because they are already in the leadership position, nor must they strive for recognition: rather, their leadership must speak for itself (it must be self-expressive). Authentic leaders understand that leadership is part of who they are, so they must not conform to others' expectations (Shamir & Eilam, 2005:398). Authentic leaders are also expected to possess a component of self-efficacy: they must attain a

high person-role merge, that is, they must not necessarily use the term leader to define their positions (Shamir & Eilam, 2005:398).

3.2.4.2 Authentic leaders achieve a high level of self-resolution

Authentic leaders are not supposed to be status conscious, or seek to be honoured or rewarded. Instead, their leadership must be based on deeply held values, accompanied by their desire to make a difference in the lives of others through self-actualisation and the use of virtues, talents and expertise (Shamir & Eilam, 2005:397). Authentic leaders must have a clear self-concept, which refers to the extent to which a leaders' self-beliefs are clearly and confidently explained and intuitively consistent. The significance of self-concept clarity for authentic leadership must originate from the understanding that individuals' views are found at the centre of their psychological universe where they provide the context for another's knowledge (Shamir & Eilam, 2005:398).

3.2.4.3 Authentic leaders' goals are self-concordant

Authentic leaders must be inspired by goals that represent their real passions and their beliefs and values. Authentic leaders must be self-concordant and pursue life goals with a sense of expressing their authentic choices, rather than externally imposed tasks or conventions. To be precise, the authentic leader must be motivated by the intuitive commitment which ultimately proves that it is a commitment to a self-concept (Shamir & Eilam, 2005:397).

3.2.4.4 Authentic leaders' behaviour is self-expressive

Authentic leaders must be self-expressive: they must act consistent with their self-concept and should mainly be motivated by self-concepts such as identities and values rather than calculations and expected rewards. Furthermore, the reason for behaving in a self-expressive way is that authentic leaders are more likely to seek self-verification as opposed to self-enhancement when they interact with others (Shamir & Eilam, 2005:399).

Shamir and Eilam (2005:399), in their definition of authentic leadership characteristics argue that authentic leaders can be separated from less authentic or inauthentic leaders by using four self-related characteristics:

- That of the person-role merger, which is the eminence of the leadership role centred on their self-concept;
- The degree of self-concept clarity and the extent to which this clarity centres on strongly held values and convictions;
- The degree to which their goals are self-concordant; and
- The degree to which their behaviour is consistent with their self-concept.

Shamir and Eilam (2005:400) argue that any leadership, whether authentic leadership or leadership in general, cannot consist only of itself: leadership is leadership because of followers. Therefore, to qualify the construct of authentic leadership, the notion of followers must be brought forward. Followers are individuals who follow the leaders for their authenticity and have an authentic relationship with the leader (Shamir & Eilam, 2005:401).

Shamir and Eilam (2005:401) articulate the individual characteristics of an authentic followers as below:

- a. Followers who follow their leaders for authentic reasons - such followers must be able to share the beliefs, concerns, convictions and values of the leader without any duress or expectation of reward (Shamir & Eilam, 2005:401).
- b. Followers who do not have illusions or delusions about their leaders - such followers must not follow the leader on the basis of misconceptions and disappointments. Rather, they act on their own autonomous judgment about the leader and the leaders' practices and behaviour (Shamir & Eilam, 2005:401).
- c. Followers who authenticate their leaders - such followers must have the ability to judge the leaders' claim for leadership as based on personally held deep values and convictions instead of mere conventions around an appointed office or the desire for personal power, status or other benefits. Secondly, followers' ability to judge the leaders' conduct as consistent to his or her beliefs, convictions and values is crucial (Shamir & Eilam, 2005:401). It is therefore clear that authentic leader development does not only rely on authentic leaders

themselves, but also on followers who authenticate them and follow their leaders authentically. This is an essential aspect in the leadership development, as it must embody a two-way consideration where both leaders and followers must be developed (Shamir & Eilam, 2005:401).

3.2.5 AUTHENTICITY AND FOLLOWER EFFECTIVENESS

Pretorius *et al.* (2018:164) argue that genuineness, originality and trustworthiness form the basis of an authentic leader. Furthermore, a leader must be transparent and demonstrate ethical behaviours that enhance openness in sharing the information that is required to make decisions, while taking the inputs of followers into consideration. It is evident that the elements of genuineness, transparency and truthfulness are the most important pillars of authentic leadership, which means that Christian leaders, community and organisational leaders need a real transformation to be able to achieve this standard. It appears though that the much-needed change will be hard to achieve, judging by the rate in which corruption has escalated. De Campos (2019:1048) argues that the authentic leaders' dimension of self-awareness, which is about the understanding of limitations and weaknesses if perceived genuinely, can play a positive role in the development of followers in terms of enacting their core values. Walker and Walker (2011:386) support the idea that an authentic leader is expected to exhibit passion for their purpose, meaning that they need to be enthusiastic about their vision and inspire those put under their leadership. In addition, positive psychological abilities of an authentic leader reflect his or her willingness to embrace change and development, which is required for the growth of followers and organisations. Pretorius *et al.* (2018:164) and Onyalla (2018:3) identify three perspectives that can measure the trustworthiness of authentic leaders to their followers:

- Intrapersonal: the persona of the leader in terms of self-knowledge, self-regulation and self-concept centring on experiences and the true-self of a leader. Integrity becomes essential in doing so.
- Interpersonal: this differs from the intrapersonal perspective in the sense that it is concerned with leader-and-follower interaction.
- Developmental: whereby authentic leaders must avail themselves to be developed with the understanding that learning and development are not

permanent traits, but rather ongoing processes that need to take place in the leaders' life.

3.2.6 POSITIVE PSYCHOLOGICAL CAPITAL OF AUTHENTIC LEADERSHIP

Drawing on Walumbwa *et al.* (2008:94) it is imperative to further discuss the phenomena of positive psychological capacities of authentic leadership, which are sometimes referred to as psychological capital.

Psychological capital refers to positive psychological state of development in an individual (Munyaka *et al.*, 2017:2). Psychological capital, according to Cavus and Kapusuz (2015:244), consists of measurable, expandable, effective and manageable applications that are related to the potential and psychological capacity of human resources, which results in the increase of performance in the organisation. In addition, the success of and the capacity to accomplish the organisational goals rely on psychological capital and the physical contribution of human resources. Psychological capital can be viewed as a combination of state or state-like development of attitude and cognitive resources that have a positive effect on individual performance (Margiadi & Wibowo, 2019:59). Positive psychological capital can be perceived as an inquiry to regulate what a right attitude is and how it can be achieved with a view to human resources. Furthermore, the main focus of psychological capital is the positive aspect of human life, which is described as courage, creativity, hope and wisdom (Cavus & Kapusuz, 2015:244).

According to Nafei (2015:250), psychological capital is the personal trait that contributes to the individuals' productivity. Furthermore, psychological capital is observed as a resource that exceeds human capital in terms of experience, knowledge, expertise, capabilities, and social capitals, in terms of relationships and connections because it concerns "who you are here and now" and "who you can become" in the near future, where psychological resources are developed and nurtured in the organisation. According to Luthans *et al.* (2013:119), leaders need better understanding of psychological capital because it plays a pivotal role in the well-being of followers. Such role includes the following components.

- Hope can be defined in two dimensions: will power and pathways, of which the former is the drive an individual has or experience to attain a goal, while the latter complements the drive by providing the psychological resources to find multiple, alternative paths to attaining a desired goal (Smith & Vogelgesang, 2009:230). Rego *et al.* (2011:431) view hope as a state of being resolute and intrinsically motivated to seek creative and innovative ways to implement and achieve the desired goals. Furthermore, hopeful individuals use their creativity, ideas and strategies to achieve goals and overcome obstacles.
- Optimism can be defined as a psychological intention and expectation to hope for the best possible outcomes, which can be positively influential around individuals' mental and physical health. This kind of attitude gives individuals an opportunity to live their lives more easily and without stress, because optimists do not entertain depressing and hopeless situations (Cavus & Kapusuz, 2015:246).
- Resiliency can be defined as the capability of an individual and groups to bounce back from adversity or depressing and stressful situations. In addition, resiliency is different from the other three constructs of psychological capital in the sense that it is reactional rather than proactive (Smith & Vogelgesang, 2009:231). Cavus and Kupusuz (2015:246) further argue that psychological resiliency comprises the coping skills that assist individuals in times of uncertainty, negative situations and when faced with obstacles. This means that resilient individuals are energetic: they have a positive approach to life and are willing to engage on new experiences, while adjusting to challenging situations (Rego *et al.*, 2011:431).
- Self-efficacy can be understood as a positive belief or confidence in one's ability to perform specific tasks. Individuals with high self-efficacy are able to take action to modify their environment to be successful at a given time (Smith et al., 2009:230). Individuals with self-efficacy apply their energies and motivational resources to achieve their goals and persevere when they are confronted with adversity (Rego *et al.*, 2011:431).

3.2.7 Positive organisational climate

Pecino *et al.* (2019:2) defines climate as “the shared meaning which organisational members attach to the events, policies, practices and procedures they experience, and the behaviours they see being rewarded, supported and expected”. In this way, organisational climate demonstrates how followers’ perceptions are linked to their work-space. In studies conducted by White and Lippitt (1968) and Victor & Cullen (1987; 1988) as well as Wimbush and Shepard (1994:637), it was found that the organisational climate can be an important aspect in shaping followers’ behaviour. They give considerable evidence for the relationship between climate and behaviour, since they seem to co-exist in every organisation. However, since ethical climate is necessary for the organisation, it cannot be separated from but should rather be connected to the behaviours as two entities that work together to achieve the desired objectives of the organisation. The main function of psychological climate is to signal and shape individual behaviour towards the of behavioural approach dictated by the demands of the organisation (Munyaka *et al.*, 2017:3). Ethical climate can be viewed as good behaviour through which ethical issues can be resolved in an organisation.

3.2.8 Preliminary summary of authentic leadership

Authentic leadership as defined above is a key aspect in every sphere of leadership because lack of it means lack of reliable leadership. A true leader is the one that is true to self before he or she can be true to anyone else. However, in the South African context, there seems to be a dire need for authentic leaders, because what is happening in the spheres of life such as government, religion, socio-politics and economics demonstrate the lack of authentic leadership. Authentic leaders are not supposed to be implicated on acts of corruption, crime and fraud and other serious crimes because, as leaders, they are expected to be in a better position to understand that authenticity starts with being original, being real and being true to self. Leaders must not sell their souls by engaging themselves in acts of corruption of any kind. They must not be desperate for money to the extent of compromising the gospel of Jesus Christ through commercialisation but, rather, must seek first the kingdom of God and his righteousness, and these things will be given in due time, including money and riches (Matthew 6:33-34): gold and silver belongs to him, declares the God almighty

(Haggai 2:8). God takes care of those whom he has called: they will never lack for anything, for he will supply all their needs according to his riches in Christ Jesus (Philippians 4:19). In this section, authentic leadership has been clarified as a leadership style that is unique in the sense that it is not a copy of another style but rather embodies a true reflection of selflessness that is much desired for today's leaders in churches, organisations and communities.

Furthermore, the church today needs accountable, dedicated, honest and trustworthy leaders that can lead God's people with integrity and respect. Of course, that cannot just happen: it requires a certain level of maturity on the side of a leader to understand the purpose and the will of God about his people, the church in its entirety, the communities, the environment and the entire world. The current experiences of church leaders, so-called "prophets", preaching prosperity gospel accompanied by fake miracles and deceiving their followers--rather than preaching the message of the "cross" of Jesus Christ, which has healing power--has brought confusion and turbulence in the realms of church leadership in general. This embodies an urgent call for true and authentic leadership.

3.3 SECTION B: CONCEPT OF MORAL LEADERSHIP (THE HEART)

There seems to be a variety of definitions of moral leadership depending on the understanding and premise of a particular individual. However, moral leadership can be viewed as a phenomenon that is rooted and guided by a moral structure that contains basic principles which inform leaders on how to approach and interact with others, how to make decisions and how to manage and behave themselves (Wang & Li, 2019:3; Seidman, 2019:1). The morality of a leader is perceived as critical in most leadership writings which include, among others, authentic leadership, ethical leadership, servant leadership and transformational leadership: moral leaders are regarded as highly principled ones who value and encourage the contribution of their followers (Bao & Li, 2019:2-4). West-Burnham and Harris (2015:29) define morality as the act of living out what it means to be human within the community of human beings, whereby leaders model their leadership by limiting self-interest, because they perceive leadership to be a resource rather than a position or status.

Though moral leadership may be difficult to achieve, it is a challenge worth striving, for the benefit of self and others, because it helps the leader gain “checks and balances”, in terms of egos, values and how leaders can embrace and transform others, while taking part in building a better world for others (Blank, 2019:1). In this regard, moral leadership can actually centre on how leaders use their power and their authority to influence and inspire others (Abun *et al.*, 2019:271). However, it is crucial to note that moral leadership is more about how leaders can touch the hearts and not just minds, and the manner in which they are able to engage and share with others in terms of being influential, so as to create an environment through which others can freely contribute their gifts and talents and be recognised in their deepest humanity (Wang & Li, 2019:3). It can be argued that South Africa, and the South African churches in particular, suffers from what can be called a moral vacuum: -, the absence of a sense of moral leadership.

This absence of moral leadership in churches and communities can be traced from the failure of leaders in general and Christian leaders in particular to take responsibility on crucial matters such as helping their followers to distinguish between matters of morality and immorality, which is currently creating challenges in the sphere of leadership (Stauffer, 2011:5). Furthermore, if the church fails to demonstrate the harmonious balance between “grace and truth”, as embodied in Jesus Christ’s moral leadership in terms of social justice when he took care of the oppressed, set the prisoners free and helped the widow (Stauffer, 2011:5), it will be difficult for others to realise the importance of morality. In Exodus 20:12-17, God gave Moses the Ten Commandments as the moral obligation for humankind to be followed and observed. In the New Testament, these were summed up by two commandments given by Jesus Christ in Matthew 22:37-40. This shows that moral leadership has always been in the heart of God and is also imperative for the lives of Christian leadership. The seriousness of moral leadership is also highlighted when Jesus Christ made his sermon on the Mount (Beatitudes), teaching his followers about God’s law which he expected them to observe, which also applies to contemporary Christian leadership.

On the other hand, Paul addressed the Corinthian church against the immorality, greediness and idolatry that escalated among believers themselves. It can be distinguished in the first verse of chapter five that Paul was very much disappointed

by the conduct of the believers (1 Corinthians 5:9). Stauffer (2011:5) argues that today's church will only be able to reconnect with the world that desperately needs them when such churches realise that they need to become communities of love that are engaged in love-inspiring sacraments of truth-telling and grace-giving. He further argues that the moral shift is not necessarily experienced by churches and communities only, but also by individuals and families as they suffer the consequences of moral absence. This is true because, when church leaders are immoral, the community finds itself in disarray while in turn, dysfunctional families are born from this. West-Burnham and Harris (2015:11) describe the dysfunctionality caused by the immorality in churches, families and communities by making an analogy of a tree. As leaders they are supposed to have deep *ethical roots*, they are expected to embody the basic principles by which they live their individual and professional lives. Therefore, they need to convert these deeply held principles into personal values, thus, *the trunk of the tree*, which is the basis of decision making, and lastly, they must be the *branches* that symbolise the day-to-day engagement with the world where ethics and values are converted into action. In other words, if the roots are shallow, the tree will blow over; if the trunk is not developed, the tree will not flourish; and, if the leaves are weak, they will break. The church and community today must envision the kind of leadership that is firmly established, lived and rooted in the living word of God (Colossians 2:6-7) so as to bring back hope for the church today. In support of moral leadership, the researcher undertakes to discuss its components as articulated by (Abun *et al.*, 2019:261).

3.3.1 Components of moral leadership

There are various components of moral leadership, however, only four will be discussed in this research:

3.3.1.1 Trust

Mineo (2014:10) defines trust as a glue that binds together the leader and the follower and provides the capacity for the success of organisations, churches and communities. This definition emerges from the understanding that leaders need to speak words that are honest, truthful and sincere in order to create good working relations with those that they lead. Hence, Abun *et al.* (2019:261) define trust as the

confidence placed in an individual who possesses moral characters such as, consistency, honesty, integrity and reliability. Furthermore, trust is foundational in developing healthy and working relationships because, when leaders are trusted by their followers, they work and communicate more effectively with each other; thus, followers respect leaders whom they can rely on and trust. As in the case of integrity, trust can simply be viewed as confidence that the actions taken by others are consistent with their words (Abun *et al.*, 2019:263). A good leader needs to have a set of attributes that inspire trust and respect in his or her followers because people can only follow a person who has earned their respect and who motivates them to achieve a common goal and a shared vision. Trust is the most important aspect of any relationship, while it is the most sensitive and vulnerable; however, trust is important, because followers put their trust in their leaders (Hensley & Burmeister, 2008:131).

3.3.1.2 Integrity

Integrity is a critical component of leadership. It is a virtue that refers to a quality of an individuals' character, which is basically soundness of moral principles such as honesty, uprightness and sincerity. In other words, integrity can be defined as being consistent in action and practicing moral values and the principles of moral leadership. Trustworthiness and integrity are often identified as the necessary aspects of effective transformational leadership (Abun *et al.*, 2019:263). Pillay (2014:28) simply defines integrity as honestly integrating words and emotions with thoughts and actions with no intent other than the good of others.

3.3.1.3 Ethical relationships

An ethical relationship first and foremost one that is not manipulative. A manipulative relationship occurs when an individual seeks power over someone by using exploitative strategies. When it is not abused, ethical relationship can demonstrate the qualities of fairness, respect and unconditional acceptance. It can be defined as a good working relationship between leaders and followers, where leaders create a conducive environment to communicate and provide strategies that will lead to the desired objectives of the organisation for the benefit of both leaders and followers (Abun *et al.*, 2019:267).

3.3.1.4 Honesty

Honesty is considered to be one of the moral virtues that includes courage, fairness, generosity, integrity, self-control and so on. It can be defined as the refusal to fake reality: that is not pretending the facts are other than they are. Furthermore, honesty is a commitment to uphold to reality even when there are chances not to do so. It is an intrinsic moral virtue that forms the moral character of an individual and is associated with authenticity, while leaders need to acquire this virtue, as it is essential to the relationship with followers (Abun *et al.*, 2019:267).

3.3.2 Principles of moral leadership

Moral leadership must provide values, ethics and meaning for individuals to live by and motivate others to act on those values, while inspiring self and others to uphold the values of accountability. Blank (2019:1) illustrates the principles of moral leadership, each as discussed below:

3.3.2.1 Identify a set of values

Moral leaders must concern themselves with values and ethics that they have developed over time and with experience: for instance, in the family, at school and in the communities in which they live. Through those experiences, they acquired virtues such as accountability, community, fairness, inclusion, integrity, respect and service, which they must inspire and motivate others to achieve.

3.3.2.2 Managing your ego

Moral leaders are expected to be conscious of themselves and must not be afraid to be threatened by others. However, moral leaders need to realise that self-consciousness is crucial, and that leadership is not about them, but rather about providing service to others. Moral leaders must be aware of their ego, and they need to derive ways to manage it by focusing on the desired objectives of the organisation; they must value others and put the interest of others before their own.

3.3.2.3 Considering diversity and inclusivity

Effective moral leaders must not take advantage of others by imposing their values. Rather, they must cooperate and embrace diversity by combining the values of others with their own to inform their followers of the envisaged future of the organisation.

3.3.2.4 Embracing change

Effective moral leaders are by all means not afraid of change because of the courage and confidence they have based on their well-articulated vision, which they believe will bring a positive change to their followers. They also believe that change is necessary for every organisation, church or community. Furthermore, although change sometimes can be seen as a threat and can bring about uncertainties in the lives of individuals, it is important for the survival of leaders. When leaders perceive change in a positive manner, they are likely to achieve their objectives.

3.3.2.5 Building consensus and establishing unity

Not everyone will easily come on board and embrace the leaders' opinion. Therefore, it is the role of a moral leader to listen to the views of others, while on the other hand articulating a clear vision that needs to be followed to achieve an intended goal. Consensus and unity are fundamental to moral leadership: so, leaders of moral character must try their best to avoid anything that can create division among themselves and their followers. Hence, they must communicate a purpose that can motivate and inspire as many individuals as possible to desire to participate in executing the desired transformation that is needed in the organisation (Blank, 2019:1).

3.3.3 Characteristics of moral leadership

Moral leadership characteristics are developed over-time and are mostly influenced by the upbringing, norms, beliefs and life experiences of each particular individual (Pradke, 2019:1). However, some theories such as the "great man theory" support the belief that leadership is inherent: therefore, it cannot be developed or learned (Pyke, 2018:5). While some theories support the notion of inherency to be true, they also believe that leaders can be developed, hence there are institutions of leadership

development that are meant to enhance and capacitate leaders with leadership skills and expertise, so that they can function well in their organisations (Eydman, 2019:3).

3.3.3.1 Commitment

Commitment is one of the key elements of moral leadership. When moral leaders are committed to the common goal and a shared vision of their organisations, they are able to instil such values in others. Furthermore, committed moral leaders must be capable of demonstrating a sense of responsibility, commitment and accountability to their followers and they must always assist them to perform greatly (Pradke, 2019:1).

3.3.3.2 Competence

Competence can be defined as knowing the job well or having the expertise needed for a particular job. Moral leaders must demonstrate their competence by being effective and respecting in terms of mastering their given tasks. This is important for moral leaders because followers who know that their leaders are incompetent will never respect them and, besides, leaders who cannot provide useful advice to their followers because of their ignorance cannot be appreciated by their followers (Pradke, 2019: 1).

3.3.3.3 Courage

Gahl (1984:46) defines courage as “the state or quality of mind or spirit that enables one to face up to ethical danger firmly and confidently. Moral courage then can be defined as the capability to discern what is right and what is wrong and it is accompanied with mental willingness and determination to do what one knows to be morally acceptable. Effective moral leaders are therefore not afraid to take risk for the desired change, and they are willing to provide guidance to their followers so that they can attain a common goal, while they take responsibility when trouble appears, without shifting blame to their followers (Pradke, 2019:1).

3.3.3.4 Decision making

A strong leader of moral character is capable of making decisions and is willing to accept the consequences of those. Moral leaders are expected to be just, honest, unbiased and consistent when considering actions to be taken (Pradke, 2019:1).

3.3.3.5 Motivating

An effective moral leader must be able to inspire and motivate followers to achieve a desired objective. Such leaders use their competences to develop a team spirit among their followers.

3.3.3.6 Personal values

A leader of moral character is required to possess personal values that consists of commitment, honesty and good relations that he or she cannot afford to compromise (Pradke, 2019:1). Values can be defined as the vision individuals have regarding what is good for themselves and others. Values can also be viewed as learned beliefs that work as guiding principles about preferred ways of acting or being (Mashlah, 2015:4). Leaders of moral character must maintain those values at all times and present them to others on their daily interactions (Pradke, 2019:1).

3.3.3.7 Selfless service

An effective leader of moral character needs to demonstrate selfless leadership by being committed to the advancement of the organisation, church and community without considering his or her own interests. Furthermore, when leaders practice selflessness and service, they earn the trust and are promoted by their followers as leaders that can be followed. Eventually, the leader is commended and cited as a good and caring leader who serves the needs of others without expecting gain (Pradke, 2019:1). This characteristic is desired in leadership especially today, where leaders are self-concerned and self-serving. Today's leaders need to emulate Jesus Christ who is the perfect example of selfless service (John 13:5; 15:12-14; Philippians 2:4-8).

3.3.3.8 Visionary

Visionary leaders are optimistic. Therefore, they are expected to possess a clear and well-articulated plan and vision of the envisaged future, and must present it to their followers in order to inspire them to participate towards a shared purpose. Effective moral leaders must make it their responsibility to inspire their followers and encourage them to keep focused and energised. Visionary moral leaders are not shaken by situations, as they cannot afford to disappoint others (Pradke, 2019:1).

In addition to these characteristics of moral leadership, Jin and Moon articulate the following. Each of the following can be said about moral leaders.

- They are mindfully humble

An advanced moral leader who is mindfully humble knows the importance of honesty and humility: therefore, they ensure that they take time out for reflection in order to determine the important steps that must be taken to develop the attitude and strategies that can eventually lead to the success of the organisation. Furthermore, they are capable of dealing with their egos and open their minds to new ventures and embrace a sense of curiosity which is an important aspect of the capacity for innovation (Jin & Moon, 2017:1).

- They are comfortable with risk

Generally, leadership is always confronted with risk. However, moral leaders are able to reduce risks through qualities of courage and foresight, because they understand that risk in leadership is inevitable so, through their mindset and confidence, they have the capability to identify risks and uncertainties in the organisation and address them through a constant and continuous effort. Moral leaders understand that they must be optimistic and motivate others in order to serve the greater good because moral leaders are innovative and not afraid to take risk and can overcome any obstacle on their way (Jin & Moon, 2017:1).

- They lead by example

Leading by example means that leaders do not ask others to be or even do anything that they have not done themselves. Because they are role models, they take their job seriously, as they understand that they must motivate, inspire and lead their

followers in the most powerful directions where they can achieve their best goals. Effective moral leaders understand the importance of innovation; therefore, they tap in-to the potential of their followers by bringing out creative genius. True inspirational leaders understand that they need to set and meet the highest moral standards for themselves and dare others to do the same (Jin & Moon, 2017:1).

➤ They live for others

A leader is a leader because of followers. In other words, without followers there can be no leaders because for any organisation, church or community to succeed, there must be those individuals who follow willingly and effectively, just as there must be those who willingly and effectively lead (Suda, 2013:1; Shamir & Eilam, 2005:405). Moral leaders must understand that, as leaders, they are not there for themselves, rather they are in the leadership positions for the purpose of serving others. In addition, a selfless leader lives by moral values and principles and impact others' lives through cultivating the qualities of compassion, empathy and the extensive worldview. This is crucial as it assists leaders around communicating various options that can create greater avenues for innovation and development in organisations, churches and communities. This is important further, because living for others entails a selfless attitude and the willingness to serve others, which is the whole idea of moral leadership.

3.3.4 Preliminary summary of moral leadership

Moral leadership is important. South Africa needs highly developed moral leaders who do not only think for the present, but rather of the future, in terms of desiring to live out an untainted legacy of the authentic, moral and ethical leadership for the next generation of leaders. As for the church, the researcher is of the view that some church leaders have failed God when they could not stand up for what was right in the country and in the church. They have opened the door for immoral activities and scandals to take place not only in the country, but also in the church. Thus, the church began to compromise the gospel of Jesus Christ and joined the forces of the world by conforming to its standards, acting against what the Bible says about non-conformance to these (Romans 12:2). In this regard, church leaders need to reinstate themselves to God and to their vocation and be rived in the understanding that, though

they may be in this world, they are not of this world (John 17:16), so that they can regain trust from their followers. In this regard, church leaders in particular must allow themselves to be developed in terms of moral standards.

Highly developed leaders, according to Hannah *et al.* (2005:43), are expected to act in cooperation with their self-concept and attain a higher level of agency, so that they can make right and moral decisions for their organisations, churches and communities. Moral leaders, as articulated in this section, need commitment to the cause, competence, personal values that are authentic and courage to do what they believe to be moral, even when circumstances do not allow for these. And, above all, church leaders, if they are to be effective moral leaders, must be selfless, taking the example of Jesus Christ who humbled himself, taking the very form of a servant, even though he was God (Philippians 2:7). Selflessness is a very rare, important characteristic of leadership. It is on a high level of leadership that leaders must strive to achieve in order to emulate the example of Jesus Christ, because it has to do with being a servant to others and does not centre on being served (Matthew 20:26-28; Mark 10:45).

3.4 SECTION C: CONCEPT OF ETHICAL LEADERSHIP (THE HANDS)

Alshammari *et al.* (2015:108) view ethical leadership as a process whereby leaders influence followers' beliefs, principles and values that hinge on the accepted norms of organisational behaviour. Mihelic *et al.* (2010:32) explain ethics as a philosophical term that is derived from the Greek word "*ethos*", referring to character or custom, and it is concerned with defining and laying down the moral obligations and conduct of individuals in terms of what is accepted and what not. Ethics are not new phenomena: it has long since comprised cultural constructions that concern the right and the wrong in the daily living of all people, regardless of race, colour and political background. Ethics involve basic knowledge of what is right or wrong, bad or evil, and this knowledge is cognitively learned and instilled by parents at home, by teachers at school, by peers or individuals in our communities and in the workplace by colleagues. Ethical leaders understand the importance of justice when engaging with others, and they are able to discern what is good and what is bad for followers. In other words, in their discernment of attaining justice, ethical leaders are able to distinguish between the written and unwritten practices and principles that inform responsible character

and behaviour among individuals and groups, in order to maintain and enhance the common good (April *et al.*, 2010:152). Demirtas (2015:273) refers to ethical leadership as a kind of leadership that is practical in approach, demonstrating good behaviour that displays good principles and values.

Brown and Trevino (2006:596-597) argue that ethical leadership involves personal traits such as honesty, integrity and trustworthiness, along with cognitive trust, which is fundamental for the perception of leadership effectiveness. Brown and Trevino (2006:597) further argue that ethical leaders are observed to be fair and principled decision-makers who care about others and the wider society, and who conduct themselves ethically throughout their personal and professional lives. These attributes are characterised as the *moral person aspect* of ethical leadership that represents followers' perception of the leaders' personal traits, character and altruistic motivation. To support this observation, consider that ethical leadership in every family, organisation or society is measured on the basis of care, which centres on the altruistic nature of a leader, effective decision-making and respect for others. In traditional African culture, when an individual behaves in an unethical manner of any kind, he or she is likened to a dog, which is the expression of the fact that such behaviour is totally unacceptable. A leader must be exemplary in terms of being honest and trustworthy and must lead others with integrity (Lawton & Paez, 2014:641).

Another aspect of ethical leadership is leaders' pro-activeness when it comes to influencing followers' ethical and unethical conduct. For leaders to proactively impact followers, they need to increase the standard of their moral or ethical behaviour first, before they can think of leading others. Ethical leadership includes elements of personal behaviour that are considered to be ethically convenient around decision-making, while building relations with others, inspiring them to follow.

Yukl *et al.* (2013:38) underscores this insight when he argues that the discipline of ethical leadership is broad and contains various types of values such as altruism, compassion, fairness, honesty and justice, which seem to be relevant for ethical leadership. Indeed, these values are fundamental to authentic and moral leadership, as the lack or absence can disable ethical leadership and leadership in general. Piccolo *et al.* (2010:260) also attests to this by emphasising the importance of ethical

behaviour and how it is crucial for the credibility of leaders, because it assists leaders to have a meaningful influence on followers in terms of practicing fair treatment, shared values and integrity, along with commitment, satisfaction of the organisation and shaping the manner in which followers view the work context.

Mayer *et al.* (2009:3) argue that followers learn by witnessing and then striving to emulate values and behaviours modelled by their leaders. Therefore, must strive to motivate followers by leading credible and exemplary behaviour. Because they are considered to be role models in the spheres of leadership. In the same way, ethical leaders need to understand that good, moral and authentic leadership is earned not forced, which means that the leader is considered credible not because of the status or office he or she holds but, rather, because they walk and talk the talk, and are persons of their word. In other words, whatever followers hear from the leaders, they want to see in practice.

Bishop (2013:6) is of the view that ethics, morals and values are often understood to mean the same thing, since they all have something to do with what is perceived to be “right” and “wrong”. As clarified in chapter 1, morals primarily refer to guiding principles, while ethics are centred on rules, actions and behaviours. Bishop (2013:6) further argues that dealing with ethics and morals separately clarifies and widens their implications with a view to expanding the conception of leadership. Ethical leadership is therefore defined as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through a two-way communication, reinforcement, and decision making” (Brown & Trevino, 2006:595). Lawton and Paez (2014:641) this definition of ethical leadership as primarily emphasising the aspects of personal conduct which is assumed to be ethically convenient in decision-making and the development of good relations with others in order to inspire them to follow. Indeed, good and healthy relations are the essence of ethical leadership, which then leads to moral or ethical decision-making.

In addition, in order to be able to answer the question as to what it is that leaders do and what kind of a person they are, one has to understand the distinction made by Brown and Trevino (2006:597) between moral person which is the ethical leadership

observer's understanding of the leaders' personal traits, character and altruistic motivation on the one hand and, on the other, the moral manager dimension which centres on the leaders' pro-activeness around influencing followers' ethical and unethical conduct (Lawton & Paez, 2014:641). April *et al.* (2010:154) argue that ethics are foundational because they inform the responsible behaviour and conduct between individuals and groups, so as to maintain the common good. Ekeke and Ekpenyong (2011:142) argue that, when moral issues are not properly addressed, the families, organisations and societies become dysfunctional and in turn, are saturated by pestilences such as corruption, dishonesty, fraud, embezzlement of public funds, immoral practices and selfishness. The question of right and wrong (good and bad) is one of the most critical issues that every society is wrestling with in the present as much as in the past, and ethics involve a challenge that needs thorough consideration as their maintenance is essential for everyone to live in harmony (Ekeke & Ekpenyong, 2011:142).

Seemingly, ethics are anchors and a glue that hold together the various behaviours, principles and values in the spheres of life, and they need to be instilled in every individual, especially young children who seem to be so vulnerable as they sometimes witness the trauma of unethical conduct and dysfunctionality in families and communities. In addition, the brokenness of families and communities today are the results of the lack of ethics and morality. Demirtas (2015:273) holds that ethical leaders are expected to exhibit the highest moral conduct in whatever they do, when and wherever they are, because they do not live separately from others: therefore, the leaders' conduct must be worthy of his or her position because, in one way or the other, it affects others. Furthermore, Mihelic *et al.* (2010:33) aver that effective ethical leader do not only contribute to themselves, but, rather, to the livelihood of their followers and others in the churches, and communities in which they deliver their leadership. Therefore, leaders must scrutinise and observe strict behaviours and properly conduct themselves in a manner that worthy of their vocation, and behave as those who will give account before God who is ready to judge the living and the dead (1 Peter 4:5). On that note, leaders must understand that ethical leadership is about being practical (that is, as embodied in the hands): therefore, leaders must demonstrate their actions and good intentions to others and must be accountable for

their actions. For Mihelic *et al.* (2010:32), the healing power and the energising love of ethical leadership must be a true reflection of reciprocal relationship between him or her and the follower. According to Kooskora (2012:24), trust and the ability to work together to attain the desired goals are important requirements for good leadership. This demonstrates the level of unity and mutual trust between the led and the leader, as they work closely together in partnership for the benefit of the organisation.

3.4.1 The role of ethical leadership on follower performance

Bao (2019:4) argues that ethical, authentic and moral leaders are expected to do the following: First, moral leaders must have an open attitude in terms of encouraging followers' initiatives and value their contribution in the organisation. Second, moral leaders, as principled decision-makers, must consistently act in an ethical, honest and trustful manner, and practice fairness and justice among others. Third, moral leaders are observed by their followers as legitimate and credible individuals and role models: therefore, ethical leaders must walk tall because followers directly take the tune from moral leaders for any initiative they take. Fourth, moral leaders must build quality and enduring relationship with followers based on mutual trust. Moral leaders must assist followers to internalise values and principles they have learned in order to bring positive work ethics and a conducive working environment for both leaders and followers in the organisation. This serves the ideal of true leadership, in the sense that leaders must show the way: it is the leaders' responsibility to lead in a manner that is unquestionable. This attests to the four dimensions of transformational leadership which were discussed in chapter two: idealised influence, individualised consideration, intellectual stimulation (Zhu *et al.*, 2011:152).

Kooskora (2012:24) similarly argues that creating a culture or environment that supports individuals' contribution, facilitating achievable goals and making work processes pleasurable are some of the most important roles of an ethical leader. Furthermore, ethical leaders take upon themselves to create a cooperative process with followers through articulating a clear vision and solidly accepted rules, whereby consistent and transparent communication, sharing of information, team work, precise criteria in decision-making process, consideration of followers' interests and needs must be evident in every organisation. In doing so, Kooskora (2012:25-29) further

articulates five pillars of ethical leadership that can assist leaders to survive even in times of turbulence and challenging situations, each of which is briefly unpacked below.

- The moral character of an ethical leader

Individual maturity and ethical development are challenged when one assumes leadership. In addition, these challenges are manifested mostly when leaders embark on the rough and fast-moving twenty-first century world, whereby a leader must make things happen quickly and profitable in a manner that displays a high level of honesty, integrity and trust. In this pillar, virtues and integrity of an ethical leadership tested: however, a true leader rises to the occasion by displaying a high level of morality and maturity when engaging issues pertaining followers, others and the organisation because she or he understands that honesty, integrity and trust go hand in hand with a sense of accountability.

- Ethical values as the foundation of ethical leadership

Good values are the roots of moral behaviour: therefore, leaders must compile for themselves a set of values that must not only impress others, but, rather, bring greater effectiveness and efficiency that are needed by followers and the organisation. Indeed, followers, individuals and the organisation are on the lookout for trusted leadership that can add value in their lives so that they may impart good leadership. Furthermore, leaders have a significant role to play in terms of developing followers to become leaders themselves, because leaders are in a position to see what others cannot see. In addition, ethical values incorporate trust: even though one can be committed in his or her duties, loyalty and trust are essential for a smooth-running relationship between leaders and followers in the organisation and, without trust, cooperation and interaction cannot materialise (Kooskora,2012:26).

- Morality of activities

Kooskora (2012:26), argues that ethics are demonstrated through actions and behaviours of leaders, which in turn play a vital and influential role on followers. In addition, as tone-setters, leaders are expected to live out their espoused beliefs, principles and values in order to create a high level of trust on followers' side. Furthermore, the morality of leaders differs from others in that the successes and

failures of leaders are aggravated by their role, visibility, power, and impact of their actions on others. Therefore, it is crucial for leaders to realise that their credibility relies not only in the commitments they make but, rather, on being faithful to those commitments, thus, creating a culture that encourages honesty, trust and straight-forward communication. It is certain though that the rise and fall of a leader depends on his or her own character and conduct, in terms of the ability to build enduring and trustful relationships with followers and others in the organisation.

- Collaborative nature of leadership

This pillar argues that nature of leadership is expressed through cooperation and interaction between leaders and followers. In other words, leadership requires collective action: there can be no leadership if there are no followers. Leadership furthermore centres on the relationship of influence between leaders and followers who intend real changes that reflect their mutual purposes. However, leadership requires individuals who are willing to follow which, in turn, gives leaders an opportunity to be relevant and able to take responsibility for the results and impact of their own conduct. Of course, the cooperation between leaders and followers is of vital importance, as leaders cannot lead themselves: their vocation of leadership solely depends on followers. Therefore, leaders must treat their followers in a dignified and respectful manner as their counterparts and not lord over them (as they are entrusted to their care by God (1Peter 5:3)).

- Leadership means responsibility

The high level of expectations from the public about the right and ethical behaviour of organisations has forced higher requirements upon leaders regarding their behaviour. Therefore, leaders must practically aim at giving direction by taking serious consideration on the interests of individuals, and organisations in order to transform the mission of the organisations to pursue the best constituents. Furthermore, since the organisation is part of the environment and society, leaders must be able to value and respect themselves and others while adhering to the high demands and expectations of accountability as the primary responsibility of being good, being effective and acting ethically. This shows that leadership in its entirety is a responsibility that must not be taken for granted because, once it fails, it will be hard or will take time for a leader to resuscitate it. However, leaders today, especially church

leaders, seem to ignore their first responsibility of caring for followers and communities: they rather spend time thinking about quick strategies that they can use to enrich themselves. This demonstrates an element of self-centredness and a breach of pastoral pledge which states that the pastor as the leader of the church will protect and care for all those God has entrusted to him. Instead of caring and protecting, the leaders take advantage of the vulnerable followers to milk them to their last penny. That is far from being responsible for others: that is cruelty.

- Ethical leadership and diversity

One of the responsibilities of ethical leaders is to encourage ethical behaviour among followers in the organisation through developing and sustaining a culture that embraces and values diversity, whereby followers are treated equally with dignity and respect as potential contributors in the well-being of the organisation. Furthermore, ethics and diversity possess a multi-dimensional relationship in terms of age, expertise, sex, skills, wills and needs therefore, integrity, respect, tolerance, transparency and trust within the organisation are crucial.

Adding to this Trevino *et al.* (2000:130) described two pillars of ethical leadership, each of which is briefly unpacked below.

3.4.1.1 Moral person of ethical leadership

The first pillar of ethical leadership is called “moral person” is composed of the following behavioural aspects.

- Traits

Traits are referred to as solid and moderate personal characteristics that enable individuals to behave in fair and predictable ways beyond what can be expected. Traits that are frequently associated with ethical leadership are honesty, which refers to being consistently truthful with others (Sarros *et al.*, 2006:4): sincerity and straightforwardness (Trevino *et al.*, 2000:130): and integrity, which is viewed as the consistent adherence to a moral code of ethics through which an individual consistently chooses to do the right thing even when there is an easier alternative (Sarros *et al.*, 2006:4). Integrity is the most cited trait of effective ethical leadership: indeed, leaders that possess integrity exhibit a high level of honesty with themselves

and with followers (Mihelic *et al.*, 2010:37). In addition, such leaders learn from mistakes and are constantly in the process of self-improvement: their leadership is exemplary, as they inspire others to reciprocate (Mihelic *et al.*, 2010:37). A further aspect here is trustworthiness, which centres on trust that is consistent, credible and predictable and, most essentially, builds relationships--one cannot build lasting relationships without having trust and being trusted (Trevino *et al.*, 2000:130).

- Behaviours

Although traits form important parts of ethical leadership, behaviours are even more important, because they involve the actions of an individual even at the time when no one is looking. Secondly, an individual is judged on the basis of what he or she does rather than what he or she says. Thirdly, individuals discern who a person is on the basis of their observation: therefore, doing the right thing, being considerate to others and being open or transparent and communicative while exhibiting morality in one's personal life are key aspects for ethical leadership (Trevino *et al.*, 2000:131). Being open refers to the high level of transparency a leader must show to followers in terms of being reachable and being a good listener. With such a leader, followers feel comfortable to share even the most delicate issues, and are not afraid of being judged: instead, their needs are considered. In turn, such leaders are also at ease when it comes to sharing their experiences of rights, wrongs, successes and failures, so that followers can be motivated and learn from their leaders. Lastly, personal morality is linked with ethical leadership because one cannot be an ethical leader if his or her morality is questioned (Trevino *et al.*, 2000:132).

- Decision-making

Ethical leaders are perceived to be individuals who hold to a firm set of ethical values and principles. Objectivity and fairness characterise their understanding of the importance of decision-making, and its impact on individuals, others and the organisation, because they are concerned about the wider society and community (Trevino *et al.*, 2000:132). Furthermore, this pillar of ethical leadership represents the necessary requisite for the development of reputable ethical leadership that is desired not only by followers but also the church, organisation, community and the country as a whole (Trevino *et al.*, 2000:133). Because leaders are always associated with their traits, behaviours and decision-making, good leadership ethics are crucial.

3.4.1.2 Moral manager of ethical leadership

“Moral manager” is the second pillar of ethical leadership. Moral managers realise the significance of ethics, and they proactively prioritise ethics in their leadership agenda. Ethical leaders understand the importance of clearly communicating their ethics and values so that their followers know where they stand: otherwise, their reputation will be put at risk, as they will be understood to be ethically neutral (Trevino *et al.*, 2000:133). In this pillar of ethical leadership, leaders are expected to serve as role models for ethical behaviour in a manner that is visible to followers. Ethical leaders in this pillar also need to regularly, convincingly and explicitly articulate their ethical beliefs, standards, principles and values to followers. For their credibility and authenticity, they must use reciprocity consistently to hold their followers accountable to personal and organisational ethical standards (Trevino *et al.*, 2000:133).

- Role modelling through visible action

Role modelling may appear to be the same as “doing the right thing,” as mentioned. However, being a role model means to be consistent and being visible in terms of actions. Effective ethical leaders realise that they live under the scrutiny of the public eye: therefore, followers are watching and waiting for the signals about what is important, and not only to be told about these, but rather to see action. Ethical leaders need to exhibit a good example all the time because they understand that they are role models in terms of their beliefs and values. Moral managers’ effectiveness is measured by words and actions and how others interpret those words and actions through their observation (Trevino, 2000:134). Exemplary leaders, according to Kouzes and Posner (2008:27), understand that, if they desire to gain commitment and attain the highest standards, they must first model the behaviour they expect from followers, which includes opening their hearts and allowing followers to know what their thoughts, aspirations and beliefs are. For instance, in order to be respected as an ethical leader, words must resonate with actions: if this is not upheld, the reputation can be easily tarnished because fluent speeches about values and principles do not suffice; rather, leaders’ deeds are considerably more significant--thus, consistency in words and in doing is fundamental to ethical leadership and leadership in general (Kouzes & Posner, 2008:27).

- Communicating about ethics and values

This is an unpleasant topic for some leaders. However, moral managers must frequently talk about these not in terms of sermons but rather, in a manner that clearly shows the importance of values and how they play a role in guiding individuals around taking important decisions and action. It is crucial for moral managers and followers to talk frankly about values, as they also play an important role in the well-being of the organisation, so that followers can seriously consider the importance of ethics and values (Trevino *et al.*, 2000:135).

- The reward or reciprocal system

According to Trevino *et al.* (2000:135-136), the effective use of rewards and discipline may be one of the most powerful methods for determining desirable and undesirable behaviours of followers. Inspired by the transactional leadership style, moral managers must be able to influence followers through a reciprocity and mutual exchange for a job well done as an encouragement for accomplishing set goals (Osmer, 2008:169). According to Kouzes and Posner (2008:32), ethical leaders are responsible for the happiness of their followers: thus, they should appreciate their contribution by encouraging their hearts. Moral managers consistently reciprocate ethical behaviour, and disciplines unethical conduct at all levels in the organisations: these actions serve to promote the standards and regulations of the organisation. It is therefore important to recognise that, in order leadership to develop ethically, one must be strong in both dimensions, that of moral person and that of moral manager, thus to make ethics and values eminent parts of the leadership agenda (Trevino *et al.*, 2000:136).

3.4.2 COMPONENTS OF ETHICAL LEADERSHIP

Hegarty and Moccia (2018:3) articulate seven components of ethical leadership, each of which is briefly visited below.

- a. Gratitude: thankfulness and sincere joy expressed in response to a gift. Gratitude is a virtue that shows great humility on the leaders' side, whereby they interact with people and attract others into leadership as opposed to just acting as a figurehead. Gratitude is an important aspect for developing leaders, as it is a demonstration that leaders are leaders because of followers: in the absence of this

there can be no leaders once more. Therefore, gratitude is giving thanks, acknowledging and appreciating followers for their efforts (Hegarty & Moccia, 2018:3).

b. Humility: being modest and being forthright as the leader, with the sense of letting followers to know that their presence is valued and appreciated, and that they feel that leaders need them (Hegarty & Moccia, 2018:3). Humility displays the extent to which a leader puts others' interests above their own, through facilitating followers' performance and providing them with the necessary support (Van Dierendonck, 2011:1233). Humility is sometimes equated to a weakness on the side of a leader, or a lack of haughtiness and belligerence, instead, though, humility is a placid and a gentle confidence and admiration in the ability of others (Hegarty & Moccia, 2018:3).

c. Justice: the term justice originates from a Latin word, "*iustus*" meaning "to rule" the individuals' behaviour, making them aware of others' rights and their contribution in the organisation, while involving the recognition that ethical leaders must be careful of exercising favouritism when dealing with followers in every situation, as that is contrary to justice and can compromise their leadership, leading followers to adopt negative and deviant behaviour (Hegarty & Moccia, 2018:4).

d. Mercy and compassion: the expression of empathy and commitment to the belligerent and well-mannered behaviour in the organisation. Furthermore, even though in the organisational perspective mercy and compassion can be likened to being tough-minded on challenging issues, on the other hand, it involves being warm-hearted towards problematic followers, so that the leader attends their behavioural attitudes (Hegarty & Moccia, 2018:4). Compassionate leaders have the interest of followers at heart, while satisfying the mission of the organisation: they also play a pivotal role in encouraging those who struggle instead of neglecting them and, in so doing, followers' work performance in the organisation advances (Hegarty & Moccia, 2018:4).

e. Prudence and objectivity: this involves foresight, wisdom or thoughtfulness, and is a key aspect of leadership because it assists leaders around the ability to convey their ideas clearly before taking action, in order to consider the ramifications of such actions, as they involve everyone in the organisation. According to Mitchell (2015:163), prudence is the knowledge of what to seek and what to avoid. It is the virtue that "perfects the reason and surpasses in goodness the other moral virtues which perfect

the appetitive power”, that is, the more prudent a leader is, the more she or he can correctly judge the right actions to take.

f. Magnanimity: this virtue is characterised by the leaders’ showing of generosity to followers by sharing his or her time to listen and to appreciate their individual achievements. Leaders become role models by acting in accordance with a desired conduct that displays a realistic vision, and builds trust, forgiving and encouraging others (Hegarty & Moccia, 2018:5).

g. Integrity and resilience: individual values of a leader that adheres to good behaviour. This adherence to good behaviour on the leaders’ side attracts the attention of followers and they begin to respect and admire their leaders (Hegarty & Moccia, 2018:5).

3.4.3 PRINCIPLES OF ETHICAL LEADERSHIP

Each of the following five principles of ethical leadership, to be unpacked below are important.

3.4.3.1 Ethical leaders are honest towards others

According to Anfar (2018:1) to be a good and respected leader requires one to be honest and truthful. Honesty, as indicated, is a leaders’ consistency and truthfulness even when there is an opportunity not to do so (Sarros *et al.*, 2006:4). The importance of honesty is sometimes better understood when it is compared with its opposite, dishonesty, which is a form of lying and giving false notions about truth Anfar (2018:2). According to Wells and Molino (2018:292), honesty and truthfulness are the bases of human relations. Cherrington (2015:3) views honesty as being free from deceit and fraud, involving a leaders’ honourable actions of transparency towards others. In addition, there is a saying that reads that “honesty” is the best policy”, when leaders are honest, they are respected by their followers, they trust and even stand up for them in times of crisis because they know their integrity.

3.4.3.2 Ethical leaders practice justice for others

Ethical leaders are concerned about issues of justice and fairness (Anfar, 2018:1). Pennington (2016:1) argues the difference between fairness and justice: “fairness is the quality of making judgements that are free from discrimination”, while “justice is an

action that is morally right and fair”, thus, fairness is about a good understanding and justice about doing the right thing at the right time. According to Anfar (2018:1), justice requires leaders to put fairness at the centre of their decision-making because the golden rule is that everyone must be treated equally, without any prejudice. Generally, there is a worldwide need for justice today. In South Africa, in churches and in the communities, justice is most needed. However, in order to achieve justice for the world and for the church and for the community as a whole, leaders must better understand how God views justice. Isaiah 1:17 demonstrates the leaders’ role concerning the practice of justice to others. In this pericope, Isaiah mentions five important admonitions regarding good practice, each of which leaders must consider in their vocation, as briefly expounded below.

- Learn to do right: according to Keil and Delitzsch (1854-1859), the first admonition lays the foundations for all. Prophet Isaiah calls on those who are in authority not only to act out of generosity but, rather, restrict the wrong-doing of the men of their own order (Elliot, 1905).
- Seek judgement (justice): this involves impartial treatment of others: thus, leaders are advised to pursue justice as opposed to personal gain and public favour (Barnes, 1870)
- Defend the oppressed: leaders need to relieve those whom injustices have been done to in terms of their dignity being undermined and the ruthless confiscation of their properties by the oppressors (Barnes, 1870).
- Take up the cause of the fatherless: vindicate the cause of the vulnerable and helpless because guardians sometimes have a tendency of defrauding and taking advantage of orphans under their care, since they are unable to defend themselves (Barnes, 1870)
- Plead the case of the widow: leaders have a responsibility to vindicate the cause of those who are unable to defend themselves: they need to offer assistance by ensuring that their needs are met (Barnes, 1870). The caring of widows and the poor were always a concern for God. From the Old Testament times to the New Testament times and until this day, the church has always been about caring especially for the poor and the needy. For instance, in the early church, seven men were appointed just to take care of the widows (Acts 6) and in James 1:27 caring

for the widows and the needy is emphasised because, in ancient times, widows and orphans formed a greater population in societies. However, at that time, it was the responsibility of the church to take good care of such individuals, unlike today, where there are government social grants to take care of widows and the needy. Seemingly, things have changed: instead of the church taking care and supporting widows and orphans, the church wants to be taken care of and supported by widows and the needy. It can also be noticed that, in many communities, widows are not respected and supported even by their families. Most of the time they are despised, marginalised and rejected and are always at the receiving end of injustice. The issue of widows is very serious, and must be taken as such: that is why Paul in (1 Timothy 5:3-16) teaches profoundly about the caring of widows and those that are in need, because they are the most neglected in the societies, yet they are carrying the burden of raising children alone.

3.4.3.3 Ethical leaders show respect to others

Ethical leaders have a responsibility to treat others with respect and recognise others' ideas and thoughts by treating them as ends in themselves (Anfar, 2018:1). According to Kapur (2018:2), ethical leaders who respect others allow followers to practice their independence by not imposing severe control over them. Furthermore, showing respect involves giving credibility to others' ideas and contributions and use them in an operative way. This involves encouraging followers to become aware of their needs, morals, determinations and principles and also helping them integrate these with leaders' needs, values, and purposes (Kapur, 2018:2). In addition, respect to others means to be considerate of their emotions is to think highly of others versus thinking highly of self (Romans 12:3).

3.4.3.4 Ethical leaders provide service for others

Ethical leaders demonstrate altruism by placing followers' needs before their own (Kapur, 2018:2). According to Mbandlwa *et al.* (2020:28986), service delivery is a huge challenge particularly in South Africa, especially in the sphere of government, where corruption seems to have overtaken care for human needs. Furthermore, since unethical leadership in any community jeopardises the welfare of individuals, the

suggestion is to hold leaders accountable for ethical standards, because their behaviour hugely compromises their image, while it negatively affects the trust of followers in their leaders (Mbandlwa *et al.*, 2020:24987). As mentioned, there is an unprecedented measure of carelessness that continues to manifest itself especially in the South African government regarding the provision of services. This phenomenon seems to have no cure because whoever joins the ranks of leadership in the South African democracy comes with his or her own selfish agenda of enriching self before serving others. This demonstrates poor governance because, when the government does not know how to serve its people, but is instead self-serving, it has dismally failed, and there is no better future for other. An example is the recent tender scandals with the supply of personal protective equipment (PPE's) for the Corona-virus pandemic, where government leaders took advantage of the situation and allocated themselves large sums of money for the product, costing the public purse millions of Rands (Zuzile, 2020; Winning, 2020; Skiti, Jika, & Smit, 2020).

3.4.3.5 Ethical leaders build community with others

Ethical leaders have a responsibility to invest their time to cultivate, motivate and nurture relationships, because society is somehow losing a sense of community (Freed, 2014:1). Schwantes (2015:2) argues that community building within an organisation requires the following basic practices, each to be briefly discussed below.

- Developing strong personal relationships: using the phrase, “I must know you to grow you”, means that the leader must spend time with followers on an individual basis to share information about self, so that the leader can know the gifts, talents and passions of the follower in order to align these in a manner that will benefit the follower and the organisation (Schwantes, 2015:2). Furthermore, strong and authentic relations are built upon trust: the phrase “I must know you to grow you” is indeed true because, if one mistrusts a leader, there can be no growth and understanding of oneself and others.
- Working in cooperation with others: ethical leaders work with others. Furthermore, ethical leaders influence cooperation by working together with followers towards the common objective for the benefit of the community (Kapur, 2018:3). In other

words, togetherness is power: where individuals work in collaboration with each other, the success is evident.

- Value diversity: ethical leaders value diversity in the sense that they celebrate differences and embrace the strengths that comes from differences in culture, ethnicity, gender, individuality of style and expression and race (Schwantes, 2015:2). Since 1994, the year which marked democracy in South Africa, the term “rainbow nation” has become a buzz phrase that translates into unity and love for each other regardless of colour, culture, gender, socio-political and racial background. This phenomenon will be very good if individuals can internalise it through action and not just words. Valuing each other regardless of race, and loving one another with brotherly affection is a sign of godliness (Romans 12:10; Galatians 3:28), for in God, we are all equal.

3.4.4 CHARACTERISTICS OF ETHICAL LEADERSHIP

Even though ethical leadership can be defined in general as the “demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making”, according to Brown and Trevino (2006:595), it can also be argued that the suitable Christian moral authority, which is meaningful and relevant in today's situation, can only be found in Jesus Christ, with love as its inspiration through the power of the Holy Spirit (Ekeke & Ekpenyong, 2011:145). In addition, Christian moral authority can be explained in terms of each of the following rubrics.

3.4.4.1 The person of Jesus Christ in the life of a Christian

Jesus Christ is the governor and guider of humanity, he is the Lord in Bible and above the Bible, because everything that exists came through him: therefore, one has to seek him beyond the pages of Scripture where he can be found in full authority for Christian character and conduct (Ekeke & Ekpenyong, 2011:1). In Jesus Christ we live, move and have our being (Acts 17:28). Having been made new in Jesus Christ, Paul admonishes all who have been born again through Jesus Christ by the perfect will of God to hold on to “whatever is true, whatever is honourable, whatever is just, whatever

is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things, What you have learned and received and heard and seen in me-practice these things, and the God of peace will be with you”.

3.4.4.2 Love as the principle of Christian action

As mentioned, the ultimate standard of Christian action is based on the Lordship of Jesus Christ: it is therefore imperative that such actions must be guided by God’s love, which can be translated as the ethical expression of faith in the Lord Jesus Christ. This kind of love is the “agapeic”, that is, it is Christian love and is two-dimensional in the sense that one dimension is God while the other is human beings (Ekeke & Ekpenyong, 2011:145).

3.4.4.3 Holy Spirit as the energising power of the Christian life

It has been stated that Jesus Christ is the authority of Christian moral decision, and that love for God and human beings is the ethical standard that guides the life of a Christian. The role of the Holy Spirit in the life of a Christian is to strengthen, and it involves new birth (1 Corinthians 5:17), guides to all truth (John 16:13-15) and teaches all things, and reminds everything the Lord Jesus has said to the believers (John 14:26). In addition, for Christians to experience the power of the Holy Spirit, it is important to abide in Jesus Christ (John 15:4).

Expanding on the characteristics of ethical leadership as illustrated above, Geisler (2010:15) presents five further ones of Christian leadership ethics, each of which will again be briefly expounded.

3.4.4.4 Christian ethics are established by the will of God

The word of God is the foundation of Christian ethics. God expects all Christians to live ethically and according to his will. Jesus Christ stipulated and revealed God’s will in the form of beatitudes where he taught his disciples and everyone, even those who would be converted in the near future, giving them a pattern through which they could observe a good life (Matthew 5:1-16). Therefore, Christians have an obligation to lead that life in families, in churches in the organisations and communities in which they live. One of the most important attributes of God is holiness, where he expects

Christian leaders to imitate Christ (1 Peter 1:13) and pursue a perfect life (Matthew 5:48). Ethical imperatives which God ascribes to Christians are in accord with his unchangeable moral character (Numbers 23:19). For instance, God wills what is right for him in accordance with his own moral attributes, meaning if God cannot lie, Christians must not lie either. Another important attribute of God is love, (John 3:16; 1 Corinthians 13:1-13; 1 John 4:16), Christians are required to love unconditionally: this is the true meaning of being a Christian-- "Jesus said: Love one another," "By this all people will know that you are my disciples, if you have love for one another" (13:35).

3.4.4.5 Christian ethics are absolute

Since God does not lie nor change his mind about anything (Numbers 23:19; Malachi 3:6), there is faithfulness in his perfect nature. Christians are called to the life of moral likeness to God (Colossians 3:10). Absolute moral duties are binding on all individuals at all times and in all places. (Geisler, 2010:16). The absoluteness of Christian ethics is based on the unchanging character of God, which is characterised by the attributes of compassion and mercy, justice, holiness, love and trustworthiness, which Christians must adhere to irrespective of the circumstances (Ekeke & Ekpenyong, 2011:146).

3.4.4.6 Christian ethics are based on God's revelation

Since Christian ethics are based on God's word, Christians therefore, are obliged to submit themselves to the revealing power of the word. Furthermore, Ekeke and Ekpenyong (2011:146) state two dimensions of God's revelation of his word: the first is a general way, where God reveals his word to command everyone; the second is where God reveals himself in a special way to those who believe to carry on with the tasks that he has commanded them to do (Romans 1:19-20) so that no-one can make excuses.

3.4.4.7 Christian ethics are prescriptive and not descriptive

The very nature of Christian ethics is prescriptive, since moral rightness is prescribed by the moral law of God, which he stipulated as the ten commandments (Exodus 20:1-17), including Jesus Christ's sermon on the Mount, and Jesus Christ's simplified version of the ten commandments in Matthew 22:37. Even though the descriptive law is given by human beings, it is evident that there can be no moral law without the moral lawgiver in as much as there can be no legislation without a legislator (Geisler, 2010:17).

3.4.4.8 *Christian ethics is deontological*

Ethical systems can be widely divided into two dimensions: the first is deontological ethics: which is task orientated, meaning that the outcomes are determined by the rules and where rule is the foundation of act, rule is perfect regardless of the outcomes, while outcomes are often calculated within the rules. The second is teleological ethics, which is purpose centred, where the rules are the determination of the outcomes, outcomes are foundation acts, rule is good because of the outcomes, while outcomes are often used to break the rules (Geisler, 2010:17).

3.4.5 ETHICAL LEADERSHIP AND SPIRITUALITY

Ethics, spirituality and leadership share a significant relationship with each other in the sense that leaders in the public arena are progressively turning to approaches that accentuate spirituality as an authentic source of decision-making, which has a huge impact on the individuals' attitudes, behaviours and lifestyles in various spheres of life (Flucker, 2008:3). According to Van der Walt (2019:1), spirituality is a term derived from the Latin word "*spiritus*", which refers to something that gives life to physical beings, or "*spiritualis*" meaning breath. Spirituality originates from the feelings, moral values and practices that are espoused by each individual in the organisation, with the endeavour to connect with their deep desire and feelings to find a sense of purpose for their lives (Johnson, 2009:77). Flucker (2008:3) argues that spirituality plays a vital role in the development of ethical leadership, and it requires leaders to take responsibility in growing and nurturing a sense of self-connectedness with life as well as social connectedness. McGee and Grant (2008:62) argue that leaders who instil and acknowledge the truth of interconnectedness exhibit the following attributes.

- a. They connect to the self by understanding spirituality as an inward journey through which an individual finds the true self away from arrogance and rationalising egoism.
- b. They connect with others by understanding that spirituality and ethics cannot be exercised in isolation because it is a state of being and a course of action towards wholeness and being associated with others in the world.

In addition, McGee and Grant (2008:62) describe the following four characteristics of behavioural spirituality that confirms these specific attributes, each to be briefly unpacked again.

- i. Ethical spiritual leaders seek to transform their ego: they need to swallow their pride and their narcissism and get along with others because, if they do not check their egos, their lives will be negatively impacted upon (Proverbs 16:18).
- ii. Ethical spiritual leaders are conscious of their interconnectedness with themselves, others, creation and their ultimate concerns. The main concern for ethical spiritual leaders must be the building of lasting relationships, thus connecting themselves and others with God through the power of the Holy Spirit.
- iii. Ethical spiritual leaders understand the importance of their actions while pursuing full integration of these into their lives.
- iv. Ethical spiritual leaders believe that there is a higher power beyond that which can be seen through the naked eye, which gives worth to everything. It is this supernatural power that ethical leaders must sustain in their lives in order to comprehend the needs of others in the organisation.

In addition, Reaves (2005: 657) argues that the embodiment of spiritual values and practices such as respect and caring for others are associated with spirituality for ethical leaders, because one may declare spirituality, yet fail to show spiritual values and good behaviour. An example is again the abuse that is happening in the church today where ministers profess their spirituality yet behave in ways unworthy of their profession. When moral values are taken seriously and practiced, they contribute immensely to the perfection and flourishing of individuals because values function as guides for all human decisions, but a virtuous act is exceptionally guided by the moral values of a leader.

According to Johnson (2009:76), ethical leaders act as moral agents: they conduct themselves ethically as they practice their leadership roles. Furthermore, moral values are responsible for developing an individual capacity for self-determination and self-regulation, which helps leaders to avoid self-interest when making decisions. Reaves (2005:657) argues that spiritual values such as honesty, humility and integrity have been found to be the necessary aspects of leadership success. However, spiritual

teaching urges leaders to practice the idea of treating others with love and compassion (I Peter 4:10; Matthew 9: 36), demonstrating respect, fairness and express caring, while listening attentively and appreciating others' contributions, gifts and talents in the organisation. As Paul writes to the Philippian church: "Let each of you look not only to his own interests, but also to the interests of others" (Philippians 2:4).

Johnson (2009:77) states that both an individual and organisation's spirituality play a role in terms of equipping and developing leaders for the task of ethical leadership by in the following ways.

- a. Providing a sense of mission and meaning: spiritual leaders and organisations are inspired by a sense of mission and meaning. Followers believe that work is an individuals' vocation and not just a job. The organisation on the other hand seek to serve a worthy cause by providing the necessary products and services, meeting follower's needs and making improvements in the environment. This sense of calling and desire for meaningful work motivates leaders to prioritise ethics, personal and organisational ethics. Ethical behaviour is crucial to the achievement of goals whereas unethical behaviour devalues work and places the organisational mission at risk
- b. Focusing the attention on others' needs: compassion, care, generosity, kindness, love and concern for others demonstrate that leaders put others before their interests. Spirituality can motivate leaders to place others before the self and channel their energies into insuring services to others, which is crucial for ethical leadership. Ethical leaders are known by the care and concern they demonstrate to followers, while promoting altruistic behaviour, as opposed to unethical leaders who continue to put their interests before their followers and the organisation, which is a common phenomenon in South African leadership, whether it be in church or government, where leaders' interests are prioritised (Johnson, 2009:77).
- c. Promoting humility, integrity and justice: spirituality inspires leaders to be consistent and conduct themselves in an ethical manner in order to display and maintain humility and practice fair and just treatment of others. Leaders acquire integrity, which is an indication of ethical leadership that contributes to the

understanding that a leader is a moral person and a moral role model, whereas lack of integrity undermines leaders' moral authority (Johnson, 2009:78).

- d. Highlighting universal moral principles: Johnson (2009:78) views integrity as the hallmark of ethical leadership that leads to spiritual progress. This is true because integrity is the undivided and total attention to espoused values and principles, that enables an individual to deal honestly with others as opposed to the unethical behaviour centred on dishonesty, blaming others, inconsistency and unfair rewards. When leaders have integrity, they tread carefully and seek to always do the right thing, because they cannot afford to ruin their reputation: that is what integrity means.
- e. Generating feelings of hope and joy: these are positive feelings needed for personal and organisational spirituality. In other words, hope and joy are that which leaders must live by and demonstrate in order to cheer others even at times when they feel despair. Furthermore, being hopeful and joyful contributes to what Illies *et al.* (2005:374) calls the eudaemonic: "human happiness and the worthiness of human life." Hopefulness and joyfulness are stimulants and involve a state of being optimistic about a better future and the meaningfulness of a leaders' vocation. Furthermore, when leaders are hopeful and joyful, they do not accept setbacks of any kind. So, leaders and followers who are happy and joyful are most likely to follow through on their moral choices (Johnson 2009:79).

3.4.6 ETHICAL BLINDNESS AND ITS CAUSES

Having discussed the characteristics of ethical leadership above, the researcher finds it appropriate to look at some aspects that may cause ethical blindness, which result in the unethical leadership as witnessed in every sphere of life. According to Palazzo *et al.* (2012:325), ethical blindness can be defined as the temporary inability to see the unethical side of a particular situation. For instance, individuals who are ethically blind are not conscious of that they drift from their own values and principles, which are part of their identity in the first place.

Ethical blindness can be naturally associated to light and sight, which refers to leaders who do not want to comply: thus, though they know the truth, but act blindly towards

it, choosing to satisfy their appetites. In addition, ethical blindness refers to the actions of secrecy and self-isolation, where individuals tend to create blind spots by making poor decisions, not because of ignorance, but because of defiance (Crisp, 2019:234). Crisp (2019:234) further argues that ethical blindness may also be caused by the neglect of moral values in favour of financial success, and this can be perceived as a disparity between intentional and actual behaviour of an individual. A biblical example of ethical blindness can be found in the life of Samson in Judges 16:1-3, where Samson was blinded by lustful desires and pride in the pursuit of Delilah. Palazzo *et al.* (2012:325) argue that ethical blindness can be found where good and trusted individuals conduct themselves in a manner that is contrary to their nature. Sezer *et al.* (2015:77) argue the following three causes of ethical blindness.

- Implicit biases: the leaders' preference and biases against others leading to self-imposition and arrogance, because their judgements are mostly affected by self-interest.
- Temporary distance: leaders' disbelief in their capabilities to be ethical, ambivalence finds a way to creep in intentionally and unintentionally.
- Failure to notice unethical behaviours: this is a state where leaders cannot detect others' unethical behaviours, which prevent such individuals from observing the gradual changes in their environment as well as the gradual deterioration of ethical conduct (Sezer *et al.*, 2015:78).

Ethical blindness can be detected in some scandalous churches such as the Gabola church, which claimed to be connecting with God through drinking alcohol as a holy communion in the church, and many other churches that are led by self-proclaimed prophets who are believed by their devoted followers to have the power to perform miracles (Fihlani, 2016).

According to Kinghorn (2007:1), ethical blindness among others can be observed as self-deception and morally culpable non-belief, that is, an individuals' knowledge of what is morally wrong while refusing to comply with this; the leaders know the truth but they seek to serve their self-interests and their egos (John 8:32). In other words, everyone knows, or at least heard the word of God that the wages of sin are death, and that God's gift to humankind is eternal life in Jesus Christ (Romans 6:23). Spiritual blindness has serious effects in the South African churches today, especially on

Christian leaders who continue to stand in opposition to what they know. Christian leaders know what the scriptures say about false prophets that will disguise themselves in sheep's clothing, while inwardly they are wolves (Matthew 7:15). These Christian leaders know that Jesus Christ will stand as a judge one day, judging the living and the dead (2 Timothy 4:1). It is unfortunate that such leaders are taking advantage of the vulnerable individuals.

In view of this, the lack of ethics in public and private sectors, especially in the religious sector, has become visible. In some churches there is no code of conduct that stipulates guidelines as to how leaders and followers must behave themselves, and how they can avoid the ethical and spiritual blindness.

It is evident though, that there is also a lack of theological education and guidance in the sphere of Christian leadership as many leaders do not have qualifications (Forster & Oostenbrink, 2015:2). Responding to this, Trull and Creech (2017:20) argue that numerous institutions have developed ethical codes for church leaders for the purpose of guiding ministerial behaviour, especially in areas of unexpected vulnerability.

Inspired by James Glasses' writings (1968), Trull and Creech (2017:20) articulate the following five significant qualities that a church leader must have.

a. To be an educated person, where church leaders must acquire knowledge and equip themselves in order to be relevant to the times. The knowledge can be accessed through accredited educational institutions. The acquired knowledge, whether esoteric or mundane, is crucial and beneficial to the leader and for the growth of ministry. "A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel (Proverbs 1:5) 2 Peter 1:5 also encourages the importance of knowledge for leaders when he says: "In view of all this, make every effort to respond to God's promises. Supplement your faith with a generous provision of moral excellence, and moral excellence with knowledge".

b. An expert, that is, the church leader, must be experienced on specified group and vocational skills. Even though leadership requires charisma, gifts and talents, such can be learnt, developed and refined through practice and supervision. Jesus Christ is an expert builder who has laid the foundation, and expects leaders to work

responsibly and purposefully, using their acquired skills of leadership, as they will account for their behaviours in the end (1 Corinthians 3:10-17).

c. He or she must be an institutional person: this relates to a leaders' ability to serve the community through a social institution where he or she is placed. Since the church leader is uniquely responsible for those entrusted to him or her, affiliating to a local ministers' fraternal is very important for the purposes of accountability. Serving God and serving others are significant principles of Christian ethics, though they may not always be easy to uphold; but God will reward it in eternity because God notices every human endeavour (Proverbs 19:17).

d. He or she must be responsible: this refers to church leaders who avow to be competent in various situations where their services are required, including the acquisition of the highest standards of ethical behaviour, which the church leader must always demonstrate. Being responsible as a leader is to take serious precautions in terms of self-management which according to Titus 1:7, is about being a good steward, a leader that is above reproach, not arrogant or quick tempered, not a drunkard or violent and above all, not greedy for gain: but through humility they serve those whom God has entrusted to their care.

e. He or she must be dedicated: church leader professes to provide quality service to the community through servant leadership, emulating the example of Jesus Christ. The leaders' dedication to the values of Christian ministry is fundamental for the assessment of ministerial service.

Expanding on the above, Trull and Creech (2017:21) articulate that the affirmation of Christian leaders as professionals requires a commitment to particular ethical values. In relation to the articulated six ethical obligations that can be included for the implementation and practices of Christian ministry, which will be discussed.

- i. Education: a leader must prepare for Christian service by experiencing specified training in theological studies. Church leaders must also commit themselves to a continuous process of learning and development in order to be better prepared for the service of their followers and the community. Leadership in general, and church leadership in particular, requires education and training. 1 Timothy 2:15 reads: "Do your best to present yourself to God as one

approved, a workman who does not need to be ashamed and who correctly handles the word of truth”.

- ii. Competency: competency is one of the most powerful virtues of Christian leadership. As the shepherd of God’s flock, the church leader must advance himself or herself in terms of ministerial gifts, talents and vocational expertise in order to be balanced and be prepared for any situation that requires service. The Scripture gives evidence to this fact when it says: “And he has filled him with skill, with intelligence, with knowledge, and with all craftsmanship” (Exodus 35:31). Also consider this pericope here: “Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God” (2 Corinthians 3:5).
- iii. Autonomy: the church leader must understand that a call to leadership includes a responsibility to decision-making. Autonomy assumes that a leader is competent in the area of specialised knowledge and is able to make decisions and judgements. Sometimes those decisions entail serious repercussions and dangerous outcomes. The church leader, as a spiritual leader must exercise authority with full consideration of the servant- leader model as portrayed by Jesus Christ. A leader must learn not to lean on own understanding, especially when crucial decisions are to be taken (Proverbs 3:5).
- iv. Service: The church leaders’ motivation for ministry cannot be based on social status or financial gain, but, rather, on God’s love to serve others by way of putting their needs first before the own: for, that is the essence of being a servant leader and a follower of Jesus Christ. The Scripture clearly illustrates that Jesus Christ came to serve and not to be served (Mark 10:45) as opposed to church leaders today, who are motivated by financial reward. Jesus Christ understood God’s plan for his life as evidenced by his utterance; that reads: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed” (Luke 4:18-19).
- v. Dedication: the church leader must profess to give something of great worth to followers, which is the life-giving word of God in Jesus Christ through the Holy Spirit. The church leader must live a life that is dedicated to God both in word

and in deed, and in everything giving thanks to the Father through Jesus Christ (Colossians 3:17).

- vi. Ethics: concerning the leaders' life, others and the broader community, the ordained minister must abide and live under the discipline of an ethic that promotes the highest standards of Christian morality. Christian ethical values and behaviours such as knowing what is right and what is wrong are fundamental for a church leader. Paul speaks about the importance of loving God and loving others (Romans 13:8-10; 1 Corinthians 13:1-13).

3.4.7 Preliminary summary of ethical leadership

In view of this, two things can be highlighted namely, the importance and the role of ethics in the life of an individual, groups and organisations and the damage caused by an ethical vacuum or unethical behaviours. The importance and role of ethical leadership are manifested when leaders live not only for themselves, but, rather, desire to positively impact others through demonstrating selflessness in their attitude and behaviours. Through conduct, ethical leadership needs to demonstrate a high level of moral principles and values that act as guides, give direction and build capacity to followers so that they can pursue their individual goals and those of the organisation. The discussions on the phenomenon of ethical leadership as espoused above, show that South Africa suffers from an ethical vacuum in terms of ethical leadership in all its' spheres, including the religious sector. The escalation of unethical behaviour of leaders has in many ways led to disparity due to mistrust between leaders and followers. The damage that is caused by the ethical vacuum in leadership spheres is unprecedented, because it has created uncertainty between followers and leaders themselves and especially those who aspire to become leaders. The ethical leadership vacuum is a huge challenge, because some leaders do not want to lead ethical lives, while they still want to enforce followers to comply with their instructions, so it is a matter of "do as I say, and not as I do" on the part of a leader. Having discussed the relevant structures that are responsible for the affairs of the church, it is noteworthy that there is a lot that needs to be done in as far as church regulations are concerned. According to the researcher, the present structures that are supposed to deal with the affairs of the church are not visible enough to robustly attend to the challenges facing

the church today. In other words, if these structures were visible and strong enough, the affairs of the church would not have been advocated by the Cultural, Religious and Linguistic Commission (CRL); instead, the ACRP and other concerned structures would take responsibility to give clear direction according to the regulations set for the day-to-day leadership of the church, and the theological development of its leaders in terms of education and training, qualifications and registration of their churches.

It has been highlighted throughout this study that there is an urgent need for ethical, moral and authentic Christian leadership in South African churches, involving leaders who will restore the dignity and respect of followers, communities and organisations, and to the sacred word of God. Currently, individuals have lost hope, are confused, are broken, and they are not sure what to believe anymore, because they are disappointed by the leaders they trust for their well-being. This situation is even bad for the community of unbelievers: they sometimes curse the church and do not want to associate themselves with it. This highlights that the South African church is currently in bad shape: instead of bringing hope, it has become a continuous source for the wrong-doing. Indeed, true leaders are desired to bring back the glory of God to this world, so that leaders can occupy their positions of acting as the mouthpieces of God to the nations (Psalm 22:28; Daniel 2:22) and reduce if not eradicate all kinds of immorality. "When the righteous increase, the people rejoice, but when the wicked rule, the people groan" (Proverbs 29:2). The people of God are eagerly waiting a certain kind of leadership that can impact its followers through authentic, moral and ethical leadership and bring transformation. The kind of leadership that can selflessly serve its own churches, organisations and communities with the fear of God. The people today are waiting for men and women of God who are spirit-filled, who have the ability to lead in a manner that is worthy of the gospel and bring emotional, physical and spiritual healing to the church, organisations and the community through authentic, moral and ethical leadership for the betterment of individuals' lives and for the renewal of the church.

3.5 THE ASSOCIATION OF CHRISTIAN RELIGIOUS PRACTITIONERS (ACRP)

ACRP is a professional organisation established in 2014 with the aim to serve in the field of religions and ministry profession. The formation of ACRP was proposed by

officials of the South African Qualifications Authority (SAQA) who advised that a professional structure for religious professionals needs to be established in terms of the National Qualifications Act (Act No.67 of 2008). The ACRP was institutionalised based on the interest to conform to South African legislation for the registration of church-related structures in support of practitioners who have no access to the relevant accreditation to train members with a view to performing their duties as mandated by their churches. The ACRP originated as a result of the merger between the Association for Ministry Training Practitioners (AMTP) and the South African Association for Pastoral Work (SAAP) (Duncan, 2018:1). The main objective of the formation of ACRP is to provide support to Christian religious practitioners for registration and also to promote and encourage their training with special but not exclusive focus on the training of educationally deprived individuals who wish to access education and training in the higher levels. The establishment of ACRP is necessary and important, especially for two reasons, namely to address the issue of negligence in the realms of Christian leadership whereby Christian leaders can be challenged to lead ethical and authentic lives in their churches, communities and in their organisations, thus being exemplary. Consider 1 John 2:6: "The one who says he abides in Him ought himself to walk in the same manner as he walked". Second, it is aimed at reinstating the dignity of the church as the body of Christ (Ephesians 4:4; & Colossians 1:18, 24). The training of religious practitioners can also play a significant role in shaping leaders, individuals, communities and organisations in terms of integrity and altruism and develop God-fearing authentic leaders that lead by example.

3.6 SUMMARY

Christian leadership in particular, and leadership in general, is confronted with a challenge of morality. Several studies show that the escalation of immorality in sectors of life such as government, society and the religious community has destroyed not only the society and the country, but also those that are at the receiving end, which is the poor and the vulnerable of this country.

This chapter was divided into three sections as a way of attending to the concepts of authenticity (the head), morality (the heart) and ethical actions (the hands) of leadership, treated separately in order to understand their meaning and impact in the

church, organisation and in the community today. This chapter also attempted to give an in-depth discussion regarding the components, principles and characteristics of the above-mentioned leadership concepts. This was done in order to display a vivid example of how leadership is expected to be like in terms of authenticity and morality. Toulassi (2011:8) argues that leadership is not leadership until it is moral", he further argues that a leader "who is not authentic is not moral". This chapter also discussed the aspects of positive psychological capital, which emphasises on the importance of emotional intelligence for leaders and a positive organisational climate, which is also crucial because it assures both leaders and followers of the conducive and healthy working environment in the organisation. The study also discussed the aspect of ethics and spirituality as well as the causes of ethical blindness, so as to create awareness among Christian leaders, and also illustrated some criteria that needed to be followed to authenticate Christian leadership.

The last part of this discussed the ACRP an umbrella structure consisting of various other structures that share the common goal of educational training and development of church leaders. In response to the existence and objectives of ACRP, the researcher suggested that it must play a visible role in as far as the church is concerned, so that it can bring back hope and also restore dignity and respect to the church as the body of Christ.

CHAPTER 4

NORMATIVE ASPECT OF THEOLOGICAL INTERPRETATION REGARDING GUIDELINES FOR CHURCH LEADERSHIP AND THEIR MORAL (TRANS)FORMATION

4.1 INTRODUCTION

The normative task asks the question: “what ought to be going on?” (Osmer, 2008:31). The function of prophetic discernment is important for theological interpretation regarding church leadership guidelines as based on the Christological example of servant leadership. The normative task involves prophetic discernment as it seeks to identify the will of God for the leaders of congregations. The term “prophetic discernment” is intended to capture the interplay of divine revelation and human shaping on prophetic discernment. The prophetic office is a prerogative for discerning God’s word for the covenant people in a particular time and place (Osmer, 2008:133-135). Prophetic discernment can reveal the word of God through the following three methods: first, theological interpretation, which in this context relates to theological concepts (concepts of knowing or the head) of what the Bible teaches concerning servant leadership with Jesus Christ as an example for church leaders today. Second, ethical reflection, which reflects on ethical principles, conduct and guidelines for moral actions (concepts of being or the heart) among leaders today (Osmer, 2008:161). Third, good practice, which is the practical part (concepts of doing or the hands) or actions that assist leaders to reflect on past and present situations and come up with better solutions for the future in terms of servant leadership (Osmer, 2008:152). The main objective of this chapter is to draw principles of servant leadership from the following pericopes.

- Matthew 20:20-28, where Jesus Christ emphasises the servant leadership role of a leader.
- Philippians 2:5-11, where Paul describes Jesus Christ’s attitude of leadership.
- 1 Timothy 3:1-7, where Paul instructed Timothy on the characteristics church leaders should have.

In this chapter, attention will be given to each pericope in order to understand its meaning in the sphere of leadership. The intention is to formulate ethical, authentic and moral guidelines that will promote transformation of church leaders, especially in the area of servant leadership. Relevant concepts and phrases will be examined in each pericope in order to reveal the actual meaning of servitude and what the Scripture teaches about being servants in the spaces of leadership. To achieve this objective, the grammatical-historical method of Janse Van Rensburg *et al.* (2011) will be followed by discussing the following: the historical and literary context of each pericope, its purpose and significance for the original audience, its purpose and significance for the contemporary audience and implications for servant leadership in the church and in communities. The relevance of these specific pericopes is discussed in the following section.

4.2 INITIAL THOUGHTS ON LEADERSHIP ASPECTS FOUND IN THE PERICOPE

4.2.1 Matthew 20:20-28: This pericope has been chosen to highlight the significance of servant leadership. The selection of this particular pericope for this study is of great significance, because it addresses the importance of servant leadership as portrayed by Jesus Christ and draws out a pattern through which church leaders can learn how to serve in their churches and communities. Furthermore, this pericope also demonstrates the importance of knowing (symbolised by the head) in the field of leadership: that leadership is about *knowing* what is good or bad in terms of ethical and moral conduct. This knowing is essential for the building of character of a leader, because leadership is all about a good character and behaviour. For instance, in this pericope, Jesus Christ sets a principle: “whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave.” Jesus Christ in this pericope illustrates that true leadership is not measured by greatness, but rather by being a servant to others. This pericope is relevant to church leaders today because it addresses the misconstrued perception of leadership in today’s churches, organisations and communities where leaders want to be exalted above others. It also expresses that Christology is centred around servitude: therefore, the Christian vocation in particular concerns service and being a servant to God the Father, Jesus Christ the Son, the Holy Spirit and to others in the kingdom of God. This is one of the most important pericopes in the Bible regarding the theme of the study, especially in a

country like South Africa and its churches today, where some leaders are self-serving, arrogant and corrupt, because it distinguishes between an abnormal type of leadership so often portrayed in the newspapers as against true servant leadership. This pericope also contains relevant teaching for leaders who work towards ethical, authentic and moral transformation for themselves, their churches, organisations and in the communities in which they lead. Furthermore, this pericope highlights that there is an urgent need for servant leadership, not just in the church but, rather, in all spheres of life.

4.2.2 Philippians 2:5-11: The selection of this pericope is based on the fact that it espouses the notion of servant leadership as articulated in the study thus far, by emphasising the importance of an attitude to serve and therefore an attitude of humility. In order for leaders to understand the importance of humility, they need to understand Jesus Christ's style of servant leadership through the concept of "being" (symbolised by the heart) and how Jesus Christ himself being the son of God, served God and humankind through the "emptying" of self in order to save and reconcile humanity with God. The "heart or being" of leaders need to be dealt with, because the failure to do so opens up to what Paul refers to as acts of a sinful nature (Galatians 5:19-21) as opposed to the fruits of the spirit which are "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22-23). Paul gives a vivid illustration of servant leadership in the person of Jesus Christ: "He made himself nothing, taking the very nature of a servant" (2:7). This demonstrates the attitude, character and conduct that leads to humility, altruism and obedience to the will of God in the life of a Christian. In other words, the attitude that Jesus Christ shows is the same one that leaders must emulate in order to acquire a Christlike life. This pericope is relevant to all leaders who seek to serve. Serving others requires a change of attitude. Being clothed in humility also means being practical in approach and being thoughtful of others, which then lead to a desired life that is worthy of the gospel of Jesus Christ.

4.2.3 1 Timothy 3:1-7: The choice of this pericope lies in the profound statement that says "if anyone desires to be an overseer, he or she desires a noble task," which Paul made when he was instructing Timothy. When Paul gave instructions to Timothy concerning the characteristics church leaders should have, he set an ethical and moral

foundation whereby church leaders must build themselves, their churches and their communities. In other words, the concept of doing (symbolised by the hands) becomes very crucial for leadership, especially servant leadership, because actions must resonate with words, that is, there must be an agreement between what the leader says and does. In addition, leadership ethics are composed of the leaders' behaviour, which discerns the conduct and the character, and which searches the virtues and the tendencies of leaders (Ebener and O'Connell, 2010:318). This pericope forms a link between servant leadership and humility, which is shown in the attitude of the person of Jesus Christ's leadership. Adding to this, Paul illustrated these instructions not only to Timothy but to all Christian leaders who seek to change and become better leaders in their spheres of leadership. Through Jesus Christ's exemplary life, Paul emphasises that character and conduct are a prerequisite for servant leadership.

The author now proceeds with the discussion of the pericopes.

4.3 MATTHEW 20:20-28

4.3.1 Historical and literary context of Matthew's gospel

Matthew was the son of Alphaeus (Mark 2:14): he was a Jew and a native of Capernaum. Matthew was a tax-collector or a "publican" before he became a disciple of Jesus Christ (Nelson, 2019:1). According to McIver (1999:23), Matthew was a Christian Jew who was trained in the Jewish rabbinic tradition. At the time of writing his gospel, Matthew was confronted with political, religious and social challenges and tensions that emanated from the aftermath of the revolts that led to the destruction of the Jerusalem Temple, which was the most traumatic event in the history of the Jews (Hollander, 2015:1). The result was the emergence of two groups (Pharisaic and Rabbinic traditions): however, the Pharisees increasingly became enemies of Jesus Christ and his followers and that escalated the conflict between the two traditions (Wild, 1985:106). This was a tedious experience for Matthew because he was torn between the Jewish community that followed Jesus Christ while the others, especially the Jewish officials, increasingly reverted to Jewish tradition (Viljoen, 2007:306). According to Ulrich (2007:75), the gospel of Matthew was exclusively relevant for such situations which prevailed in Antioch, because, as a Jew, his emphasis on the continuity of the Jewish tradition from the Old Testament would be understood.

Matthew wrote his gospel to the disintegrated Jewish community and, therefore, had to defend his convictions that Jesus Christ was indeed the fulfilment of the Old Testament prophecy, and that he had also come to interpret the contemporary events and situations of the time (Viljoen, 2007:307). According to Kingsbury (1987:62), the Jewish leaders in Matthew's gospel opposed the fact that Jesus Christ was the Son of God, who speaks and acts in the power of God: they perceived him to be the false Messiah and a fraud who came to usurp their authority by taking away Israel's rights by trying to defeat their laws and traditions. However, Viljoen (2011:331) states that Matthew's gospel was explicitly written to confirm Christianity, which entailed God's kingdom and the authority of Jesus Christ as the promised Messiah, the "Emmanuel" as centred on the meaning "God with us", whom Isaiah (9:6-7) prophesied about. Jesus Christ the "Anointed One", who had not come to abolish the Law or the Prophets, but rather to fulfil them (Matthew 5:17).

Although Matthew's gospel went under scrutiny in terms of its authorship, as some scholars did not agree that Matthew was the original author, the gospel has proved to have been written by someone who worked closely with Jesus Christ. Therefore, it is well accepted that Jesus' disciple, Matthew, is the author of this gospel. The Bible opens the New Testament with Matthew's gospel, followed by the gospels of Mark, Luke and John. Apart from John's gospel, the gospels of Matthew, Mark and Luke are called the synoptic gospels (Powell, 2018:1). Matthew, also called Levi especially in the gospel of Mark (2:13-17) and Luke (5:27-32), was a Jewish Christian, a tax-collector (9:9-13) and a devoted disciple of Jesus Christ. Matthew is an English name that originates from the Hebrew word "*Matityahu*" meaning "Gift from Yahweh" (Jackson, 2018:53). Although, again, there were questions regarding the authorship of Matthew's gospel on the claim that, as an eye witness of Jesus Christ, he could not have used Mark's sources in writing his gospel. However, scholars and church fathers like Irenaeus, Origen and Papias strongly believe that the gospel had to be accredited to Matthew as the original author (Urrey, 1962:1). Originally, Matthew's gospel was written in Greek, probably about 70 CE. However, there is also another probability that there was an earlier version which was written in Aramaic at about the same time (Constable, 2021a:9).

It appears that there are at least three opinions with regard to the setting of the gospel. Firstly, some scholars are of the view that its nature suggests that it was written in the Holy Land. Secondly, scholars place the setting in the Syrian town of Antioch and, lastly, some claim its setting to be Palestine, which was a massive cosmopolitan city with diverse languages; they think, this fits its setting due to the fact that Matthew was a linguist (Ulrich, 2007:73).

According to Hietanen (2011:69), Matthew's gospel is written in a narrative form and not an argument, even though sometimes narratives can incorporate arguments depending on the issue at hand. Hietanen (2011:65) avers that Matthew's gospel is carefully structured, which makes it easier to follow events. Steward (2020:3) agrees, noting that Matthew's gospel is carefully planned in that he narrates in a concise manner giving only the necessary information.

For instance, he starts with the lineage of Jesus Christ (1:1) and gives a vivid and chronological account of all the events that took place, which includes the infancy of Jesus Christ (1:18-2:23), the homage of the wise men (2:1-12), Joseph's flight to Egypt (2:13-15), the massacre of the innocent babies (2:16) and the safe return of Jesus Christ's family from Egypt (2:19-20). The chronological order of Matthew's gospel also indicates the five great discourses, namely, first, the sermon on the mount, which is one of the best known and frequently quoted pericopes by many Christians and is believed to be the core of Christian discipleship that contains ethical and moral living of Christians (5:3-12). Second, missionary discourse, where Jesus Christ instructed his disciples on issues of conduct as they travelled from town to town proclaiming the good news (10:5-11). Third, the kingdom of heaven, which is often called the parabolic discourse (13:1-53) whereby Jesus Christ narrates the kingdom through parables. Fourth, the discourse of the church, which also contains parables concerning the church (18:1-3; 19:1). And fifth, the Olivet discourse, which was given on the Mount of Olives and is referred to as the discourse of the end time (23-25). This fifth discourse corresponds with Mark 13 and Luke 21, and speaks about judgement and how Jesus Christ's followers must conduct themselves in terms of ethics and moral behaviours (Hietanen, 2011:65).

The role of Matthew in this gospel from the beginning to the end, that is, from the genealogy of Jesus Christ, his birth, his ministry on earth, his sending out of his disciples for mission work, until his death on the cross and to the point of his resurrection, confirms that Matthew is the original author (Hietanen, 2011:67). It is noteworthy to understand that Matthew was not the only writer to some of the teachings of Jesus. Others did too: the only difference is that, as a Jew, Matthew had a detailed and a comprehensive approach based on his background of the Jewish tradition. Evidently, Matthew's gospel can be identified as a bridge that links the Old Testament with the New Testament (Constable, 2021:11).

4.3.2 The significance to the original audience

Matthew's gospel was written specifically to the Jewish audience. That he often quoted from the Old Testament shows that he was addressing the audience from the Jewish background (Walker, 2012:6). For instance, the opening of his gospel with the lineage of Jesus Christ was a true reflection of his Jewish audience who understood the history of Israel (France, 2007:79). This fact is also demonstrated through Matthew's in-depth understanding of Jewish customs and how he explains those. For instance, Matthew 15:2 speaks about the ceremonial washing of hands before meals: consider here his fluency in the Hebrew language and that he consistently refers to Old Testament figures like the miraculous conception by the virgin Mary as the fulfilment of what was prophesied in Isaiah 7:14, 9:6-7 and Micah 5:2.

Hence, the main message of Matthew's gospel is about the "fulfilment" of prophecy about the promised Messiah from the descendance of David (Constable, 2021:14). Matthew also appeals to the apologetics for assistance in witnessing about Jesus Christ, so that all Christians and Jewish Christians are encouraged to proclaim Jesus Christ boldly and accept him as the long-awaited Messiah who was spoken about in the Old Testament (Constable, 2021:14).

Matthew carefully selects all the passages that confirm how Jesus Christ fulfilled the prophecies and Old Testament expectations of the long-awaited Messiah in order to win over the Jewish community (Walker, 2012:6).

The focus of Matthew's gospel does not only centre on introducing Jesus Christ as the King of the Jews but, rather, he desires his audience to acknowledge him as who he really is – the Son of God (Reagan, 2013:1). In other words, Matthew's purpose is to validate Jesus Christ as the Son of God whom everyone, Christians and non-Christians, must acknowledge as sent by God to restore humans' relationship with God (Reagan, 2013:1).

Matthew's gospel supports the newly converted Christians who seemed to have been strongly opposed by the Jewish authorities, their families and friends, because of the gospel (Maples, 2012:11). Matthew's intention for his audience was to authenticate Jesus Christ the Messiah, the one whom God has given the authority and power in heaven above and on earth below. The challenge with the Jewish Christians and the Jews in general, who had their own perception of the coming king as a mighty and powerful person, was that they could not imagine Jesus Christ as the actual person who was to restore the Davidic lineage (Strauss, 2012:14).

Although Matthew's gospel seemed to lean more to the Jewish nation, Steward (2020:2) is of the view that Matthew had other audiences in mind when he wrote his gospel. This is shown by the way in which he ends the gospel (Matthew 28:19), when he depicts Jesus Christ's Great commission to his disciples to go to all nations – this attest to the fact that Jesus Christ is for all, and Matthew's gospels was in fact written for all, Jews and Gentiles alike (Steward, 2020:4).

4.3.3 The significance of the contemporary audience

Although Matthew explicitly directed his gospel to the Jewish nation, Steward (2020:4) argues that the gospel was written to the Gentiles too and to all Christians and individuals who were to follow Jesus Christ in the future. That Matthew ends his gospel where Jesus sends his eleven disciples out for missions gives a clue that Matthew's gospel is inclusive: both Jews and Gentiles are welcomed irrespective of cultural construction and socio-political background, which means that the message of Jesus Christ is inclusive and not exclusive. In other words, Matthew has shown that God's word is powerful and can break the confines of historical and cultural background, because in God "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed,

and heirs according to the promise” (Galatians 3:27-29). The true people of God are those who accept Jesus Christ as their Messiah. The blessing has been passed on to Gentiles. Jesus Christ expects everyone to join in the establishment of his kingdom through servant leadership (Steward, 2020:4).

4.3.4 The servant role of leadership according to Matthew 20:20-28

It is important to note that this pericope is one of the most significant that lays a good foundation for servant leadership. Inasmuch as leadership may bring power to the bearer, it is important that it is not used for self-aggrandisement: leaders may not use power to serve their own interests and thinking less of others (Williams, 2014:2). According to Echols (2009:99), servant leaders must promote a more difficult method of leading first by not leading, but rather by serving others' needs, while encouraging and developing others to serve: thus, servant leaders transform the lives of those whom they lead. This kind of leadership is described by Flanike (2006:33) as that Christian leader must not merely look at their personal needs, but put the interests of others first. In addition to that, Flanike (2006:34-38) proposes important characteristics of servant leadership namely that leaders must guide others, must be goal-oriented and qualified, must be able to listen and reflect on their leadership, must lead with justice, fairness and flexibility, must be intuitive and conscious of others and must be persuasive, they need to take one step at a time. It is also important to note that this pericope is positioned between Jesus Christ's two important events. Matthew 19: which gives the account of Jesus Christ's ministry and his triumphal entry in Jerusalem (Matthew 21:1). In the first part of the chapter 20, Jesus Christ introduces the Kingdom of heaven through the parable of the workers in the vineyard, followed by the prediction of his death (20:1-19).

The second part, which is the point of departure for this study, opens with a mother's request. It presents Salome, the mother of James and John and the wife of Zebedee (20:20). Salome was the sister of Mary, the mother of Jesus Christ (John 19:25), which makes her Jesus' aunt and a cousin to the two sons. Salome was also a devout follower of Jesus Christ and one of the women who watched the crucifixion (27:56; Mark 15:40). Given the blood relations between these two families one may think that Jesus Christ may not have wanted to disappoint his aunt, since family comes first.

However, Jesus Christ was an authentic and ethical leader: he could not embroil himself with the scandals of nepotism. Instead, he was introducing a new dimension of leadership that is not power or authority based, but rather focused on the service to others (Locke, 2019:38).

It can be inferred that James and John were part of this request (Utlely, 2013:211), because Mark (10:35) clearly states that James and John played an active role in this request, as they boldly approached Jesus Christ themselves. According to Luke (18:34), it appears that Salome and her two sons did not understand what Jesus Christ had said: perhaps the meaning was too vague for them to understand its true nature (Matthew 19:28; Constable, 2021:499). Salome, James and John seemed to have focused strongly on the establishment of the Kingdom and the places of honour they had to occupy, because the main point of their request was kingship (France, 2007:678). Their minds were preoccupied by status, power and prestige (Constable, 2021:500).

Naturally, parents (especially mothers) sometimes become overly anxious about their children's progress, and this anxiousness sometimes brings embarrassment when it is exaggerated. According to Breen (2017:55), it was the mothers' responsibility to secure positions and status for their sons in the ancient culture, hence Salome decided to approach Jesus Christ on behalf of her two sons. Contrary: to this, it is not the case today, as it appears that James and John were mama's boys, or it can also be inferred that they were overly parented and protected and never experienced failure and frustration in life, especially because they were always under the umbrella of Jesus Christ as their cousin and Salome as their mother (Hall, 2008:1). What can be noticed in these first two verses is the desperation of both the mother and her sons.

Constable (2021:500) attests to the fact that this request must have emanated from the previous conversation (Matthew 19:28) where Jesus Christ spoke about the Son of Man sitting on his throne of glory and the disciples judging the twelve tribes of Israel. In verse 20, Matthew illustrates the act of "kneeling", which Salome did before Jesus Christ and which, according to Constable (2021:500), implies respect but not worship. Concurring to this fact, Utlely (2013:211) argues that bowing and kneeling was not necessarily acts of worship but, rather, of selfish family ambitions because most of the

time Christians kneel before God just to be granted their requests and after that they forget what Jesus Christ has done for them.

Utlely (2013:211) argues that the request itself lacked maturity and morals in the sense that, in Mark (10:35), James and John kind of forced Jesus Christ to agree to do what they wanted - even before presenting the actual request. Another factor is that, each time Jesus spoke about his death and what would follow the disciples did not perceive this, because their thoughts were occupied by who was to be great among themselves (Utlely, 2013:212; Constable, 2021:500). Salome and her two sons did not realise that the cross must come before the crown, meaning that they had to pass through a lot of pain before they could receive the crown (Constable, 2021:501). Jesus Christ answered: "You don't know what you are asking, can you be able to drink the cup I am about to drink?" The quick and naïve answer was to say, yes, again showing the lack of maturity as mentioned above (Utlely, 2013:212).

The metaphor of the "cup" is significant both in the Old and New Testaments, as it can sometimes be referred to as a blessing (Psalm 16:5; 23:5) or suffering (Isaiah 51:17-23; Jeremiah 25:15; 1Corinthians 11:23; 1 Peter 4:12-13). Jesus used the cup-metaphor here to present the sorrow, death and the divine suffering which led to his crucifixion (Constable, 2021:500). The cup Jesus Christ was talking about, was the cup of suffering and not drinking (Clarke, 2003:167). When Jesus Christ said, indeed you will drink to my cup (20:23), he was predicting their suffering as James was martyred (Acts 12:2) and John suffered in exile in Patmos (Revelation 1:9). Jesus Christ answered these disciples that it was not for him to determine who sits where in the Kingdom: only the Father had the authority to do so (Mark 10:40). Seemingly, Jesus Christ's response to the statement of the cup and suffering and the places of honour in the kingdom politely rendered them to be out of order, because he understood their motives (France, 2007:679). It also appears that Jesus Christ's disciples had a wrong approach to leadership or even a misconstrued idea of the Kingdom of God and greatness. Seeing the ten disciples displeased with what they heard from the two brothers, Jesus Christ called them together and uttered the words of verse 24.

In verse 24, Jesus Christ tried to remind his disciples of the contemporary situation they were facing, because the Jews were under the governance of the Romans who oppressed them. At the same time, Jesus Christ was trying to articulate the opposite: that authority and lordship are demonstrated through service and not lording over others (France, 2007:679).

Jesus was trying to draw their attention to a better way of living, servant leadership, where greatness will not be an issue. Seemingly, though the two disciples' perception of greatness was perverted: they wanted to be placed in the high office of honour above others or rather next to Jesus Christ, while others would be at lower positions. It was not so with Jesus Christ he never measured greatness with status as they supposedly thought, nor with being famous: instead, Jesus' view of greatness is about being a servant to others. In other words, for Jesus Christ greatness is found in humility and the willingness to serve others rather than to be served. Hence, he made this statement in verses 26-27 (Also see Mark 10:45).

In verse 28, Jesus says: "Just as the Son of Man did not come to be served but to serve, and give his life as a ransom to many." The "Son of Man" in this verse can be traced back from Daniel 7:13-14. Wilson (2016:5) argues that the phrase is used in this verse to designate the human nature of Jesus Christ. While Kgatle (2017:289) argues that the Son of Man refers to both the object and the agent of the godly purpose of being a servant to others. Concurring to that, Breen (2017:46) argues that Christians at the time had a general view that the Son of Man: title for Jesus Christ is to be identified from Daniel 7. However, many people in the gospels were ignorant of this phrase until, in Matthew 26:64, Jesus Christ declared himself to be the "Son of Man" who will sit at the right hand of God, and will come on the clouds from heaven.

The use of the word "ransom" in verse 28 is an indication that Jesus Christ was ready to lay down his life to rescue humankind from their sin (Fletcher, 1992:7). A clear demonstration of Jesus Christ as a suffering servant is given by the prophet Isaiah (53:3) when he says: "He was despised and rejected by mankind, a man of suffering, and of familiar pain. Like one from whom people hide their faces he was despised, and we held him in low esteem."

John 10:18, 1 Timothy 2:4-6 and Hebrews 9:15 portray Jesus Christ as a servant leader voluntarily laying down his life by his own will for the sake of reconciling humanity with God. In other words, Jesus Christ is not just the example of a servant leader, he excelled in doing it, because to give his life as a ransom meant that he paid the price or rather became a substitute, thus paying the human debt of sin with his precious blood (1 Peter 1:18). Jesus Christ's death is depicted as the incredible example of unselfish service that was rendered to purchase and release humanity from the captivity of sin or slavery (France, 2007:681).

4.3.5 Implications for the servant role of leadership

As mentioned, Matthew 20:20-28 can be identified as one of the best pericopes on servant leadership as demonstrated by Jesus Christ. Christian leaders who make service their primary objective and who seem to display a high level of dedication to their vocation, while highly concerned about their followers and always looking forward to impact them are most likely to be accredited as servant leaders (Charles, 2015:46). A servant leader puts the interests of others first, before his or her own personal interest, as indicated, and as confirmed in this pericope, where. Jesus Christ teaches the fundamental truths of servant leadership that first and foremost, it has got nothing to do with status, power and wealth, but everything with humility and the desire to serve others.

Charles (2015:48) argues that servant leaders are concerned with the growth of their followers in terms of being freer, healthier, more independent, wiser and more likely to become servants themselves, because such followers are prepared to take the responsibility that is set before them. The true test of servant leadership is when followers are growing and are able to stand for themselves. Here Jesus Christ illustrates a profound example of servant leadership. In terms of the contemporary situation, this illustration of servant leadership is profound, because leaders expect to be served rather than to serve (Galatians 6:10).

Jesus Christ illustrates a clear foundational model (Matthew 20:20:28) as the best model of servant leadership. Therefore, individuals who genuinely aspire to be servant leaders must follow his example (Bucci & Lewis, 2016:15). Again, Jesus Christ says: "The Son of Man did not come to be served, but to serve" (Matthew 20:28), He knew

what was expected of him, which was to serve and to abide by the vision of his Father. This pericope teaches that a Christian leader must seek to serve God's vision. In the case of Matthew 20:20-21, Jesus Christ was not contradicting himself about the places of honour on his glorious throne (Matthew 19:28). It is evident that Salome and her two sons missed the point and perceived the message literally. As mentioned, the crown that these two disciples wanted could not precede the cross that Jesus Christ was to bear. In other words, in the Kingdom of God greatness and honour come after suffering. Jesus Christ is trying to convey the message that there is nothing wrong with a position: however, in order to create a balance, the position must be accompanied by character and good conduct (Kgatle, 2017:294). Christian leaders today need to learn that servant leadership is not theoretical but, rather, involves the willingness to service others. Service to others is the core of servant leadership (Kgatle, 2017: 291).

4.4 PHILIPPIANS 2:5-11

4.4.1 Historical and literary context

Apart from the fact that the Philippi church was Paul's first establishment, two things can be mentioned that showed significance to the believers there, namely the Paul's financial support for which the church was grateful and that Paul brought them the gospel of Jesus Christ and secondly, the physical support where they sent Epaphroditus to serve Paul while he was under house arrest (Pawson, 2015:1060-1061). In this particular pericope, Paul's significance is also demonstrated when he introduces unity, love and humility as the important pillars to which believers in the Philippian church must strive (Constable, 2020:44). According to Laird (2008:5), the first four verses in this pericope are an indication of his concern with the church, as he encouraged, exhorted and warned the believers against self-centredness, advising them instead to be like-minded and united. In other words, Paul was trying to divert their attention to the example of Jesus Christ, which they need to emulate.

Paul was born in Tarsus, now known as Eastern Turkey, around 10 CE. His original name was Saul (Gorakhnath, 2019:2). He was a Greek-speaking Jew and a Roman citizen. He was a Pharisee and a staunch member of a religious group that was loyal to the tradition and strictly observed the Jewish law (Danker-Dake, 2011:3). As a Pharisee, Paul studied under the great Pharisaic teacher called Gamaliel, who was

famous and greatly respected as the teacher of law at the time (Acts 22:3). Paul traded by manufacturing tents (Acts 18:3). While he was still Saul, Paul was known for persecuting the Christian community: he was present and played a pivotal role in the stoning of Stephen (Acts 7:54-60). Paul became famous for his conversion on the road to Damascus (Acts 9). After his conversion, he became one of the most devout followers of Jesus Christ.

Paul became instrumental in the affairs of the early church and his writings of the fourteen letters, called the Pauline epistles, form a greater part of the New Testament: all these epistles are accredited to him, although the book of Hebrew is still in question as scholars dispute that Paul wrote it (McGee, 2017:1). Paul is confirmed to be the author of the Philippian epistle, although there were some disputes regarding the authorship of the Philippian epistle in the nineteenth century, but there is no tangible evidence found to dispute that Paul was the author (Constable, 2020:3).

The early church and the scholars found consensus to this effect, because even the genre, the salutation (1:1) with his name and Timothy's, and the course of events are a clear indication that Paul is the original author of the Philippian epistle (Laird, 2008:2). Therefore, it appears that there is consensus among many writers that Paul wrote the Philippian epistle. Danker-Dake (2011:3) and Constable (2020:3) state that Paul wrote this epistle while he was imprisoned in Rome, probably about 60-62 A.D, which underscores that he was under house arrest in Caesars' household (Acts 28:31) and, for the whole two years, Paul stayed on his own in a rented house where he enjoyed the company of those who visited him (Philippians 4:22).

Paul was a very influential leader in the early church. He was a caring pastor, a dynamic missionary, a dynamic preacher, a talented evangelist and a very intelligent theologian. Paul was also the founder of the Philippian church (Lawson, 2017:16). At the time, Philippi was a Roman military colony which received prominence in Macedonia (Acts 16:12) in 42 A. D after the defeat of Brutus and Cassius by Roman commanders such as Antony, Lepidus and Octavia in the West of Philippi (Constable, 2020:1).

Lydia, a gentile business woman from Thyatira in Asia Minor, became Paul's first convert of the Philippian church (Acts 16:15), and she opened her home to be a place

of worship. Paul then left Timothy, Silas and Luke to continue with the work of the ministry in Philippi, while he and others proceeded to Thessalonica and came back again to visit them during his third missionary journey (Acts 20:5) in 57 A.D (Constable, 2020:2).

It can also be noticed that this epistle is written in the form of a hymn rather than a narrative (Groebe, 2013:8). Quinlan (2012:5) suggests five themes in this pericope which are closely knitted to each other, namely, first, a call for unity in the church and universally. Second, Christians should seek to conform their thoughts with those of Jesus Christ. Third, Christians should imitate Jesus Christ in terms of his nature, characteristics and his acts in history. The fourth theme centres on the results of Christ's salvific acts and the fifth refers to God in terms of his nature, characteristics and the salvific actions he performed in history (Quinlan, 2012:5).

4.4.2 The significance of the original audience

The Philippian epistle is pastoral in its nature (Constable, 2020:3). Paul's original audience were the inhabitants of the city of Philippi who had converted to the message of the gospel of Jesus Christ. The Philippi church was the first to be established by Paul. It can be noted that the Philippian at first consisted of mainly of women (Acts 16), as evidenced by Lydia who was the first convert. These women played a significance role in the development of the church, hence Paul always referred to their labour in Christ. Since the church was Paul's first establishment, he was very much attached to it by all means (Luter, 1996:411). Paul's purpose of writing this epistle was first and foremost to warn the congregation against false teachers who seemed to be pressurising church leaders and the new converts against the gospel of Jesus Christ (Laird, 2008:4). In addition, Paul wrote this epistle because he wanted to show his heartfelt appreciation for the financial and physical gifts the church had sent through Epaphroditus (Philippians 4:18c).

In this particular pericope (2:5-11), Paul, while comforting and encouraging the leaders, also urged them to challenge their thoughts and attitudes towards their fellow brethren in terms of being Christ-minded. He was concerned about their ethical and moral conduct towards others. According to Metz (2011:532), Paul was actually promoting both the principle of ubuntu (humanity) and Batho Pele (people first) (Ngidi

& Dorasamy, 2013:30) and discouraged the notion of self-serving leadership, promoting instead a kind of leadership that brought service and put others first. Paul encouraged his audience about humility and unity in mind and heart (Quinlan, 2012:5). In this pericope, he pours his heart out his audience by challenging their mindset so as to be like that of Jesus Christ in terms love, humility, obedience and thinking about others instead of themselves. Although it may seem to be referring to the Philippian church, the truth of the of the matter is that all Christians in churches must have the same mind that Christ had. The mind of Jesus Christ does not think highly of self, but rather exalts everyone.

4.4.3 The significance of the contemporary audience

To the contemporary audience, the message is still the same. Paul draws the attention of all saints to emulate the example of Jesus Christ, and build relationships that are based on true love and not selfishness. He also promulgates the challenging thought that Christians must have the same mind that Jesus Christ had. As servants in God's kingdom, Christians need to clothe themselves with humility and obedience. For Paul, Jesus Christ is the perfect example. Furthermore, Paul actually articulates that the ethical and moral journey of an individual towards God centres around the person of Jesus Christ: therefore, Christian leaders should be one like Christ (Quinlan, 2012:7-8).

4.4.4 The servant attitude of a leader according to Philippians 2:5-11

In this pericope, Paul emphasises the servant leader attitude. To be Christ-like and to live a life that is worthy of the gospel, Christian leaders must change their attitude and adopt the attitude of Jesus Christ who is the perfect example of a servant leader. Servant leaders by definition are those that esteem others above themselves and they are aware of not serving their own interests but considering others above self (Danker-Dake, 2011:8).

4.4.4.1 “Your attitude should be the same as that of Jesus Christ: Who being in the very nature God, did not consider equality something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.”

The term “attitude” illustrates the level of selflessness, humbleness and a servant-centred mind like that of Jesus Christ and the extent to which he was ready to lose his privileges as the Son of God (Tyler, 1997:2). This demonstrates that, even though Jesus Christ had a divine nature, he was prepared to abdicate his rightful place of honour by emptying or pouring out his life for the sake of humanity (Tyler, 1997:2). The term “emptied” in this context signifies that Jesus Christ freely gave up his godliness and refused to consider his equality with God as something to be exploited: rather, he counted his life as worthless (Tyler, 1997:2) by accepting humiliation (Ottuh, 2020:3). In other words, Ottuh (2020:10) argues, Jesus Christ purposefully bent low to take on human nature like a suffering servant (Isaiah 53).

4.4.4.2 “And being found in appearance as a man, he humbled himself and became obedient to death- even death in the cross!”

The term “humility” is derived from the Latin word “*humus*” meaning “earth” or “ground”. Humility is one of the important virtues that assists individuals especially leaders to concentrate less on themselves and more on others (Owens et al., 2012:4). Taking on the nature of man shows that Jesus Christ was ready to cast away his majesty, power and godly status to degrade himself for a chosen course (Ottuh, 2020:10). Death on the cross was the most humiliating and degrading punishment whatever happened to a person, but Jesus Christ deliberately chose that way for the sake of humanity and also to accomplish his mission on earth (Tyler, 1997:2).

4.4.4.3 “Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee shall bow, heaven and on earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Jesus Christ is the model of humility and self-sacrificial love to which Paul, throughout this epistle, is appealing not only for the Philippian church but all Christians so as to emulate the example of Jesus Christ. In this part, Paul gives a reflection by referring to Isaiah 45:23, where the prophet refers to the final submission of God’s nation (Tyler, 1997:3). The bowing of the knee is a symbol of respect and adoration and it properly expresses homage (Link, 2011:23).

4.4.5 Implications for the attitude of servant leadership

In order to have and to show the love of Jesus Christ that leads to complete unity with God and others: Christian leaders need a transformed attitude towards self, others and God. Paul points out that selfish ambitions and self-love are the opposition of authentic love (Link, 2011:22). In other words, leaders must seek God's way of love and life because the human way of love and life yields selfish ambitions and pride, and it is detrimental. Rather, leaders need to develop an attitude of lowliness of mind and humility, which is an attitude that, again, enables leaders to look at others as being better or more important than themselves (Link, 2011:22).

In order to develop an attitude of humility and love for others, leaders must be willing to sacrifice their own preferences and begin to focus on the livelihood of others. Jesus Christ proved beyond a shadow of any doubt that he loves humanity to the point of death, even death on the cross (2:8c). He was willing to relinquish his divine nature and his godly attributes to become a slave and die like a criminal (Luke 23:32). Jesus Christ's act of love for humankind was necessary to pay the penalty of sin, in order to reconcile humanity with God and obtain the forgiveness through Jesus Christ and live in harmony with God and with each other (Link, 2011:23). In this pericope, Paul teaches all Christian leaders and leaders in general that servant leadership requires humility, and good service requires a change of attitude, where leaders by all means are required to emulate the example of Jesus Christ (Link, 2011:29).

4.5 1 TIMOTHY 3:1-7

4.5.1 Historical and literary context

Paul's epistle of first and second Timothy, together with Titus, are similar to each other, yet different from his other epistles. In addition, many scholars suggest that the theme of these epistles address a different kind of audience (Pawson, 2015:1081). Pawson (2015:1081) is of the view that, while in the other epistles Paul spoke about faith, in these three he uses the definite article - *the* faith. Paul became instrumental in preaching the gospel of Jesus Christ and the establishment of churches and was one of the most influential leaders in the early church (Nelson, 2019:1).

The salutation and the addressee of this epistle gives evidence to the authorship of Paul. First Timothy, second Timothy and Titus are classified as “Pastoral Epistles”, therefore, are worth to be noted as they are specifically addressing the conduct of church leaders. “Pastoral Epistles”, which means that they were directed specifically to church leaders (Constable, 2020:4). Paul’s authorship of this epistle was accredited by the early church fathers, such as Eusebius in 300 AD, Origen 250 AD and Clement of Alexandria in 200 AD among others (Copeland, 2001:3).

Utley (2013:12) concurs that the brief introduction of the opening verse indicates that indeed Paul is the author. Paul was writing to someone who was very dear to him, a “true son” in the faith (1:2). Timothy is first mentioned in Acts 16:1-3. His mother, Eunice, was a Jewess, and his father was a pagan Greek (2 Timothy 1:5). Timothy had a very strong relationship with his grandmother, Lois, whom Paul commended profoundly as a prayer warrior and a woman of faith (2 Timothy 1:5).

Timothy was a disciple, which indicates that he might have converted before the time of his appearance in Acts 16:1. Timothy was a native of Lystra, a city where Paul evangelised on his first missionary journey (Acts 14:6). His English name is derived from the Greek name *Timotheus*, which originally means “honouring God”. He was well spoken about by many believers at Lystra and Iconium, and for that reason, Paul was attracted and wanted Timothy to travel with him throughout his missionary journeys (Copeland, 2001:3). He became one of the well-known companions of Paul and a co-worker in the Pauline ministry. Paul described him as his beloved and faithful son in the Lord (1 Corinthians 4:17). In 2 Timothy 1:2, Paul addresses Timothy as the beloved child.

Timothy’s faith and the knowledge of the Old Testament Scriptures attracted Paul deeply (2 Timothy 3:5). This phenomenon gives evidence to the fact that Timothy was raised in the Jewish faith by his mother and his grandmother from early childhood (2 Timothy 3:15). Paul wrote this epistle to Timothy at about 61-65 AD, just after his house arrest in Rome. Luke, one of Paul’s companions, closes the record of the book of Acts at the time when Paul was still imprisoned in Rome, where he lived almost two years in a state of semi-captivity preaching the gospel without hindrances (Acts 28:30-31). At the time of his acquittal by the Roman Emperor and his release from prison, Paul

resumed his missionary work and was accompanied by Timothy, Titus, Luke and others.

According to Kidson (2015:102), the epistle of 1 Timothy fits well into the broad letter genre of the ancient Greco-Roman world, whereby letters were universally used as forms of communication on all levels of society in the Roman Empire. An epistle was a literary form or an artistic form of literature like the dialogue, drama or orientation and has nothing in common with a letter except its form (Kidson, 2015:103).

4.5.2 The significance the original audience

Before Paul headed to Macedonia for his fourth missionary journey, he wrote this epistle to Timothy, a young evangelist who was charged to lead the Ephesian church (Copeland, 2001:4). Paul quoted his famous saying, or “trustworthy statement” (3:1) to introduce and support his teaching (Constable, 2020:60). When Paul realised he might be delayed, he wrote this first letter to Timothy in order to expand the charge he had given him as his young assistant (1 Timothy 3:14-15). There were various reasons why Paul wrote this epistle to Timothy, but the main purpose for this particular pericope (3:1-7) was that Paul wanted to instruct Timothy regarding the qualifications of the overseers and deacons in the Ephesian church. In those instructions, Paul also guided Timothy on how to select the individuals for positions of leadership (Constable, 2020:59). In other words, these instructions by Paul concerned the ethical and moral conduct of the elders as they would be entrusted with a leadership responsibility (Constable, 2020:60). Although Paul hoped to return soon to visit the church in Ephesus, he was delayed (3:15) and decided to address his concerns in writing, so that Timothy may convey the message to the church while he was still away. In these instructions, Paul specifically emphasised the way in which leaders must conduct themselves while living their lives. He also emphasised the responsibilities of pastors and put emphasis on the role that leaders should play in the church in terms of good service (3:13). The use of the term “overseers”, translated from *episcopos* in Greek, refers to someone who is able to teach and give proper guidance to others (Constable, 2020:60).

4.5.3 Significance for the contemporary audience

This pericope does not only address Paul's original audience: the modern-day audience is also affected. Paul's purpose is contained on his trustworthy saying that those who aspire to be overseers desire a noble task (3:1). According to McMahan (2018:6), the noble task is not a status – it is desired and not compulsory. In other words, the term “aspires” means to be willing to lead. The instructions and principles on ethical and moral leadership are most desired especially at this time where churches are being attacked by false prophets who impose their false doctrine which is against what is known to be the true living word of God (2 Timothy 3:16-17). In other words, Paul's message through the young evangelist Timothy is universal.

4.5.4 The characteristics church leaders should have

Based on the trustworthy-saying, Paul assumed that leaders understand what it takes to be in a position of leadership in terms of selflessness. He emphasised the significance of the task of being an overseer as noble, where leaders must know that it bears a huge responsibility as it involves the gift of being a pastor and the shepherd of the flock of God (1 Peter 5:1-4). These qualifications may seem to be directed to the overseers and pastors, but all Christian leaders are expected to live their lives accordingly in terms of adopting these ethical and moral values when they lead in their churches, organisations and communities where they serve.

4.5.4.1 “Now the leader must be above reproach, a husband of but one wife, temperate, self-controlled, respectable, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.”

According to Sutherland (2016:1), when Paul said the overseers must be above reproach, he does not assume that leaders are without sin or do not make mistakes in life, but rather that leaders must strive to live blameless lives so that there can be no reason for others to think badly of the church, the Christian faith or even the Lord. Paul generally appeals to church leaders that they must model godliness as they are in the frontline because, whatever action they take, others are watching (Sutherland, 2016:2). In other words, Paul wanted to address the importance of ethics and moral conduct that are worthy of the gospel of Jesus Christ in terms of the following

characteristics or qualifications for church leaders, of which Sutherland (2016:2) classified as the positive and negative.

4.5.4.2 Positive qualities.

- **He must be a husband of but one wife:** This means that he must be a one-woman man, not involving himself in polygamous relationships and not opening himself to accusations of any kind of unfaithfulness, whether inside or outside the church. His conduct must speak for itself.
- **He or she must be self-controlled or temperate:** this means being sober-minded or level-headed with the ability to control one's emotions, especially when there is conflict and misunderstanding, in order to bring the desired solution on a matter at hand. It also means to conduct oneself well and being able to control undesirable appetites that may lead to bad behaviours.
- **Respectable:** he or she must be an orderly leader in society and be able to control himself and not be a person of bad reputation (McMahan 20:9). He or she must esteem others.
- **Hospitable:** this means that a pastor must be welcoming, loving and warm to both believers and non-believers. Lydia and other women in the early church set a good example of hospitality when they accommodated Paul and other believers and opened her home for ministry (Acts 16:14-15).
- **Ability to teach:** being able to teach does not only mean to stand in front of others and talk what is important is holding firm the trustworthy message just as it has been taught, so that the pastor can encourage and give hope to others through a sound doctrine, while opposing those who speak against it (Titus 1:9). In other words, the pastor must know and hold firm to biblical truths and be able to explain these to others "preach the word; be prepared in season and out of season; correct and encourage with great patience and careful instruction" (2 Timothy 4:2).

4.5.4.3 Negative qualities

- **Being a drunkard:** Paul includes this because it is a practical part of self-control which leaders must be able to manage, because a drunkard is notable to perform in a decent manner and, moreover, no-one can trust the decisions made under the influence of alcohol.

- **Being violent, not gentle, and being quarrelsome** – the pastor must be a peace-maker and reconciler and not be given to arguments and fights of any kind. The pastor must also not be easily angered and must not be a trouble-maker, and be careful on how to control the tongue in case he or she may fuel conflict situation.
- **Being a lover of money:** the pastor must know priorities: “But seek first his kingdom and his righteousness, and all things will be given to you as well” (Matthew 6:33). The pastor must not reflect a flamboyant lifestyle and not be money-orientated lest he or she becomes greedy and entangled by the affairs of this world (2 Timothy 2:4). The leaders’ service must not be motivated by financial gain: instead, he or she must serve out of love and dedication.
- **Being a novice or someone who is new in faith or a recent convert:** the new convert must not be given too much responsibility, because sometimes that can lead to pride, which goes before destruction, involving a haughty spirit before a fall (Proverbs 16:18). A new convert must first learn in submission until the virtue of humility and other virtues manifest themselves.
- **Not being well-thought of by outsiders:** this means that a church leader must understand that the unbelieving world is on the lookout for authentic leaders. Therefore, Christian leaders must be ethically and morally sound in order to conquer the outside world and keep their reputation and the reputation of the church in order (Sutherland, 2016:2-3).

4.5.5. Implications for the characteristics of servant leadership

In this pericope, Paul tabulates clear qualifications of leadership, especially for overseers’ bishops and pastors (1 Timothy 3:1-7). Due to the misconduct and indecency in churches, organisations and in communities, there is an urgent need for leaders to really pay attention and comply with these. In order for leaders to qualify here, they need to engage in a warfare with the sinful nature. Paul talks about beating his body and making it his slave, so that he may not be disqualified after he has preached to others (1 Corinthians 9:27). This is the same attitude leaders must have. Servant leadership is acquired through self-sacrifice, and sacrifice for Jesus Christ is the best one can ever make, because its reward is eternal life through Jesus Christ. This pericope teaches that, to be an authentic leader, one needs to surrender his or

her life as a living sacrifice, holy and pleasing to God, and be transformed by the renewal of the mind (Romans 12:1-2). The servant role and the servant attitude of leadership that has been discussed above are not possible if leaders do not comply to these qualifications; the former depends on the latter. Paul talks about holding faith and a good conscience (1 Timothy 1:18) when he charges Timothy with the spiritual oversight of the Ephesian church and to ordain leaders who qualify to the set criterion (McMahan, 2018:1). These characteristics must be foundational to the ordination of ministers, so as to ensure that all leaders prepare themselves for the work of the service (Ephesians 4:12-13).

4.6 SUMMARY

The three pericopes discussed in this chapter were found to be closely knitted to each other. The role of servant leadership as discussed in Matthew 20:20-28 cannot materialise without a transformed attitude of humility as demonstrated by Jesus Christ in Philippians 2:5-11. Equally, it is through humility that a leader can be ethically and morally formed in character and in conduct so as to qualify to be called a servant leader. So, the characteristics or the qualifications of church leaders, in this case overseers and pastors, as given by Paul in 1 Timothy 3:1-7 act as guidelines for ethical, authentic and moral leadership that is mostly desired not only in the church but in all spheres of life.

Matthew 20:20-28 demonstrates the importance of the concept of knowing (symbolised the head) as one of the key elements of leadership in general and servant leadership in particular. Jesus portrayed a kind of leadership that is not self-serving but rather puts others first. In this pericope, Jesus Christ teaches all Christians that leadership is not about who one is or how one must be important to others in terms of status, power and prestige. The message that is conveyed in this pericope is that leadership is earned and not claimed, and this is made possible through knowing (symbolised by the head) and valuing service to others without being exalted.

In Philippians 2:5-11, the concept of the heart (that is, being), as demonstrated by Jesus Christ, is shown to be fundamental in leadership. Servant leadership is emphasised in the person of Jesus Christ, who embodied the very nature God but did not consider his equality with God to be something to be exploited (Philippians 2-6).

This demonstrates that submission is the matter of the heart: therefore, true leaders will be known by the way in which they submit themselves to God and to those whom they lead.

1 Timothy 3:1-7 emphasise the ethical, authentic and moral qualifications of leadership. Paul emphasised that the office of being an overseer is a serious matter and, therefore, whoever wishes to be one must live a moral life. This pericope also emphasises servant leadership in action (as symbolised by doing or hands), which boils down to being practical and being exemplary in every manner. Churches, organisations and communities today are seeking for leaders who do not just preach, but who live by the catching force of their example, so that they can be followed through their works not only through their preaching because “action speaks louder than words.”

CHAPTER 5

PARADIGMATIC GUIDELINES FOR ETHICAL, AUTHENTIC AND MORAL CHRISTIAN LEADERSHIP IN SUPPORT OF THE MORAL (TRANS)FORMATION OF CHURCH LEADERS

5.1. INTRODUCTION

The pragmatic task asks the question: “how might we respond?” The function of the pragmatic task is servant leadership (cf. 1.9.2d). The overall research question that the researcher aimed to answer reads: “what guidelines regarding ethical, authentic and moral Christian Leadership can be formulated in support of the moral (trans)formation of church leaders in the GAC of South Africa?” In chapter 1, the researcher focused on the background or context of her work as founding pastor of GAC. Her wish was to formulate guidelines that could assist the leaders (pastors) of the three different congregations in particular, and the church in general, in terms of moral transformation. It is the researcher’s conviction that God bestowed upon church leaders a mandate to take care of his flock (Acts 20:28, 1 Timothy 2:1-4, 1 Timothy 3:1-3) and conduct themselves in a manner that is pleasing to him.

The focus for chapter five is therefore to formulate guidelines from the information gathered in the previous chapters where the descriptive, interpretive and normative tasks were discussed. The information revealed that the effectiveness of authentic, moral and ethical leadership hinges on the threefold approach of the head (knowing), heart (being) and hands (doing). Furthermore, it has been noticed that, when these three approaches are combined, they form a powerful and meaningful leadership that can impact positively on the church and community. In other words, this threefold approach is important to leadership because knowing the truth and being a person of character ultimately lead to desired behaviour and actions.

Synchronous with the model of Osmer is the pragmatic task, which is the final task of practical theological interpretation, and consists of three distinct functions, each as briefly unpacked below.

- It is the leader’s task competence which is indicative of his or her performance in the church, organisation or community. Such competence includes the chairing of

committees, providing care to others and preaching and teaching the good news of Jesus Christ. These services are important and are highly needed in the church.

- Transactional leadership must be undertaken whereby leaders play a persuasive role through a process of mutual benefit, thus rewarding others for a task or job well done based on the agreed standards.
- Transformative leadership must be undertaken where leaders become pioneers of a deep change in terms of the culture, mission and identity of the church, using operational procedures that promote ethical, authentic and moral leadership styles.

The pragmatic task is therefore centred on *action* with the goal that church leaders need to implement the previous three tasks' more theoretical focus into the praxis of effective in leadership. In line with the threefold tier, this chapter will be divided into three sections to formulate the guidelines for authentic, moral and ethical leadership, and also to understand how the head, heart and hands are connected to each other in leadership. The chapter will unfold as follows:

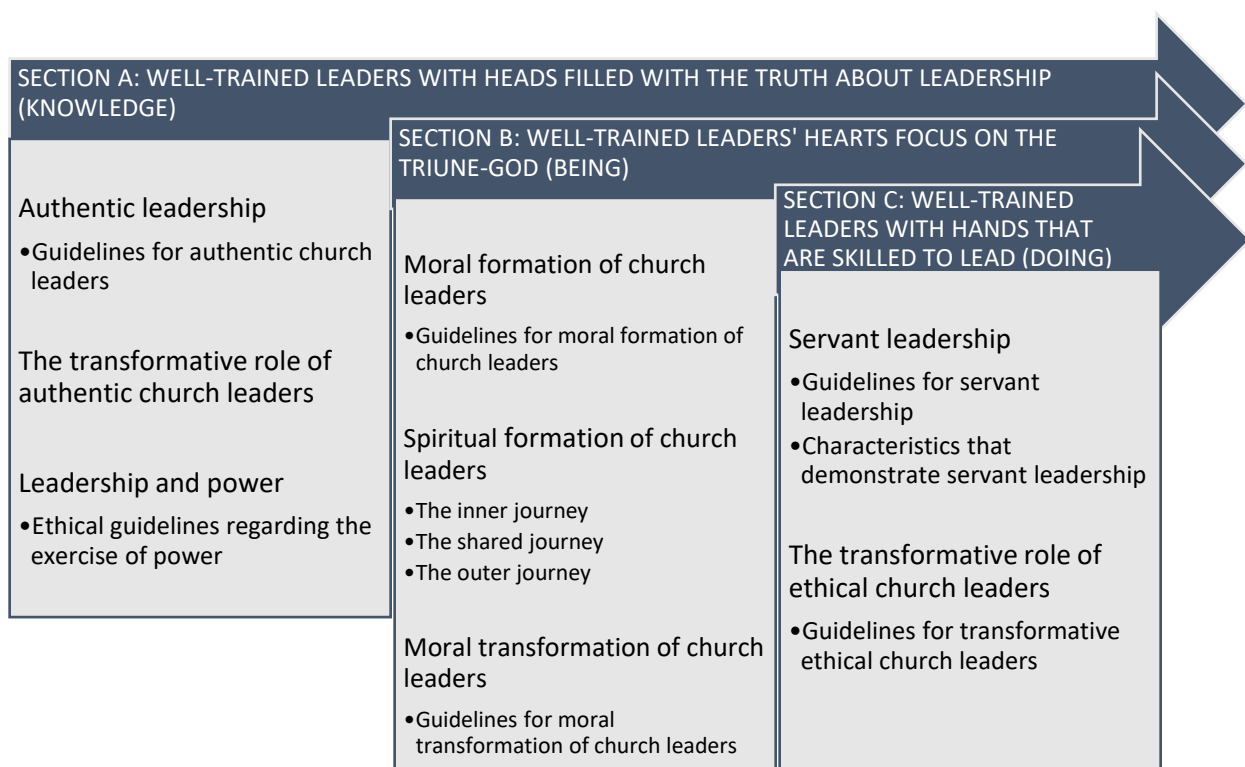


Figure 1: Illustration of authenticity (symbolised by the head), morality (symbolised by the heart) and ethics (symbolised by the hands) in leadership.

5.2 SECTION A: WELL-TRAINED LEADERS WITH HEADS FILLED WITH THE TRUTH ABOUT LEADERSHIP (KNOWLEDGE)

The first section will discuss the concept of authentic leadership (symbolised by the head), giving a detailed account of how well-trained leaders whose heads are filled with truth about leadership can positively impact the churches and communities they serve. It has been noticed throughout this research that the head (knowing) plays a fundamental role in leadership because knowledge is mainly rooted in the mind, which then translates to the truth of who God is in the life of an individual. This is important, because leadership starts from the *knowing* the truth about God, self, others and the created world. In other words, knowing truth as a leader is the ability to distinguish between right and wrong. Hence, Paul urges all Christians to have their minds renewed in order to be able to discern the will of God about for each individual (Romans 12:1-2). Furthermore, authentic leadership (as symbolised by the head) has to do with specific aspects such as decision making and the exercise of power and authority. Leaders who know the truth – in all the different dimensions of life – will not only be able to make the best decisions in consideration of others: they will also be able to develop others to be trustworthy leaders. For authentic church leaders, the truth is essential, because Scripture teaches that the truth sets one free from unlawful bondages, sanctifies Christians and has the power to let believers grow in their relationship with God and fellow-believers (John 8:32, John 17:17).

that one of God's attributes is truth makes it impossible for leaders to be moral and spiritually sound without knowing the truth. However, leadership in this section will be viewed in terms of authentic leadership in order to formulate guidelines on how they can be trained to "know". This will be done by discussing authentic leadership, guidelines for authentic church leaders, the transformative role of authentic church leaders, leadership and power and, lastly, ethical guidelines regarding the exercise of power.

In this regard, the researcher wants to emphasise on the importance of how church leaders can exercise power in their leadership as based on the pericope of Matthew 20:20-28 in order to demonstrate Christlikeness in their churches and communities:

Jesus called them together and said, you know that the 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 your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

In the context of the GAC and the church of Jesus Christ in general, this pericope is a true demonstration of how authentic, moral, ethical and servant leadership must appear, especially when church leaders desire to lead like Jesus Christ in their churches and communities. This pericope is important in that it draws a clear distinction between leaders and servant leaders. Jesus Christ's model of servant leadership is a constant reminder that a true servant leader is one who considers the welfare of others before that of his or her own, as has been amply demonstrated in the present project. Thus, according to this pericope, church leaders must perceive greatness in leadership through servanthood rather than position or status, unlike the two sons of Zebedee and their mother, Salome, who misinterpreted leadership when she wanted her sons to be positioned in the forefront of others. So, church leaders must be aware and sensitive of and not allow themselves to get their way because of the lack of self-control.

This pericope teaches that church leaders must understand that leadership is not about self-glorification but rather service to God, others, church and community, whereby leaders must always demonstrate authenticity, morality and ethics of leadership in a manner that glorifies God.

Church leaders must always check their motives when serving, because God looks at the motive and not the physical stature of an individual, whether it is about self-satisfying and self-aggrandisement or fulfilling the purpose of the leaders' vocation: thus, leaders must serve purely out of good heart and reverence to God and not be motivated by any kind of material gain, because that can be dangerous and lead to great destruction (Proverbs 16:18).

Church leaders must understand that leadership is a call to serve others: they must work quietly behind the scenes learning from the example of Jesus Christ, serving God

and others with diligence and faithfulness, so that churches and communities may grow and become what God wants them to be.

Church leaders must understand that servant leadership is about being available when they are needed, because good servant leaders are not selfish: they are always alert to the needs of others, because they have learned to subject themselves to the will of God for the church. Jesus Christ has set a good example by giving his life as a ransom to many, and he expects authentic church leaders to emulate him in order to find true greatness, so that others can learn the goodness of serving others with respect, honesty, integrity and trustworthiness.

5.2.1 AUTHENTIC LEADERSHIP (THE HEAD)

Chapters 2 and 3 showed that leadership – as diverse as it may be in terms of the different definitions – hinges on the threefold approach of knowing, being and doing. Fundamentally, authentic leaders must be leaders whose heads are filled with truth about God, self and others. Leaders must know the truth and be able to stand by the truth, and be genuine, transparent and trustworthy for others to rely on them. An authentic leadership style is most desired as it contributes to the effectiveness of the leader, although the basis of authentic leadership is focused on the person of a leader (cf. 3.2). In chapter 3 (cf. 3.2.1) authentic leadership is defined as follows:

a pattern of leaders' behaviour that draws upon and promotes both positive psychological capital and positive ethical climate, to foster greater self-awareness, internalised moral perspective, balanced processing and relational transparency on the part of leaders, working with followers, fostering positive self-development (cf. 3.2.1).

Churches and communities are more interested in leaders that they can trust. In that regard, authentic leadership is also defined as a “constant demonstration of passion, purpose, practices and values” (cf. 3.2.1). Leaders must demonstrate a high level of trust, character and consistency in whatever they do. Leaders who know the truth do not entangle themselves with power struggles to manipulate others on the bases of whom is the greatest among them. The pericope of Matthew 20:20-28 was used in chapter 4 to highlight the importance of authentic servant leadership as demonstrated

by Jesus Christ, where he made the statement: “whoever wants to become first must be your slave.

Based on these definitions of authentic leadership, the following guidelines for authentic leaders are important.

5.2.1.1 Guidelines for authentic church leaders (cf. 3.2.2)

Consistency, conformity and connectedness are the foundations of authentic leadership and for church leaders to acquire these the researcher wants to underscore the following guidelines:

- *Self-awareness, “knowing thyself” (cf. 3.2.2)*

It is crucial for church leaders to know themselves, because it is impossible to know and understand others when one is unaware of the self. The conscious knowledge of self in terms of beliefs, emotions and thoughts is vital for church leaders, because it assists them to be aware of their strengths, weaknesses and limitations (cf. 3.2.2.1). Self-awareness in the life of a church leaders can also assist in the areas of self-control and self-management around the ability to manage thoughts, emotions and bad behaviour.

- *Internalised moral perspective: “doing the right thing” (cf. 3.2.2.2)*

Church leaders are expected to live by and according to moral principles and values that act as guides for decision making and moral conduct. Doing what is right is one of the fundamental principles of ethical and authentic leadership that can transform others and their environment. Hence, Paul, in 1 Timothy 3:1-7 illustrates that church leaders, overseers and bishops must be above reproach in terms of self-control against drunkenness, violence, and the love of money. Instead, a church leader must be a husband of one wife, respectable, hospitable, have the ability to teach others through example and be able to manage their households. Doing the right thing must be internalised and prioritised so that churches may grow in service of God and others.

- *Balanced processing: “being fair minded” (cf. 3.2.2.3)*

Church leaders must continuously renew their minds (Romans 12:2) in order to access and share the true gospel with others. Fair-mindedness in leaders means to be

transparent in decision-making, welcome the opinions of others and not be offended when being opposed by others. In addition, fair-mindedness in a leader is about being just and consistent in all their dealings with others. This in turn assists leaders to earn trust and respect from their followers.

- *Relational transparency: “being genuine” (cf. 3.2.2.4)*

In order to relate with self and others, church leaders need to be genuine, honest, straight-forward and trustful. Church leaders must understand that true leadership or the foundation of true and genuine leadership is founded on transparency (not entertaining a hidden agenda), whereby leaders share information and relate with followers without fear. It is important therefore that church leaders must embrace with openness the suggestions and ideas from others even if they seem not to be on point in order to encourage participation from others, and also that followers do not feel marginalised.

In support of the above, chapter 3 (cf. 3.2.3) suggested five dimensions of authentic leadership which must be observed by church leaders.

- Passion: church leaders are expected to be passionate about their vocation, meaning that they need to have a sense of understanding their existence and what they must achieve in life, while motivating and inspiring others to see the bigger picture.
- The practice of solid values: church leaders must be grounded in personal values and character, so that they may impart the same to others. Furthermore, church leaders must be able to translate these espoused values, principles and beliefs into actions: otherwise, their leadership cannot be regarded as authentic.
- The establishment of connected relationships: this is one of the most important traits of authentic leadership. Therefore, church leaders must ensure that they relate well with others, because they are in a better position to understand that healthy relationships are the true reflections of good leadership which, in turn, gives freedom and independence of expression to others.
- The demonstration of self-discipline: this is important for authentic church leaders. For instance, Paul in (1 Timothy 3:1-7) clearly articulates the

qualifications of church leaders such as bishops, overseers and pastors in terms of how they must conduct themselves, as they are entrusted with the huge responsibility to be the shepherds of God's flock. If church leaders fail to live according to the required qualifications and standards as articulated by Paul in the above-mentioned pericope, they are not qualified to lead others.

- Compassion towards others: Jesus Christ is the perfect example of a leader who was compassionate about others. Compassion means to go out of your comfort zone and reach out to the needy. Church leaders must go an extra mile for the sake of others. They must listen attentively to the needs of others, open themselves and their hearts and be willing to share their time and resources with others. As found in Matthew (15:32), because of compassion, Jesus Christ could not let people go hungry: he provided for those who were needy and did not only heal them of their diseases. Rather, he was also concerned about their well-being. Church leaders must genuinely take interest in the affairs of others with the intention to assist them to achieve their best in life.

In addition to what Walker and Walker (2011:386) argues about passion, purpose and practice, authentic leaders with heads filled with knowledge about truth, must be enthusiastic about their vision and motivate others who are under their leadership. In this regard, Pretorius *et al.* (2018:164) and Onyalla (2018:3) encourage three perspectives that can measure the trustworthiness of authentic leaders to their followers as follows.

- Intrapersonal perspective, which refers to the authentic leaders' trait of integrity that is demonstrated through self-knowledge, self-control and self-concept, as these aspects focus on the experiences and the true self of a leader, demonstrating the integrity of a leader as based on his or her experiences.
- Interpersonal perspective, whereby authentic church leaders must understand the importance of relationships because a leader-follower relationship can only be achieved when leaders interact with others.
- Developmental perspective, whereby authentic leaders must avail themselves to be developed. They must understand that learning and development are life-long processes that can assist leaders to be relevant in their times.

5.2.2 The transformative role of authentic church leaders

The lack of authentic leadership has been highlighted as one of the challenges that needs to be addressed in the sphere of leadership, especially in the church today (cf. Ch. 3). The absence of authentic leaders affects individuals, churches, organisations and communities in a destructive and negative manner, since there is no consistency or sense of accountability. Consistency, conformity and connectedness must be taken seriously. Churches and communities need leaders whom they can rely on. Therefore, leaders must have integrity and must be genuine, truthful and transparent (cf. 3.3.1). There is a dire need for church leaders who demonstrate passion for their vocation, practice good leadership based on the ethical principles and values and understand their purpose and lead with example – this is the only way in which the church can combat the negative media image and regain its credibility and its supremacy as an authentic institute. Authentic leaders understand first and foremost that God granted power to leaders for the sake of good governance and not to lord over others. In this case, God expects leaders to be truthful and have integrity and honesty among other attributes (cf. 3.3.1).

5.2.3 Leadership and power (cf. 2.3)

In Genesis 1:26, the Bible states that leadership power and authority originate from God: therefore, power is necessary for leadership, as there can be no leadership without it (cf. 2.3). However, leaders must not abuse power: instead, they must use it effectively to develop others and not try to lord over them, once more (1 Peter 5:3). In Matthew 20:25-27, Jesus Christ demonstrated how authority and power should be used in leadership: “The rulers of the Gentiles lord 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 your slave.” This simply means that church leaders are not supposed to lord over others by coercively exerting pressure of control, because the abusive exercise of power is a violation of the ethical principles of fairness and justice. Instead, leaders must exercise their power to increase followers’ feelings of self-worth, self-efficacy and self-respect.

5.2.3.1 Ethical guidelines regarding the exercise of power (cf. 2.3.5)

Chapter 2 presented seven foundations of power that are commonly used in the realms of leadership (cf. 2.3.5). Of these seven foundations, the power by punishment or the coercive power cannot be accepted for this research, as the researcher is convinced that it lacks ethical credibility. Thus, by its definition, power by punishment (coercive power) does more harm than good in the lives of individuals as it tends to use force and threaten others.

The researcher proposes a brief summary of ethical guidelines regarding the exercise of power.

- *Power is a God-given gift to humankind (cf. 2.3.5b)*

Power is a gift that God gave to humankind, especially to those in positions of leadership. Therefore, just like any gift, power must be handled in a way that glorifies the giver – which is in this case God. Those whom the leadership is bestowed on must exercise power in the service and caring for others and must not use it for self-glorification and self-interest.

- *Power is a responsible service to others (cf. 2.3.5)*

Service goes hand in hand with responsibility and accountability. The role of church leaders is to take responsibility by serving those that are entrusted to their care: they must serve God, the church and communities in which they are called with diligence. This kind of service must take place inside and outside the church.

- *Power is something beyond formal authority (cf. 2.3.5a)*

Leadership is not about positions and titles, but rather about the attitude of being a servant in the service of God. It is important for church leaders to understand that God has established churches for a certain purpose: church leaders need to find this in order to be relevant to their followers in terms of preaching and teaching. Church leaders must also understand that greatness in leadership comes with the responsibility to serve others first, and not the other way round. So, they cannot do as they please merely because they claim to have authority and power. The church is God's institution, and power must be exercised in a manner that is worthy of the gospel and with respect for God, others and the world.

- *Power must be used creatively to infuse confidence in others (cf. 2.3.5c)*

Leaders are expected to exercise power in a way that can restore and rebuild confidence in others, while encouraging the abilities, gifts and talents that can eventually lead to the accomplishment of the desired goals for their followers.

- *Power is the potential to influence others (cf. 2.3.5d)*

It is important for leaders to understand that “power is the potential to influence, and influence is the exercise of power” (cf. 2.3.5) Therefore, church leaders need to influence followers positively and must tap into their full potential so that they may achieve greatness in life. In this regard, when leaders inspire and motivate others, they regain their dignity and respect and, in turn, they reciprocate that to their leaders.

- *Choose the form of power suitable and in line with your leadership style*

It is necessary for church leaders to choose for themselves the best suitable form of power that is in line with their leadership style. Doing so will assist the church leaders to balance their own character and traits. However, church leaders must be aware of that ethics, morals and authenticity are foundational in the exercise of power in any leadership style. Well-trained leaders with heads filled with the truth about leadership are authentic leaders with a transformative role who exercise their leadership with the power given to them by God, while they follow the example of Jesus Christ.

5.3 SECTION B: WELL-TRAINED LEADERS WITH HEARTS FOCUSED ON THE TRIUNE-GOD

The second section focuses on the concept of moral leadership with consideration of how well-trained leaders’ hearts focus on the Triune God to relate to and value God and others, the church and community, rather than being self-serving and self-interested. The *being* of leadership is crucial, because it concerns mainly loving and valuing God, self, others and the world. The main objective of the heart in moral leadership is to experience God’s presence: hence Paul prays for all Christians that Christ may dwell in their hearts through faith and that they may “grasp how wide and long and how high and deep is the love that surpasses knowledge” (Ephesian 3:18-19). Moral leadership (symbolised by the heart) is the character that bears the virtue to love and to grow healthy relationships.

Paul prays that all Christians will desire and delight themselves in knowing and pleasing God and have an intimate relationship with him so that they can transfer the same to others. Even though the heart (being) is central in terms of forming healthy relationships it cannot do it alone: it needs to be connected with the truth (head / knowing). If not, Christian leaders miss out on God's plan for creation. Therefore, the renewing of the mind is an important call for leadership (Romans 12:1-2).

Knowing and having a relationship with God requires a certain level of spiritual maturity and, to acquire that, leaders must have their hearts of stone removed and allow God to give them a heart of flesh and a new spirit, meaning that leaders need to turn from sinful nature and towards God (Ezekiel 36:26). This is a call for the transformation of church leaders in terms of growth and maturity, morality, grace, humility and love for God, self, others and the created world.

In Philippians 2:5-11 Paul writes "Your attitude should be the same as that of Christ Jesus, Who, being in the very nature with God, did not consider equality with God as something to be grasped, but made himself nothing, taking the very nature of a servant, being made in the human likeness."

Here Paul invites and challenges Christian leaders to observe servant leadership as portrayed by Jesus Christ himself. This pericope is one of the most important in the Bible, because it illustrates a vivid example of the servitude of Jesus Christ, which is the act of *giving* and *emptying* self for the cause of the gospel.

This pericope suggests many attributes that church leaders must emulate from the example of Jesus Christ.

- Church leaders are called to humility - which means that they must lead their churches and communities with God-fearing hearts, because humility comes from the heart. However, there is a wrong perception that humility is to put one down, whereas that is not true. Instead, humility is the attitude Jesus Christ had, which church leaders need to exemplify in order to serve God and others.

- Church leaders are called to build enduring relationships – this means that, in order for leaders to serve their churches and communities, they need to understand the importance of relationships. For instance, one cannot claim to know God without

having a relationship with him, self and others. Relationships are what draw individuals to God and to others. In other words, relationships are essential for human existence and that is why, in this passage, Paul says that in your relationships with one another you must have a mind-set Jesus Christ had.

- Servant leadership on the other hand can be perceived as the act of worship – whereby church leaders must empty themselves in obedience to the will of God for the church, others and the community.

- Church leaders must learn to consider others to be better than themselves – this means that they must first serve others before they serve themselves, while showing respect, integrity, selflessness and trustworthiness. In this regard, unity of purpose becomes very important for the smooth running of activities in the church and in the community. For God cannot dwell where there is no unity. Hence church leaders must “make every effort to keep the unity of the spirit through the bond of peace” (Ephesians 4:3).

5.3.1 Moral formation of church leaders (cf. 2.5)

The morality of church leaders must be established on core beliefs, principles and values characterised by a sense of accountability and self-management. These core values are based on the truth that the Triune God exists and dwells in the hearts of believers by faith. This means that, in order to be moral or even spiritual, one needs to know the truth about God because, as the Scripture says: “The fear of the Lord is the beginning of wisdom and knowledge of the Holy One is understanding” (Proverbs 9:10). Moral leadership means that leaders are guided by strong moral principles and values that can assist them to demonstrate ethical behaviour in all spheres of their lives, even when no-one is looking. Thus, morality embodies an authentic Christian life that moral leaders must desire in pursuit of righteousness and a Christlike life. It is only through the acceptance of the Triune God that this life can be acquired. Moral formation was defined as the personal relationship with God, self, others and the world through which individuals are guided to experience the totality of their being, which means that the believer must undergo a process of knowing (symbolised by the head), being (symbolised by the heart) and doing (symbolised by the hands) which, together, assist leaders to acquire moral relationships that lead to flourishing and harmonious

relationship with the Triune God, self, others and the communities in which leaders serve (cf. 2.5.1). Moral formation is a call to all Christians who want to build lasting relationships based on the truth of the word of God. Moral formation is crucial for leadership because there is no good tree that can bear bad fruit, and each tree is recognised by its fruit: therefore, a good human brings good things out of the good stored up in his or her heart (Luke 6:43-45). This means that leaders must think, behave and say positive things that add value to others, otherwise they can ruin their relationships with them.

5.3.1.1. Guidelines for moral formation of church leaders (cf. 2.5.1)

It is only through a relationship with God that one can be moral, because moral conduct comes from knowing God and this involves principles such as respect, justice, honesty, equality and dignity. The researcher proposes the following guidelines for the moral formation of church leaders.

- *To develop a personal relationship with God*

Church leaders can only acquire moral formation through having a personal and intimate relationship with God through faith in Jesus Christ and the Holy Spirit. When Jesus Christ is accepted as a personal Saviour, one becomes a new creation. Paul describes it as follows: "The old has gone, and the new has come" (2 Corinthians 5:17). Knowing and understanding God is fundamental in the life of a church leader because knowing God is knowing well, and the concept of knowing (symbolised by the head) starts from knowing God and having a good relationship through abiding in him (John 15:4-5) in order to bear the fruits of the Holy Spirit such as, again, love, joy, peace, gentleness, kindness, self-control, goodness, patience and faithfulness (Galatians 5:22).

The main purpose for the development of core theological concepts as illustrated in chapter 2 (cf. 2.5.1) is to encourage relatedness to God within the community and individuals which, in turn, brings about the character, logic and moral change that are essential in the lives of church leaders. The closer one draws to God, the healthier and deeper the relationship becomes. Christlikeness and a peaceful and flourishing life can only be achieved through having a personal relationship with God, and leaders

must understand that morality is the reality that must be practiced and lived out daily (cf. 2.5).

- *To develop a relationship with self*

The development of a good personal relationship with God and the development of a good sound character opens the path to self-loving, self-knowledge and self-acceptance. The quality of a leaders' personal relationship will determine the quality of their interpersonal relationships. The self-relationship assists leaders to become critical of themselves as they reflect sincerely on their actions towards self, others and even their faith. It is through the critical reflection of self that church leaders can gain awareness in terms of their vocation and how they must relate with others. When this is internalised, it triggers the importance of character, conduct and principles of moral behaviour that church leaders need to demonstrate in their daily lives, which is the ordering of desire and of will required for a good life (cf. 2.5). A good life starts when church leaders are able to gain self-knowledge, self-efficacy and self-awareness. When these are achieved, character is built.

- *To develop a relationship with others and the community*

The evidence of moral formation in the area of character and conduct is often observed on the basis of building enduring relationships. When the relationship with God and self are developed in the life of church leaders, it manifests itself through loving and caring for others. Moral formation involves love, care, respect, justice, honesty and commitment to others, the church and the community. It is through these virtues that church leaders can demonstrate their moral change. The church leaders' personal relationship with God yields the fruits of the Holy Spirit (Galatians 5:22), which enable the leader to walk in the Spirit (Galatians 5:16): thus, caring and loving the neighbour and the desire to grow others are inevitable (Matthew 22:37-40).

- *To build the church as the community of God*

First and foremost, the church is the community of God, and it is where all believers meet to share their life experiences and comfort and encourage each other. One of the main responsibilities of the church is to bring meaning to the lives of individuals by critically reflecting on their religious attentiveness and the manner in which they perceive life. The greatest challenge experienced by church leaders is to find direction,

knowledge and support to strengthen and sustain their faith in order to be able to focus on community service and be agents of change. To build the church as the community of God requires of church leaders to pursue a high level of morality (cf. 2.5.2). In this regard, church leaders need to take responsibility by ensuring that services such as preaching, teaching and testifying to the communities are given priority in order to reach out to everyone, particularly to those who do not affiliate to the community of faith (cf. 2.5.2). Furthermore, to build the church as the community of God, church leaders must consider the plight of the poor in the church and communities and try to address these with their eyes fixed on Jesus Christ (2.5.2). This simply means that, with regard to the issues of justice and fairness, church leaders must be able to care for the widows, orphans and the needy in an appropriate manner (Isaiah 1:17) so that such individuals do not feel marginalised, neglected or discriminated against.

Church leaders must ensure that the church, as God's family, continue with the responsibility of being an anchor and a beacon of hope to others and a place where individuals can feel at home. That is, the messages that are preached and taught must be relevant and in line with the real-life experiences of followers. In order to achieve this, church leaders must be trained, equipped and developed. This means that there must be established institutions where church leaders can learn various church practices such as discipleship, missions, pastoral care, preaching and teaching; important elements of pastoral ministry. Given these church practices, church leaders can also learn active communication with others in terms of involving their followers in day-to-day activity such as decision-making meetings and strategic planning, allowing others to interact on crucial and progressive matters concerning the well-being of the church. This initiative by church leaders can mean that they are liberated and progressive and willing to serve their purpose. Church leaders must contextualise their communication of religious aspects in a manner that is attentive to the experiences of church members, while not being prescriptive. The leaders' responsibility in this regard is to give guidance.

This is what God wants to see happen in the church: that church leaders must create a conducive environment so that others can become profoundly aware of their inner strength and have a deep sense of hope and trust within themselves. When members become emotionally and physically engaged in terms of meaningful participation in the

church, they feel that the church is serving its purpose and is showing itself to be a public space that is promoting a culture of religious interpretation: therefore, the affairs of the church can be perceived as a meaningful service and a worshipping community. In this regard, church leaders are perceived to be agents of change, as their vocation goes beyond just making disciples to include being the salt of the earth, the light of the world and a city on a hill that cannot be hidden (Matthew 5:13-14). This also means that, when church leaders are agents of change, they are cognisant of the challenges and opportunities of God's kingdom that can be made accessible to others in their work environment.

5.3.2 Spiritual formation of church leaders (cf. 2.6)

It has been highlighted that moral and spiritual formation are inseparable (cf. 2.5.2). In other words, one cannot be morally formed and not be spiritually formed, because these two complement each other. Church leaders must seek to be morally and spiritually formed because spiritual formation involves responsive focus on the development of the innermost being, whereby leaders must shape and identify relationships and engage in spiritual experiences in order to pursue and strengthen faith, which is a process through which leaders can become more Christlike. Spiritual formation involves an intimate and personal relationship with God, self, others and the world (cf. 2.6.2). Relationships by definition are a matter of knowing (symbolised by the head), being (symbolised by the heart) and doing (symbolised by the hands), because one needs to *know* its importance in others' lives, *feel* for others and be practical in terms of *taking* moral action towards the desired objectives. Spiritual formation involves knowing God, knowing self, knowing others and knowing the world and its creation that God created for human beings to enjoy, flourish and live in harmony. In order to grasp that, church leaders need to embark on a journey of self-exploration in their spiritual formation.

5.3.2.1 The inner journey (cf. 2.6.2)

The inner journey concerns the knowledge of God: thus, a journey towards God and the true self. In this journey, church leaders are challenged to seek the kingdom of God first and his righteousness (Matthew 6:33), which involves being zealous around entering an intimate relationship with him. Since the process of spiritual formation

concerns the heart, church leaders need to let go of an attitude of arrogance, ego and pride, so that their lives can be aligned with the will of God in terms of how they conduct themselves concerning the church and others. Church leaders in this journey must also allow themselves to be true to self and showing willingness to be transformed into the likeness of Jesus Christ, which is experienced through a close relationship with God. The inner journey is foundational in the Christian life, as one cannot master the shared and outer journey without having started with the inner (cf. Psalms 51:10 and James 4:8 describing the inward path of faith). The inner journey rests on spiritual disciplines such as prayer, where leaders can communicate with God: contemplation, which is a process of letting go and drawing closer to God in the spirit: and sanctification, the process of being cleansed and purified, while receiving forgiveness and a life of being set apart, made holy and being in obedience to the word of God. Spiritual disciplines are very important for the spiritual formation of church leaders.

5.3.2.2 The shared journey (cf. 2.6.2)

The shared journey involves an authentic Christian communion whereby church leaders are expected to demonstrate God's love to others. For instance, in Matthew 22:37-40, Jesus Christ emphasises the love for God and the love for neighbours, stating that this is the greatest commandment through on which all the law of the prophets hinges. On the basis of *this* commandment, church leaders are expected to practice altruism, care, honesty, humanity, justice to others and respect for one another with love. Church leaders must also be aware of the fact that a shared journey can be perceived as being and becoming aware of the manner through which God wants to build character and growth in terms of spiritual and moral transformation of church leaders. When church leaders are transformed, they transform others, and they effectively activate and articulate a shared vision of the future to others.

5.3.2.3 An outer journey (cf. 2.6.2)

An outer journey is action orientated: it is a journey whereby church leaders are expected to impact the world through Christlikeness in terms of fulfilling their obligation on missions and by being witnesses in the world. The outer journey is of great concern for others and communities. In this regard, church leaders are expected to reach out not only to those that are inside the church but, rather, particular attention needs to be

given to those outside. In doing so, they can lead a nourishing and fulfilling life which God has promised to everyone. The outer journey is about serving God in the world and being the advocate of justice. Serving God is demonstrated by how far church leaders are willing to serve others, as it is the outward path of faith – loving your neighbour as yourself. If one really knows God, one would love the world in the way God loved it (cf. John 3:16).

5.3.3 Moral transformation of church leaders (cf. 2.7)

In order for church leaders to be morally transformed, they need to be born again (John 3:3). After having been born again, there are other main activities that need to occur in the life of a leader namely the renewal of the mind and the surrendering of the body and soul as living sacrifices that are holy and pleasing to God (Romans 12:1-2). It is important to note that the consistency of moral behaviour in the life of a leader yields moral reason and character and, when these are maintained and strengthened, it can lead to the moral attributes of forgiveness, goodness, love, sanctification and truth (cf. 2.7). Church leaders need to be transformed holistically, and their actions need to change in order to impact others, their churches, the communities in which they serve and the entire world. In addition, church leaders are considered to be morally transformed when they are able to build their communities and develop their followers to advance social change, which basically means that they understand their vocation.

5.3.3.1 Guidelines for moral transformation of church leaders (cf. 2.7.1)

The researcher seeks to emphasise the following four factors as guidelines that can assist church leaders to be effective and transformational in their churches.

- Idealised influence: church leaders influence and inspire others by showing interest, as they take into consideration the ideals and values of their followers, while strengthening emotional ties, promoting self-efficacy, respecting and instilling mutual trust between leaders and followers (cf. 2.7.1).
- Inspirational motivation: church leaders must motivate and inspire others to commit to a shared vision by clearly articulating future prospects and how others feature in that vision, so that they can be encouraged and will be willing to commit themselves fully to this (cf. 2.7.1). This means that, as church

leaders are perceived as role models, they need to prioritise communication with others and model the articulated vision well (cf. 2.7.1).

- Intellectual stimulation: church leaders need to inspire and encourage others to be great thinkers in terms of being critical and being open-minded on issues pertaining to problem-solving, strategising and using techniques that can assist others to be creative and innovative while, on the other hand, exposing them to the importance of continuous learning so as to equip themselves and others. When intellectual stimulation is done in a correct manner, this can help followers to critically reflect on and let go of unethical behaviour, which will assist leaders to do the right thing and be morally accountable for any kind of unethical conduct of their own (2.7.1).
- Individual consideration: church leaders must take responsibility for listening to the needs of members, providing mentoring and support and developing and empowering them with problem-solving skills. Church leaders also need to consider moral development and transformation by providing practical and positive moral feedback (cf. 2.7.1).

5.4 SECTION C: WELL-TRAINED LEADERS WITH HANDS THAT ARE SKILLED TO LEAD (THE HANDS)

The last section will focus on the concept of ethical leadership (doing) by looking at how well-trained leaders, with hands skilled to lead, can contribute to serving others, churches and communities. The first and the second section introduced authentic leadership (symbolised by the head) as something to do with knowledge of the truth, and moral leadership (symbolised by the heart) as the character that bears the virtue of love and healthy relationships. Unfortunately, knowledge and character cannot stand alone: action is needed. The concept of ethical leadership concerns *actions* that are true reflections of the leaders' knowledge and being. Thus, leaders who are focused on the Triune God, practice what they believe, because a transformed heart that knows the truth cannot help but to respond out of gratitude to show love and compassion, pursuing justice and taking care of others through God's love. Ethical church leadership is a combination of knowing, being and action put together for effective servant leadership that can positively impact others, church and community.

Ethical leadership is mostly concerned with the issues of justice, such as fighting against the oppression of others. Therefore, the decisions that leaders make must be aligned with their morality and spirituality in order to support transformation in the realms of church leadership so as to protect the vulnerable (Micah 6:8). In order to do so, leaders need to work on their conduct, habits and skills so that their actions are compatible with their words (cf. 2.9), while being able to develop others, especially through example. Even though action is necessary in leadership, it cannot be sufficient in isolation: leaders need to act in compassion and know the truth. The importance of ethical leadership is not only the ability to identify gifts, skills and talents in church members but, rather, the ability to develop those skills. Leadership in this section will be discussed in terms of ethical leadership (doing / hands) in order to formulate guidelines on how church leaders can be trained to act, because practice is crucial when it comes to leadership. This will be done by focusing on servant leadership and the transformative role of ethical leader.

The third pericope (1 Timothy 3:1-7) highlighted by the present project, as illustrated in chapter 4 (cf. Ch. 4.1), demonstrates the importance of ethics in leadership. This pericope moves from the heart (being) to the hands (doing), where leadership must occur in terms of leading by example and not with a view to the maxim that reads “do as I say, and not as I do.” The importance of this pericope resides in the interaction between leaders and followers, whereby leaders must lead others by the catching force of example in terms of demonstrating what must be done by doing it first, which is the true test of leadership. This teaches that church leaders must get their hands dirty with others – this means being involved in and playing an active role on the ground. When leaders do so, they are able to touch many lives, because the active leader is an inspiration to their followers. When such followers are inspired and motivated, they do not only respect their leaders but also speak about them and recruit others to join their churches: this is a reciprocation that benefits leaders and others. This kind of leader-follower relationship is important, because it shows the connectedness, justice, respect, love, trust and acceptance in both parties. This results in growth and mutual understanding, which are required in leadership. Also, when such relationships are built, they create good working relations and qualifications of ethical leadership, as illustrated in this pericope.

5.4.1 Servant leadership (cf. 2.9)

Servant leadership starts by being a servant first and then the acting as a leader (cf. 2.9). Although church leaders talk about servant leadership in their churches and communities, it is quite evident that not all of them understand the deeper meaning of being a servant in the church of God. In Matthew 20:25-26, Jesus Christ illustrated a clear example of servant leadership. Jesus Christ raised the issue of the officials that lord over others, and he stated that it must not be like that, especially to those who seek to lead: they must rather be slaves if they want to be great. Servant leaders are not self-serving. They do not concern themselves about being the greatest amongst others; instead, they demonstrate their servant leadership through action and strive to empower others to accomplish their best in life (cf. 2.9.1). When servant leaders' hands are skilled, they understand the concept of doing (symbolised as the hands) because, for them, actions are just as important as words. They are willing to take up the towel and serve others (John 13:4-5; cf. 2.9.4.2e). Servant leadership is characterised by skills such as listening attentively to others, showing empathy with the purpose of serving others by giving comfort, conceptualising and being persuasive, so that church members can understand and have a clear vision of the anticipated future as foreseen by their leaders. Church leaders, when they are servants in their churches and communities, must be committed to the growth of individuals as stewards, so as to ensure that the communities are built and empowered to be what they are supposed to be: thus, he or she is the representative of God on earth. Servant leaders are humble in their hearts and they consider others to be more important than themselves, as they find greatness in serving rather than being served or holding positions of high status in the church and in the community. They are concerned about building their members and sharing responsibility and authority. Church leaders need to be servant leaders in order to fulfil their vocation, learning from Jesus Christ's example. Serving others, the church and communities are at the heart of Jesus Christ's ministry.

5.4.1.1 Guidelines for servant leadership (cf. 2.9.4)

The researcher wants to emphasise the following guidelines as important to leaders regarding servant leadership.

- *Church leaders must have a humble heart (cf. 2.9.4.1)*

Through humility, servant leaders need to consider others to be better than themselves (Philippians 2:3-4) by acknowledging that servant leadership is altruistic and prioritises the needs of others above self. This means that the attitude of a servant leader must be the same as that of Christ who, being in the very nature of God, did not consider equality with God to be something to be exploited: instead, he made himself nothing and took the up very nature of a servant (Philippians 2:6-7). Servant leaders need to emulate the example of Jesus Christ by humbling themselves as they lead.

- *Church leaders must put their followers' needs first (cf. 2.9.4.1)*

Servant leaders must refrain from the notion of status and power-hungriness. When Jesus Christ selected his disciples, he never gave them positions: they were all known as the twelve, even though some of them were more highly educated than others and held high positions of power in their communities. Jesus Christ never elevated anyone over another. Jesus Christ himself was fully aware of his position as a leader, yet he voluntarily became the servant to his disciples and to everyone who followed him, because he wanted to set an example for his followers to emulate. Jesus Christ was against competition over greatness: he advocated that church leaders must compete about who wants to be a servant in the kingdom of God.

- *Church leaders must find greatness in serving (cf. 2.9.4.2)*

Jesus Christ knew who he was, he knew his status as that of being equal with God, yet we read in Matthew 20:20-26 and Mark 10:45 that he knew that his purpose was to serve and not to be served. Therefore, church leaders need to find greatness in serving those Jesus Christ has entrusted to them (cf.2.9.4,2c).

- *Church leaders must share responsibility and authority (cf. 2.9.4.4)*

Willingness to share responsibility and authority is a sign of servant leadership. Responsible leaders are desirable in the church, because they are able to take care of others in their vulnerability. Jesus Christ had compassion and, as a result, he became very close to the twelve and others in his earthly ministry. For instance, Jesus Christ gave his twelve disciples power and authority to cast out demons and cure diseases (cf. Luke 9:1). In 1 Peter 4 7-11, Peter admonishes all Christians to take responsibility in prayer, loving one another, as love covers a multitude of sins, being hospitable to others without grumbling, using gifts to serve others and faithfully administering the grace of God so that anyone who serves might do so with the

strength that God provides. Church leaders must share responsibility and authority equally: no one must seek to be above each other. The pericope of Matthew 20:20-28 (cf. 4.2) where Salome, the mother of the two sons of Zebedee, advocated for her sons to be given higher positions of leadership than others is an example of selfish ambitions and self-interests of which Jesus Christ never approved. Jesus Christ demonstrated the importance of equality and justice among many attributes of servant leadership which church leaders must seek to attain.

- *Church leaders must be good stewards (c.f. 2.9.2)*

Stewardship is the one of the most desired attributes of a servant leader. Church leaders need to be the stewards of God's flock by way of exemplary lifestyles. They cannot merely be caretakers. Good stewardship is demonstrated when leaders are able to listen attentively to others, showing empathy by placing themselves in others' shoes and feel their pain. When church leaders are good stewards, they strive to serve others without expecting to be rewarded, because they understand that loving and caring for others' needs is part of their vocation. For instance, Jesus Christ never wanted to be paid, praised or glorified when he healed and helped people, because he knew that caring for others was his Fathers' will: therefore, did expect to be compensated for doing so. Church leaders must understand that being a steward in the church of God entails a high level of submission and that this is vital for servant leadership because it is God's will. Therefore, church leaders must take care of those who are entrusted to their care and be good to them, while submitting themselves to God as a living sacrifice that is holy and pleasing unto him, because that is an act of worship (Romans 12; 1-2).

- *Church leaders must identify, align, care and grow talent*

Competence is a very significant task in servant leadership. Church leaders must be competent enough to be able to identify their followers' gifts and talents in order to align, care, and grow them according to the needs and the goals of the church. In doing so, they are able to create a conducive environment that encourages growth and development, empowerment and transformation, while promoting integrity and trustworthy relationships among themselves and others (cf. 2.9.4.2). When followers are capacitated in the church in terms of skills and talents, they feel important and appreciated by their leaders, and they see the church as a second home or a home that others never had. Church leaders who prioritise the well-being of others in terms

of service do not only impact others' lives but rather contribute to the entire ministry which Jesus Christ established on earth.

- *Church leaders must be motivated to become servant leaders*

Internalised moral values and principles must motivate a servant leader. Such values are fairness, honesty, integrity and justice. These attributes are important, as they play a vital role in servant leadership. The need for power in servant leadership must be motivated by the desire to serve as well as the need to lead. Church leaders must not be motivated by money to do God's work: instead, they must be motivated by the love of God for his people and his church. Servant leaders put others first, before their own interests. In the pericope of Matthew 20:20-28 (cf. Ch. 4), Jesus Christ demonstrated a perfect example of servant leadership that must be emulated by leaders today. Church leaders must concern themselves with the growth of others in terms of desiring to see them being freer, healthier, more independent and wiser, and more likely to become servant leaders themselves (2.9.4.2).

In addition, the researcher suggests the following important characteristics of servant leadership (cf. 4.3.4).

- *Church leaders must give guidance to others*

Church leaders are there to give guidance to their followers. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with His own blood" (Acts 20:28). The heart of leadership and servant leadership in particular includes guidance. Church leaders must be at the fore-front by being great thinkers who provide ideas and are willing to take risks and to share success with others.

- *Church leaders must be goal oriented and qualified*

Church leaders must provide certainty and purpose to others who may find it hard to achieve their desired goals by themselves. The qualifications of church leaders as mentioned in chapter 4, play a vital role in this regard, because most followers find it easy to have confidence in and trust such leaders. Church leaders today must learn to present a vision well, so that leaders know where they are being led. In this regard, trust becomes crucial, as followers cannot follow someone they do not trust.

- *Church leaders must have the ability to listen and reflect (cf. 2.4.1)*

Listening is a great skill for leaders in general and for church leaders in particular. This is an important part of being a leader because effective listening or active listening

shows that leaders are being attentive to others in their particularity. Church leaders, as servant leaders, must understand that listening is an importance skill, because it is the basis of communication through which strong and healthy relationships are built.

- *Church leaders must be fair and flexible*

Fairness and flexibility mean that servant leaders understand, empathise and accept others for what they really are, without being judgemental. Church leaders today must practice justice and must have the ability to discern between skills and knowledge that can be taught and those that cannot be taught in order to detect whether followers have the potential to succeed when it comes to their given responsibilities.

- *Church leaders must be intuitive and aware*

Visionary leaders must always be aware of challenges and risks in church and organisations they lead: nothing must take them by surprise. They must be optimistic, which means they must hope for the best outcomes that can be positively influential for individuals' mental and physical health.

- *Church leaders must be persuasive*

Persuasion is one of the traits of servant leadership. Church leaders must be persuasive rather than being coercive. Most of the time, followers may not cooperate when they feel that they are being forced to do something. But when leaders show determination and encouragement, followers cooperate and they proceed towards achieving their desired objectives. Even Jesus Christ himself used persistence and persuasion instead of coerciveness in order to achieve a common goal.

- *Church leaders must take one step at a time*

Perseverance is an important quality of a servant leader. Church leaders must know who they are and what they want to achieve. They must priorities their goals and be steadfast in their pursuit, and they must take one step at a time without competing with anyone.

5.4.2 The transformative role of ethical church leaders (cf. 2.7)

The transformative role of ethical leadership starts and ends with the desire to bring change. When church leaders are transformative, they even challenge the status quo in order to bring about the desired change that churches and communities need. For this change to happen, ethical church leaders need to position themselves in a manner

that is moral and authentic in order to influence their followers to carry out and complete important tasks, while encouraging their conduct. Effective ethical church leaders must take it upon themselves to influence processes that stimulate change by instilling principles and values in order to develop self-efficacy and autonomy in others. The definition of ethical leadership, as mentioned in chapter 3, centres on three activities that ethical church leaders must bear in mind when interacting with their followers: first, two-way communication between leaders and followers: second, reinforcement: and, third, decision-making, which suggests that there must be a flow of communication between leaders and followers in the sense that proactive listening on the side of leaders becomes very important to strengthen relationships with followers while allowing them to be part of decision-making processes.

This suggests that the role of the *moral person*, which comprise the aspects of ethical principles and values that leaders enjoy in terms of their traits, behaviour and decision-making, and the role of the *moral manager*, which entails role modelling through visible action, are crucial for transformative leaders. Since ethical leaders are responsible for the happiness of others, they must understand that they must first model the behaviour they expect from others (cf. 3.4.1.2). Transformative ethical leaders must always promote a high level of integrity that encourages a sense of trustworthiness and inspire their followers to embrace their vision. Transformative ethical leaders are governed by principles and values that promote learning and development that are accompanied by a clear sense of purpose for the future of their churches and communities. In this regard, they promote values of development and render services to others while being concerned with human dignity, human rights and the improvement of their followers' lives in churches and communities. Transformative ethical leaders must be courageous and must be concerned about the issues of justice, self-control, honesty, respect and trustworthiness in order to lead exemplary lives. To achieve this, transformative ethical leaders need to demonstrate exemplary leadership by understanding the importance of actions, because faith alone without actions is useless (James 2:20). Hence the five practices of exemplary leadership are a must-have for ethical leaders when they want to be effective. These are, first, modelling the way, whereby leaders need to get their hands dirty through serving others in a practical manner. Second is challenging the process, where leaders need to inspire and

motivate others by being creative and innovative so that they can do the same. Third comes inspiring a shared goal, whereby leaders must articulate a clear vision of the envisaged future for their churches and communities and invite others to share that goal. Fourth, leaders must enable others to take action in terms participation towards the desired goal. Fifth, leaders must encourage the hearts of others through small tokens of appreciation when they have performed well in their given tasks (cf. 3.3.1.1). Through humility and respect, transformative ethical leaders have a responsibility to serve others, churches and communities. They must inspire change by prioritising self-development and development of their followers in the area of servant leadership.

The researcher is of the opinion that, to support ethical and moral transformation of church leaders, it is crucial that the following ethical guidelines be observed in order to promote change in the church leaders themselves, so that they can be effective in their ministry to their churches, followers and the communities in which they serve (cf. 2.7.1).

- A church leader must be educated by means of acquiring the basic leadership training through accredited educational institutions in terms of biblical knowledge, financial management and developmental skills, so that they can impact others in the church and in the community.
- A church leader must be prepared for Christian service in terms of being developmental and having been consistent in ensuring learning and development for themselves and for others.
- A church leader must be an expert in terms of experience in various skills that can be used responsibly and purposefully to influence, inspire and motivate others and also share the required information to support others in their spiritual and emotional growth.
- Competency is one of the greatest and admired skills or traits that a church leader can demonstrate, which shows that he or she is advanced and experienced in areas of ministerial gifts and talents that can enhance others.
- A church leader must be an institutional person in the sense that he or she must serve the church and the community in which they live, because the service to God occurs through serving others in their vulnerability. For Jesus Christ, service is seen through humility: thus, the *being* (symbolised by the heart) of a

leader must work in concert with knowing (symbolised by the head) and doing (symbolised by the hands). As indicated, Paul stipulates leadership characteristics or qualifications that Christian leaders must consider, as these qualifications address the significance of ethics and moral conduct of Christian leaders (1 Timothy 3:1-7; Titus 1:5-9). These qualifications are classified as positive and negative. The purpose of these qualifications is to support and act as guidelines for church leaders so that they can lead a lifestyle that is authentic, moral and ethical in support of moral (trans)formation in their churches and communities. These qualifications will be discussed next.

Positive qualities (cf. 4.5.4.2)

- Church leaders must be husbands of one wife (a one-woman man) and must not be accused of anything pertaining to being unfaithful. This means that leaders must lead exemplary lives.
- Church leaders must be self-controlled. This means that they must be sober-minded and have the ability to control their emotions, especially in times of conflict and misunderstanding, so that they can intervene and bring solutions to the matters at hand.
- Church leaders must be respectable individuals who also respect and value others.
- Church leaders must be hospitable: always warm, loving and welcoming to everyone, not only believers but also those who are non-believers in order to win them for Jesus Christ.
- Church leaders must be able to teach. They must understand that teaching is not about standing in front of others and talking rather, teaching is to hold firm to the trustworthy message as revealed in the Scriptures, and encourage self and others through a sound doctrine with great patience and careful instruction (2 Timothy 4:2).

Negative qualities (cf. 4.5.4.3)

- Church leaders must not be heavy drinkers – this is included, because it is the practical part of self-control. Self-control is important, because no-one can trust the decisions that are made by leaders who are drunk or who are short-tempered.

- Church leaders must not be lovers of money. They must seek first God's kingdom and his righteousness, trusting that everything else shall be added (Matthew 6:31-32). The service rendered by church leaders must not be motivated by money: rather, they must be motivated by the love God and others.
- Church leadership is not for novices or someone new in faith. A new convert must first learn in submission to avoid pride taking over to ruin others.
- Church leaders must be approved by others. This means that they must be ethically and morally sound in order to be relevant to others and the outside world.

5.4.3.1 Guidelines for transformative ethical church leaders (cf.3.3.3.)

The researcher suggests that ethically transformed church leaders must demonstrate the following.

- *Ethically transformed leaders must be honest towards others (cf. 3.2.3.1)*

Honesty is always referred to as the best policy. Honesty builds up to trust therefore, honesty and trustworthiness are crucial for ethically transformed leadership. Church leaders must pursue honesty and trustworthiness in order to earn the respect from their followers and others failure to do so can compromise their leadership.

- *Ethically transformed leaders must practice justice for others (cf. 3.2.3.2)*

Justice and fairness are fundamental in any leadership position, yet even more crucial for church leadership. Justice is about doing the right thing. Church leaders who practice justice are not biased: they are the advocates of truth wherever they are, regardless of the circumstances and pressure they find themselves in. Isaiah (1:17) provides an admonition about justice as something leaders must seek, especially to encourage the oppressed, to defend the cause of the fatherless and to plead the case of the widow. These are important areas of concern particularly in the church today where these groups of individuals receive little or no recognition at all. On the basis of the above Scriptures, church leaders must refrain from discriminating around others

because of their background and the fact that they are unable to give to the church in terms of finances.

- *Ethically transformed leaders must show respect to others (cf. 3.2.3.3)*

Church leaders must understand that respect cannot be demanded from others, but rather is earned through the good conduct of a leader. If church leaders want respect, they must treat others with respect and allow them to practice their independency without being judged on the basis of their background and capability. Furthermore, church leaders must learn to give credibility to the ideas, thoughts and contributions of others and put them to good use. Respect for others entails being considerate of their emotions.

- *Ethically transformed leaders must provide service for others (cf. 3.2.3.4)*

Leadership that serves others is admired in every sphere of life and it gets the full support of its followers because of its concentration to the needs of others rather than selfish ones. Therefore, ethically transformed church leaders must demonstrate altruism by placing others' needs before their own. Learning from the example of Jesus Christ, church leaders must occupy themselves by seeking every opportunity to serve others rather than wanting to be served (Matthew 20:28; Mark 10:45).

- *Ethically transformed leaders build community for others (cf. 3.2.3.5)*

Church leaders must take responsibility to invest their time in developing, encouraging and inspiring strong and lasting relationships among others. They must always work in cooperation and value others diversity. Ethically transformed church leaders must appreciate others' contributions, no matter how insignificant those contributions may seem, so as to encourage self-expression and autonomy and strive to expand on them while promoting inclusivity of ideas.

5.5 SUMMARY

This chapter focused on the pragmatic task of practical theology in the attempt to answer the question: "how must we respond?" The aim of this chapter was to formulate guidelines for ethical, authentic and moral Christian leadership in support of moral (trans)formation of leaders. In the attempt to do so, the researcher emphasised on the following aspects.

Leadership and power, where guidelines were formulated for how church leaders must exercise power in a manner that glorifies God and liberates others. It was highlighted that power is a gift from God that must be used in a manner that glorifies him that it involves responsible service to others, that it resides beyond formal authority and must be used creatively to infuse confidence in others, as it has the potential to influence others.

Subsequently, guidelines for the moral formation of church leaders were discussed, where the emphasis was on the development of relationships with God first, then self, others and the community, so as to build the church as the community of God.

Next, the spiritual formation of church leaders was discussed by focusing on the three journeys of a spiritual leader namely the inner journey which is an inward path of faith whereby church leaders must strive to develop an intimate relationship with God through spiritual disciplines of prayer, contemplation and sanctification: the shared journey whereby church leaders must demonstrate God's love to others through communion and by sharing love with neighbours and others: and the outer journey whereby church leaders must fulfil the obligation of missions to the world by sharing a great concern for others and the community.

Subsequently, the moral transformation of church leaders came into focus, emphasising important factors that a church leader must pursue in order to be effective in the moral transformation of others: idealised influence, inspirational motivation, intellectual stimulation and individual consideration.

Next, servant leadership guidelines came under the looking glass, where it was highlighted that church leaders must have a humble heart, must be followers first, must find their greatness in serving, must share responsibility and authority and must have the motivation to become a servant leader.

Next, the focus shifted to the transformative role of an ethical leader with guidelines highlighting that, in order for church leaders to be able to support moral (trans)formation of others, they need to be educated, developed and equipped in various fields such as financial management so that they can impact their churches and communities with knowledge. They must prepare themselves for the for Christian

service in terms of developing others through continuous learning and must be experts and competent leaders.

Finally, the transformative role of an authentic leader was examined emphasising consistency, conformity and connectedness as foundational for authentic leadership; self-awareness as a crucial element of authentic leadership; an internalised moral perspective; balanced processing; and relational transparency. The five dimensions of an authentic leader were also discussed namely passion, which demonstrate that a leader understands and is dedicated to his or her vocation; the practicing of solid values; building of connected and endurable relationships; self-discipline; and compassion. The researcher trusts that the guidelines discussed in this chapter will be able to assist church leadership in its entirety in terms of addressing the unethical and immoral behaviour that seeks to stain and ravage the image of the church of God, which he established through the precious blood of Jesus Christ, which was without defect (1 Peter 1:19).

5.6 POLICY DOCUMENT CONTAINING REGULATIONS FOR GRACE APOSTOLIC CHURCH LEADERSHIP

The researcher mentioned in chapter one that she wants to do this research to implement a policy document in the GAC. The following information is deducted from the study which will be used for this goal.

A COMMITMENT TO AUTHENTIC LEADERSHIP (HEAD)

A. Personal character and conduct

- Self-awareness- “To thyself be true”. Leaders must recognise their limitations, strengths and weaknesses and not act as if they are perfect. They must be true to self so that they can be trusted by followers. By being true they open themselves to self-improvement, self-development and practicing of solid values so that a good character and conduct may be built.
- Internalised moral perspective- “Do the right thing”. Leaders must maintain consistency in whatever they do, whether in word or deed, especially in matters of justice, fairness, honesty and respect for others. They must be consistent in

holding their values and principles so that they can be trusted by others for keeping their word.

- **Balanced processing-** “Be fair-minded”. Leaders must not have hidden agendas. They must share the information so that others may participate and share their views on the matter at stake. They must freely open themselves to be criticised with the understanding that as human beings cannot not always be right.
- **Relational transparency-** “Be genuine”. Leaders must be passionate with their vocation by being trustworthy, honest, transparent and open to others. These virtues assist leaders to build lasting relationships with their followers and they demonstrate self-discipline.

B. Exercise of power and authority

- **Lordship as service-** Only Jesus Christ must be exalted not self.
“Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave” (Matthew 20:26-27). Leaders must understand that like Jesus Christ, the purpose of their vocation is to serve rather than to be served (Mark 10:45). authority and power belong to the Triune God, who through his grace rendered it to church leaders (in this context) not to be abused but to be used effectively to establish his will in the church and in the communities.
- **Sharing power and responsibility-** As servant leaders they must devote themselves in taking care of the flock of God (Acts 20:28) and not lording over the vulnerable. They must be democratic in terms of sharing power and responsibilities and lead by example in whatever they do. They must not superimpose their ideas but rather put them on the table for discussion and come up with the decision that will satisfy everyone.

C. Establishing connected relationships

- **Trust-** Good relationships are priceless and they are built over time. Leaders must ensure that to have enduring and connected relationships, they must be trusted by their followers. They must be honest, loving, and respectful. They must know that respect is not demanded but rather earned through good works.

- Humility- taking from Jesus Christ's example, leaders must be compassionate to others. They must take care of the welfare for the needy in the church and in the community in terms of emotional, physical, and spiritual needs because, touching lives in such a manner is an act of worship.
- Demonstrating self-discipline - as servant leaders must exhibit a high level of discipline. They must not be status minded instead; they must portray Jesus Christ's example of servanthood attitude (Philippians 2:5-11).

A COMMITMENT TO MORAL LEADERSHIP (HEART)

- A. Personal character and conduct
 - Pursuit of integrity- consistency is the key ingredient of moral integrity. Leaders must put the needs of others before themselves. They must uphold to personal principles and values and promote self-development.
 - Trustworthiness- leaders must practice truthfulness and always promote honesty and commit themselves to a so that others can emulate the same.
 - Management of ego- leaders must not be puffed up with self-importance, pride, and arrogance instead, they must be clothed with unconditional love to others.
- B. Spiritual formation
 - Spiritual disciplines- leaders must embark on the three journeys of spiritual formation such as the inner journey which is a journey towards God and true self, shared journey which is true Christian communion and the outer journey which is the Christian obligation of mission and touching the world with the gospel of Jesus Christ. Leaders must therefore go through a process of sanctification, renewal, restoration and reconciliation by means of spiritual disciplines such as prayer, meditation, fasting, Bible study, simplicity and fellowship.
 - In teaching and preaching- leaders must demonstrate integrity when preaching and teaching. They must convey a sound and life-giving message to others. They must not use harsh and destructive words to ruin lives instead, they must learn to love and give credit when it is due.

C. Church and finances

- Practice accountability- as stewards who will one day give an account before God, leaders must keep watch over themselves and the entire flock of which the Holy Spirit has made you overseers. “Be shepherds of the church of God which he bought himself with his own blood” (Acts 20:28). This means that leaders must have a sense of accountability and give clarity in matters of authority structures, decision-making and day-to-day activities of the church.
- Financial accountability- leaders must be loyal on financial matters. They must promote a sense of accountability by practicing regular audits and give account on income and expenditure so as to build trust amongst others. Leaders must understand that church money and resources are strictly not for personal use. No church members may be financially abused in any way.

A COMMITMENT TO SERVANT LEADERSHIP (HANDS)

A. Leadership and Service

- Servant leaders are not self-serving- they consider others before themselves, because they are there to serve others not themselves.
- Servant leaders are humble- they must have a Christ-like attitude and understand that greatness is found in serving others. They must be willing to take a towel and dirty their hands for the benefit of others
- Servant leaders have great listening skills- they have to listen carefully and attentively to what others say and respond in an appropriate and respective manner.
- Servant leaders build community- they must share responsibility in building teams to support, empower, develop and transform others to become better leaders themselves.
- Servant leaders lead by example- they have to model the way, inspire a shared vision, challenge the process, enable others to act and encourage the hearts of others.
- Positive qualifications of servant leaders- must be a husband of one wife, self-controlled, respectable, hospitable, being able to teach.

CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter contains the observations made on the basis of the previous chapters regarding Christian leadership. Therefore, a summary will be made of each chapter, and the final conclusion will touch on the aim and objective of the research, followed by recommendations for the future research.

6.2 SUMMARY OF CHAPTER 1: INTRODUCTION

Chapter 1 introduced the reader to the aims and objectives, methodology, central theoretical argument, relevance and value of the research and to the research question, which is the most important part of this research. The chapter started with the trustworthy saying in 1 Timothy 3:1 where Paul highlights that those who aspire to be leaders desire a noble task therefore, they need to follow certain guidelines or acquire certain qualifications in order to lead effectively as pastors and overseers in the churches in which they are called to minister. The research question in this chapter was: “what guidelines regarding ethical, moral and authentic leadership can be formulated in support of the moral (trans)formation of church leaders in the GAC of South Africa?”

It became clear that Christian leadership in general is confronted with a challenge of authenticity and ethical and moral behaviour in the spaces of leadership. Hence guidelines were required in order to support the moral (trans)formation of church leaders. In the attempt to do so, this chapter proposed to use the model of Osmer’s (2008) of practical theology which consists of four tasks, namely the descriptive empirical, interpretive, normative and pragmatic tasks, in order to answer the research question.

6.3 SUMMARY OF CHAPTER 2: DESCRIPTIVE ASPECTS REGARDING MORAL FORMATION AND TRANSFORMATION OF CHURCH LEADERSHIP

This chapter presented the descriptive task of practical theology with the objective of describing the aspects of moral (trans)formation of church leadership. This was done in order to answer the question reading: “what can be learned from a descriptive literature about the moral formation and transformation characteristics of leadership?”

This chapter discussed the three concepts of leadership, namely knowing, being and doing, presenting these to be fundamental to Christian leadership. The chapter was then divided into three sections in order to concentrate on each concept individually so as to attend to leadership and its characteristics: moral formation, spiritual formation, moral transformation and servant leadership.

Section A, which contained the concept of knowing leadership (symbolised by the head), emphasised, defined and provided the characteristics of leadership. Although there were various definitions of leadership, it was found that leadership is centred on influence. Leadership was then defined as a dual and long-term relationship between leaders and followers, whereby leaders exercise their abilities to influence others to attain desired objectives for the churches, organisation and communities they serve. In this regard, it was made clear that the conversion of the head (knowing) is crucial if leaders are serious about moral formation and transformation. The relevant Scripture passages such as (Romans 12:2; Colossians 3:2 & Ephesians 4:8-9) were quoted in order to underline the importance of the renewal of the mind in the person of a leader. It was also noted that the leadership characteristics discussed in this chapter required a certain level of commitment to moral formation and transformation on the side of leaders as they are role models to their followers. The characteristics that were noted as key for leadership were ambitions or aspirations, enthusiasm, good listening, good decision making and being influential, responsible, supportive and humble, showing, integrity and engaging good planning. In this chapter, the issue of power was also highlighted, whereby various styles of leadership were mentioned such as positional, charisma, relational expertise, punishment and power by rewards. This was important being when power is not used correctly, it brings harm to others: when there is a power vacuum or power is not used at all, churches, organisation and communities suffer.

Leaders were then advised to exercise power in an effective and appropriate manner with the purpose of serving others.

Section B of this chapter concentrated on the concept of *being*-leadership (symbolised by the heart). It focused on the conversion of the heart of a leader. The heart forms the centre of human life, where God, Jesus Christ and the Holy Spirit desire to dwell through faith and seek to have a solid relationship with Christian leaders, yet the same heart is found to be under attack by worldly desires such as arrogance, ego, greed, pride and sexual immorality, as opposed to spiritual desires such as, love, peace, joy, faithfulness, kindness, gentleness, self-control, humility and goodness. The research found that moral formation, spiritual formation and moral transformation of Christian leaders can best be acquired through spiritual disciplines such as prayer and meditation, fasting, Bible study, service, solitude, submission, confession, guidance and worship. It is through these disciplines that Christian leaders can have a meaningful relationship with God, self and others in their churches and communities. The concept of morality (knowing what is right and wrong) has also been found to be of great concern in the area of church leadership. However, it was revealed that morality is a practice and reality that church leaders must be prepared to live out in their churches and communities daily.

Section C of this chapter discussed the concept of *doing* leadership (symbolised by the hands). This section presented various styles that were relevant to leadership namely a charismatic style whereby leaders play a vital role in motivating and inspiring their followers with a clear vision for the future; a democratic one whereby leaders encourage, inspire and value their followers and make them feel part of the vision because their contributions are well considered especially in decision making; a laissez-faire style whereby leaders trust their followers to sometimes work on their behalf, without being supervised; a transactional style whereby leaders reciprocate others for jobs well done based on the agreed terms regarding a particular job; a transformational style whereby leaders needed to be the agents of change in the organisation by inspiring and enhancing the abilities, gifts and talents of others and try to align those with goals with their interests. This section also emphasised servant leadership, which has been understood as the approach that demonstrates ethical and moral aspects of leadership. Servant leadership has been perceived as a style that

puts others first and leaders second. Servant leadership was shown to be practical. Thus, true leadership was measured by the ability of leaders to serve others in the way in which Jesus Christ demonstrated servant leadership in the three pericopes that were chosen for this research.

6.4 SUMMARY OF CHAPTER 3: INTERPRETIVE ASPECTS REGARDING ETHICAL, AUTHENTIC AND MORAL CHRISTIAN LEADERS

Chapter 3 presented the interpretive task of Osmer's practical theological interpretation, which asks: "why is this going on?" The objectives of focusing on this task was to identify guidelines regarding ethical, authentic and moral Christian leadership from an interpretive point of view. Following the same sequence as chapter 2, this chapter was divided into three sections whereby authentic, moral and ethical leadership were discussed individually.

Section A presented authentic leadership (symbolised by the head) as an important aspect of knowing truth about God, self, others and the created world. This section gave an in-depth discussion on the importance of '*knowing*' in leadership, because great decisions are made through the knowledge of the truth. This section emphasised the following components of authentic leadership: self-awareness, which is based on the consciousness of a leaders' self-knowledge in terms of beliefs, emotions, thoughts, principles and values and the importance of the leaders' understanding of their strengths, limitations and weaknesses; the internalised moral perspective, which was found to be crucial for leaders, because leaders with this component are always guided by well-developed principles and values, which give them a drive to wanting to do the right thing; balanced processing, which was found to be centred on mindfulness and willingness to share information to others; relational transparency whereby authentic leaders are expected to be truthful, honest and open to sharing information with others freely, and passion, practicing of solid values, building lasting relationships, self-discipline, consistency and integrity were also identified as key aspects that contributed to authentic leadership. The chapter also touched on the importance of positive psychological capital and highlighted its contribution to the leaders' productivity in terms of pursuing their objectives by being hopeful, confident, optimistic and resilient. Furthermore, the positive organisational climate was observed

to be essential: while it is necessary for the organisation, it is also necessary for leaders, because it contains the important aspect of shaping both the leaders and followers' conduct in the organisation.

Section B of chapter three presented the concept of moral leadership (symbolised by the heart) which was viewed as rooted and guided by moral structure that contains basic moral beliefs, principles and values which inform the manner in which leaders are expected to interact with others. This section concentrated on the importance of relationships whereby leaders must build intimate relationship with God first and then self, others and the world. It was highlighted that morality and spirituality are inseparable: thus, leaders must be morally and spiritually sound if they want to be perceived as authentic in their spaces of leadership. Aspects of trust, honesty, integrity, identifying set values, management of ego and embracing change were among the components, principles and characteristics that were found to be essential for moral leadership which church leaders needed to pursue in order to lead moral lives. It was also observed that, in order to achieve moral, spiritual and moral transformation for effective leadership, leaders must engage themselves in spiritual disciplines such as prayer, contemplation, solitude and so on in order to grow their relationship with God and have a peaceful and flourishing life.

Section C presented ethical leadership (symbolised by the hands) as important for servant leadership, because leaders today must be more practical than verbal. The chapter revealed that the important aspects regarding effective ethical leadership revolved around justice or fairness, honesty, integrity, respect, selflessness, trustworthiness and service to others. These qualities were considered to be fundamental for ethical leaders in that they contribute to the aspect of the moral person and moral manager of ethical leadership because such qualities are important for both leaders and followers, as they build healthy and enduring relationships in their spaces of leadership. Ethical leadership was found to be the kind of leadership that yields fruits in terms of being practical in approach, while bringing the necessary service to the vulnerable and needy.

6.5 SUMMARY OF CHAPTER 4: NORMATIVE ASPECTS FOR THEOLOGICAL INTERPRETATION REGARDING GUIDELINES FOR CHURCH LEADERSHIP AND THEIR MORAL (TRANS)FORMATION

This chapter presented Osmer's the third task of practical theological interpretation which asks the question: "what ought to be going on?" Continuing with the same sequence as in chapter 2, the main objective of this chapter was to draw principles of servant leadership from the following pericopes.

- Matthew 20:20-28, where Jesus Christ emphasises the servant leadership role of leaders.
- Philippians 2:5-11, where Paul describes Jesus Christ's attitude of leadership.
- 1 Timothy 3:1-7, where Paul instructed Timothy on the characteristics church leaders should have.

Section A of this chapter presented the concept of theological interpretation by using the pericope of Matthew 20:20-28. The main objective in this section was to learn about servant leadership as portrayed by Jesus Christ so that leaders impart the same to others. Secondly, this will assist in formulating ethical, authentic and moral guidelines that will promote transformation in spaces of leadership. Another objective was to learn the essentiality of '*knowing*' which was highlighted again as a fundamental aspect for building the character of leaders, because leadership concerns good character and good behaviour. This pericope was found to be relevant especially for today's' leadership, as it addresses the distorted perception in spaces of leadership in contemporary churches, organisations and communities where leaders want to be exalted above others.

Section B presented the concept of ethical reflections (symbolised by the heart) as based on the pericope of Philippians 2:5-11. This was done in order that leaders may understand Jesus Christ's style of servant leadership and how he, being the son of God, served his Father and humankind by emptying himself in order to save and reconcile humanity with God. In this section, servant leadership was examined in terms of the humility that was shown in the life of the person of Jesus Christ. The phrase "emptying" in this pericope was interpreted as a sign of absolute obedience to

God, which church leaders today need to learn from Jesus Christ in order to become servants to their followers.

Section C presented the concept of good practice (symbolised by the hands) with the focus on leadership ethics in terms of behaviour that discerned the conduct and the character which leaders should have. This section focused on the pericope of 1 Timothy 3:1-7. This was done in order to set ethical and moral foundations through which church leaders must build their churches and their communities. Given the information gathered in chapter 2, it was clear that church leaders' words were not in concert with their actions. In other words, they do not practice what they preach. Based on those findings, it became clear that church leaders needed guidelines in the form of qualifications for leadership as suggested by Paul in this pericope. These guidelines and qualifications were perceived to be crucial in church leadership, as they will guide and control the continuing confusion and damage that is being done by church leaders who continue to mislead their members and others. The concept of good practice was also demonstrated to be crucial for church leaders, because it embraces the attitude of servant leadership as demonstrated by Jesus Christ. The whole of this chapter demonstrated that Jesus Christ is a servant leader *par excellence*, and those who desire to be overseers, desire a noble task therefore, they must learn from the example of Jesus Christ.

6.6 SUMMARY OF CHAPTER 5: PARADIGMATIC GUIDELINES FOR ETHICAL, AUTHENTIC AND MORAL CHRISTIAN LEADERSHIP IN SUPPORT OF THE MORAL (TRANS)FORMATION OF CHURCH LEADERS

This chapter presented Osmer's fourth task of practical theological interpretation, which asks the question that reads: "how must we respond?" The main objective of this chapter was to formulate practical guidelines for ethical, authentic and moral Christian leadership in support of the moral transformation of church leaders. This was also presented in the same sequence entertained in preceding chapters.

Section A focused on the concept of authentic leadership (symbolised by the head), discussing how well-trained leaders with their heads filled with the truth about leadership can positively impact their churches and communities. In this regard, the head was identified as the aspect of knowing, because leadership starts from the

head, by knowing the truth about God, self, others and the world. This section revealed that, when church leaders know the truth, they are more likely to make correct decisions based on truth and they can be trusted to be honest servant leaders who can lead their followers with integrity and respect. The aspects of passion, the practice of solid values, compassion, establishment of good and lasting relationships and high levels of self-control were identified as qualities that are aligned with knowing leadership (symbolised by the head). Self-awareness, doing what is right, genuineness, fairness and justice were identified as other important traits of authentic leadership that play a vital role in balancing leadership and power so that leaders do not lord over others but rather understand how power in leadership must be exercised for the benefit of both leaders and followers.

Section B focused on the concept of moral leadership (symbolised by the heart) by looking at how well-trained leaders with hearts focused on the Triune God can relate with God, self, others and the world instead of focusing on self-interest. The heart was found to be crucial in servant leadership because it is the centre of human soul where intimate relationship is formed. Morality in this regard found to be the leaders' responsibility to build an intimate relationship with God, self, others and the world because valuing and loving God, self, others and the created world results in a peaceful, fulfilling and flourishing life. Morality and spirituality were also observed to be inseparable, which means that building a true and intimate relationship with God, self, others and the world requires not only the acquisition of moral principles and values but also that leaders must acquire a spiritually formed life through the spiritual disciplines of prayer, contemplation, fasting, solitude, Scripture reading and sanctification, which can be acquired through inner, shared and outer journeys. Another observation was that moral and spiritual leadership leads to moral transformation because transformation is moral when it is capable of increasing the levels one's behaviour and ethical aspirations through direct influence of their actions in the spaces of leadership, which requires a deep change. Hence, moral transformation was found to be centred on a theory of action and deep change.

Section C focused on the concept of ethical leadership (symbolised by hands), by discussing how well-trained leaders with hands skilled to lead can contribute to servant leadership. This section revealed that the head (knowing) and the heart (being) cannot

work alone when it comes to complete leadership, where it was also found that this threefold approach must be in place. The characteristics of humility (by putting others first in serving), sharing of responsibility, stewardship, and growing talents and gifts of others were mentioned as important aspects of ethical leadership. It was also noted that church leaders must be qualified when embarking on leadership, because that will assist them to lead with their heads filled with knowledge, their hearts focused on the Triune God and their hands skilled to lead others in their churches, organisations and communities.

6.7 FINAL CONCLUSION

This research started with a statement: *“Here is a trustworthy saying: if anyone sets his heart on being an overseer, he desires a noble task”* as found in 1 Timothy 3:1. Desiring to be a leader is a good thing: however, there are terms and conditions attached to this, since leadership involves leading others. The importance of servant leadership has been highlighted throughout this research as one of the best styles to be desired, especially in the church today. This research revealed that today's church is faced with various challenges, especially in the area of morality. These challenges were revealed to have emanated from corrupt church leaders who, though they seemed to understand the word of God and its truth, chose not to do the right thing. This phenomenon has seriously tarnished the fabric of the church and community to the point of losing hope in the church. In other words, some individuals are really disappointed and are not sure of whom to trust anymore. However, the research attempted to address the issue of immorality by articulating a three-tier approach Christian leadership that, if is to be used in the spaces of church leadership, can yield great results concerning what it means to be an ethical, authentic and moral church leader. This three-tier approach consists of authentic leadership (symbolised by the head), moral leadership symbolised by the heart) and ethical leadership (symbolised by the hands). Discovering these three principles in the sphere of church leadership embodies an attempt to conscientize church leaders about the importance of knowing (symbolised by the head) the truth about God, self, others and the world, that is, being (symbolised by the heart) and doing (symbolised by the hands), whereby church leaders must internalise the importance of serving others before themselves. This research has also revealed Jesus Christ to be the perfect example of servant

leadership, which all Christian leaders must exemplify if they want to effectively lead their churches, organisations and communities.

The main aim and objectives of this research were to formulate guidelines for church leaders in the GAC of South Africa. This was done by following Osmer's' four tasks of practical theological interpretation: descriptive, which was used to derive important aspects regarding moral formation and transformation of church leaders; interpretive, which was used to identify guidelines regarding ethical, authentic and moral Christian leadership; normative, which was used to detect the theological interpretation regarding guidelines for church leadership and their moral (trans)formation; and pragmatic, which was used to formulate guidelines regarding ethical, authentic and moral Christian leadership in support of the moral (trans)formation of church leaders. In doing so, various styles of leadership were presented namely charismatic, democratic, laissez-fair, transactional and transformational, as indicated. However, it was found that servant leadership was the main style desired in the spaces of leadership in today's' church. Based on this, the formulation of guidelines for ethical, authentic and moral Christian leaders in support of moral transformation of church was achieved in terms of the three-tier approach. This three-tier approach will serve as a guiding document for the GAC, which pastors and leaders will use to train, develop and equip church leaders and members of the three satellite churches. This will add value to the church as a whole, because these guidelines will be a constant reminder on how church leaders must live their lives as they lead and serve others in the church and in the community.

6.7 RECOMMENDATIONS REGARDING FUTURE RESEARCH

6.7.1 The establishment of leadership development centres for church leaders

This research noticed that the establishment of learning institutions is necessary for the development church leaders. These centres must be developed to cater for the following.

- Leaders who have little or no education at all, so that they can be equipped for the work of the service of God. Most of the churches in South Africa are being led by leaders who do not even have the basic education: such leaders can be

developed and trained so as to expand their knowledge about God and the importance of servant leadership, which Jesus Christ demonstrated for the church today.

- Leaders who are already qualified in various fields but would like to know more about God and how to lead others in a Godly manner, because leadership can differ depending on who or what is being led.
- Followers who want to be equipped with the knowledge of Scripture so that they can grow and mature and live Christlike lives. This could mean that when church leaders are developed, they will take pride of their vocation, and understand the importance of the role of women and youth in the spaces of leadership. Thus, they will be aware of the importance of a succession plan.

6.7.2 The recognition of women in spaces of leadership

The inclusion of women in the spaces of Christian leadership in particular is crucial. The Bible, from the Old Testament to the New Testament, describes women whom God trusted and to whom he gave huge responsibility to lead. What is happening now in the South African church needs the voice of women. The experiences, expertise and skills of women in leadership are much desired in churches, organisations and in communities.

6.7.3 The Involvement of youth in leadership must be taken seriously

Youth involvement is important for church leadership. They need to be included in various departments such as Sunday school and even the church board in order to understand the essence of leadership in terms of good and bad practice and how crucial decisions are made. This could mean that, when the time comes for them to take leadership roles, they know exactly what is required. That is, it is crucial for church leaders to have a succession plan in place, so as to avoid leadership vacuum when they are not there.

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DECLARATION OF LANGUAGE EDITING

I, Juan Etienne Terblanche, hereby declare that I edited the dissertation
entitled

**Moral (trans)formation of church leaders in the Grace Apostolic church of
South Africa: Guidelines for ethical, authentic and moral Christian leadership**

for V. Zatu for the purpose of submission as a postgraduate research
degree. Changes were indicated in track changes and implementation was
left to the author.

Regards,

A handwritten signature in black ink, appearing to read 'Etienne Terblanche', is shown within a light blue rectangular box.

Etienne Terblanche

Cum Laude Language Practitioners (CC)