

**LEADERSHIP IN AFRICAN CONTEXT:
A MISSIOLOGICAL APPROACH**

BY

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CHAPTER 1

INTRODUCTION

1.1. The context and scope of the study.

In the 21st century Africa experiences a leadership crisis while the awakening wind of change still sweeps across the whole continent. Nobody can escape its effect. Political issues, however, influence the whole of African society: from the simple farmer in a remote rural area to the sophisticated businessman in the city. Leadership, however, is larger than political leadership only.

This study seeks to contribute to issues of leadership. Theories of leadership are explored. The research seeks to identify challenges that confront politics in the 21st century with particular reference to the influence of Western science and technology on the traditional set-up of Africa. The research will also explore the Biblical principles as the bases of unifying factors that bring balances to the African response.

The ideas guiding this study are based on the following assumptions:

- (a) Leadership in African politics faces challenges but possesses inadequate resources to meet the challenges of the 21st century.
- (b) The most pervasive changes, which the world witnessed in the 20th century in science and technology, also shaped Africa. The world experienced major environmental changes, which also constitute serious challenges to African leadership.

- (c) The principles of Biblical leadership and Biblical theology provide substantial bases for resolving most of the new challenges to effective leadership in Africa, both politically and in the church.

The first assumption involves five basic situations, which need to be explored.

1. The first is that a clear picture of the African economic performance records a very low Gross Domestic Product in trade balance. Africa as a whole experienced moderate growth from the mid-1960s until the end of the 1970s. Economic performance deteriorated rapidly in sub-Saharan Africa in the late 1970s and 1980s, whereas the slowdown of growth was relatively moderate in North Africa. Unlike many countries in other developing regions, which managed to restore growth in the last decade of the 1980s, stagnation and decline continued in sub-Saharan Africa during the first half of the 1990's. This was due to a combination of adverse external developments, structural and institutional bottlenecks and policy errors (UN trade and Development Report 1998:6-8).

Industrial growth has fallen behind Gross Domestic Product in sub-Saharan Africa since 1980. This constitutes an important shift from the emphasis on industrialisation associated with the much-criticised "urban bias" of the earlier decades. As things stand now, industrial growth in sub-Saharan Africa is becoming more and more dependent on agricultural growth either through backward linkages or through demand originating from rural population (Transforming Africa's Economic Report 2000:4).

2. The second is that perennial trade deficits and irretrievable payment of foreign debts produce factors that add to the African challenges in the 21st century. The problem of inadequate resources of accumulation and growth is aggravated in Africa by the adverse terms of trade movements that the continent has been suffering in the past two decades. The difficulties in raising domestic savings to

support rapid capital accumulation and growth in low economies just make it unable to provide the basic needs of the population in Africa (African Development Report 1999:55). Decline in real commodity prices and terms of trade, hamper the resources needed for investment and growth, but also constitute disincentives for private capital accumulation. This is particularly so where government intervention in agricultural pricing and marketing boards has been dismantled and producers are left to face falling prices (World Bank Report 1998:38).

Under such conditions it is obvious that attaining rapid and sustained growth would depend on the provision of external financing, not only to compensate for the resources drain in terms of trade losses, but also to supplement domestic savings. In the light of this Verster (2000:29) maintains that the debt ratio in the sub-Saharan region has risen to 30% and that much is owed to foreign governments. Several falls in foreign exchange earnings make it difficult to repay foreign governments. International banks are also hesitant to increase loan commitments.

The relative decline in terms of trade and deficit in Africa relates directly to the shifting of global production. The emphasis on raw material and primary product exports is very problematic in an era in which knowledge becomes a larger proportion of the value-added commodities. Advances in biotechnology and material sciences are leading to synthetic substitutes for primary products such as vanilla and sugar. Products such as cocoa and palm oil are being replaced as Western firms undertake genetic research to develop outright synthetic substitutes or alternative methods of production. On the demand side, the usage of resources like copper is being replaced by optical fibres or microwaves, putting downward pressure on prices (Adesida 1998:15-19).

The poor performance on the export side of manufacturing is also reflected in the production side. Between 1980-93 manufacturing in sub-Saharan Africa increased by only 0,9% per annum compared to the pre-adjustment decade of the 80s when it increased by a reasonable 4,3% per annum. (World Bank Report 1995:43). The period of the 1990s was particularly poor for Africa industry with the rate of growth falling to only 0,2 % per annum in the sub-Saharan region. Relative to Gross Domestic Product, Industry fell in sub-Saharan Africa between 1980 and 1996 (World Bank Report 1997:32).

In 1997 sub-Saharan Africa international debt reached \$227 billion, which was nearly three times the 1980 figure, and meant that each man, woman and child owned \$378. Given the stagnation of exports, the debt to export ratios rose at a similar rate to 222 to 1. (World Bank Report 1998:53).

3. The third problem concerns chaos and anarchy in Africa. Van der Walt (1995:71) describes African politics as based on a kind of “follow the leader” policy. The leader and the party had a certain kind of mystique around them. Immediately after independence there was uncritical acceptance of whatever the leader said (1995:71). The interests of the party and those of the people were viewed as being the same. Africa was very uncritical about its heroes at this stage of post-independence euphoria. It did not realise that leaders who liberated the continent were not necessarily the best leaders to administer their countries.

The result in the observation of Van der Walt (1995:72) was what he describes as the development of the African “strong men”, tyrants who started to rule brutally with an iron fist: the mystique of the heroic leader and his party therefore soon disappeared. It was replaced by a fear-of-the-party syndrome, which lasted longer. This fear attacked non-members of the ruling party (arrest, detention and even disappearance). Then the fear spread to members of the party. Finally the fear virus infected the party leaders themselves.

What Van der Walt states is obviously the common crux of political strife in the post-independence Africa. Elites of different backgrounds favouring diverging policy positions, and often pursuing a multiplicity of interests, have contended with one another to promote their separate concerns and to protest against measures perceived as detrimental to their well-being.

In Cote d'Ivoire, for example, during the past three decades, politicians of the old guard have competed with younger technocrats for party positions and for cabinet posts. In Tanzania, with its established party-mobilising regime, one of the most persistent lines of division has been between ideologies and bureaucrats, between party functionaries and senior civil servants. Political instability and civilian insurrection have been the order of the day in quite a few African countries. There has been militant and subversive strife with serious violence.

Functional conflicts have also been organised by most elite groups. In Ghana chiefs, lawyers and business people have banded together against progressive intellectuals, trade union leaders, middle-level clerks, and independent farmers. In Senegal Muslim marabouts have competed with bureaucrats; in Nigeria ethno-regional leaders vie against each other for power (Gutteridge 1986:187).

Several important communal confrontations have taken place: one thinks of the Katanga secession in the Congo (1960-1963); the Biafran secession from Nigeria (1967-1970); the Sudanese civil wars (1955, 1962 - 1972; 1983- present) and the ongoing communal conflicts in Chad, and Burundi. (Neuberger 1991:190). In several places serious ethnic or subethnic tensions persist, e.g. Liberia, Somalia, Congo, Zimbabwe, Angola, Ethiopia and Uganda (Neuberger 1991:190).

This state of affairs calls for missiological reflection as to what part biblical theology may play in the resolving and reconstruction of the New Africa in the 21st century.

4. The fourth problem is widespread poverty and disease in the continent. Verster (2000:36), with particular reference to Morgan, observes that sub-Saharan Africa is definitely endangered by poverty. In 1995 a World Bank Report mentions that more than 180 million poverty-stricken people were living in sub-Saharan Africa (South Africa excluded). In 1985 the percentage of the poor in sub-Saharan Africa stood at 47%.

Diseases and epidemics are significant in sub-Saharan Africa. In 2000 Demographic and Health Survey, it was estimated that there are 3,3 million hypertensive patients in the region (Douw 2001:6). Epidemic and endemic cholera are not new disease entities, and the disease has raged in Africa since the early 1970's. Currently South Africa is in the midst of a major cholera epidemic that has highlighted several problems in the current system of water supply, sanitation and disease control (Van Schoor, 2001:15).

Throughout sub-Saharan Africa, the zone most devastated by Aids, young people are becoming increasingly vulnerable to the epidemic. A look at the tragically youthful face of Aids shows that African children represent the vast majority of children around the world affected by Aids, many of them inheriting HIV at birth. The problem posed here is for political leadership to address the devastating challenges. It is certainly known that these problems are far from being solved. A missiological study of these problems is necessary to bring about a balance as to what could be done, and as to what the church's contribution could be for the reconstruction of Africa. Sound Church leadership should also be emphasised.

5. The fifth problem is the fact that Africa finds itself between a clash of two worldviews: African and Western. The contact between Africa and the rest was accompanied by changes. With the coming of the Western modernisation, the cultural map has steadily undergone changes, some good, some bad. Van der Walt (1994:10) maintains that during this phase, when Africa was divided into separate colonies by the large Western powers, the traditional way of life came under increasing pressure. “For the sake of ‘modernisation’, Western worldviews and values, which were often in direct conflict with the traditional African values, were forced onto the continent’s inhabitants.” The negation and replacement of African culture in some cases resulted in facets of traditional culture being ignored or even eradicated, but in most cases traditional African culture was modified or transformed by the Western influence, sometimes resulting in totally new phenomena and institution (Van der Walt 1994:11). Apart from importation and modifications, the encounter between traditional African culture and Western colonial administration also resulted in totally new creations- institutions and phenomena which never existed previously in Africa nor in the West. Examples, are urbanisation and ideologies like African socialism. In his book *African Religions and Philosophy*, John Mbiti puts it in this perspective: “Christianity from Europe and North America has come to Africa, not carrying the gospel of the New Testament alone, but also with complex phenomena made up of Western cultural policies, science and technology.” It is the aim of this study to determine to what extent cultural diffusions have created a deep cultural dislocation or identity crisis in which the victims have become neither African nor Western, a state which is sarcastically being referred to as ‘a white man in a black skin’.

This study would also have to determine to what extent this phenomenon has led to moral and social decay in African countries.

The second assumption is the challenges of most pervasive changes, which the African continent witnessed, in the 20th century in globalisation and

improvements in science and technology. Johnston (1990:18) defines globalisation as the increasing interdependence and interconnectedness of people of the world in their quest to improve the general condition of life for all human beings. This seems to indicate that the main purpose of applying globalisation is the improvement of the living conditions of all human beings.

The search for ways of improving living conditions in Africa in the 20th century was not easy, and this posed leadership challenges. In this regard Beveridge (1996:69) urges us to take globalisation as a revolutionary transformation process which seeks to dismantle all barriers to international and free capital movement in order to create a single global market. This definition emphasises the economic slant of the concept, featuring, among other things, the following:

- (1) Instant movement of capital from one country to another
- (2) Corporative management of production on a global scale, leaping over national borders in search of lower costs and higher profits
- (3) The rising ratio of world trade, compared to other forms of trade.

Since 1950, the economic forces driving globalisation have become so powerful that they have tended to influence almost every sphere of concern. (Beveridge (1996:90), quoting Campbell (1993), has identified the major forces driving globalisation since 1950 as follows:

- (1) Simultaneous technological revolutions in computers, telecommunication and transport;
- (2) Changes in government policies, both domestic and foreign, (especially policies aimed at the liberalisation of trade and capital flow;
- (3) Corporate and individual investor strategies; and
- (4) A powerful *laissez-faire* ideology of deregulation, privatisation and liberation.

It is no exaggeration to say that Africa is lagging behind in the race to catch up with the information revolution. Thapisa's (2000:10) worry is that while available electronic services or multimedia offer information that travels across global networks, Africa does not seem to have the requisite national information infrastructures and knowledge and skills required to provide relevant content for them.

The observation that emerges is that African political leaders are not competent enough to respond to the global challenges. African leaders need to comprehend and embrace the challenges induced by globalisation to compete competently in this rapidly changing world. The challenge to African leaders is that globalisation is capable of giving a two-way exchange of common values that can be shared whilst allowing the specific and the universal cultures and technologies that have developed, or are developing, to merge and mutilate while strengthening and enriching.

African leaders have to address these challenges if they are to promote economic growth and development world-wide, consolidate democracy and human rights, increase the capacity of ordinary people to participate in governance, and encourage resolution of conflicts by negotiation.

The political manifestation of globalisation is visible in many African countries. The researcher will argue that the environmental challenges are seldom met, and also that as good as the intentions of political globalisation have been in Africa, there has been profound ambivalence and prevarication in some cases. The overthrow of the legitimate government in the Congo without vigorous opposition just as the winner was of the democratic elections of June 1993 in Nigeria, Chief Moshood Abiola was pressurised to abandon his popular mandate until he died in jail in July 1998. But unfortunately political globalisation of Africa is alleged to

have introduced a fear of the erosion of political sovereignty and the enthroning of what Harris (1996:5) describes as corporate power. This fear proves that African political leaders are not competent enough to manage the politics of globalisation. The obvious effect is that the quest for economic control, which goes hand in hand with that of securing democratic legitimacy, is absent from the African continent.

The researcher's third assumption is to argue that principles of biblical leadership and biblical theology may provide a substantial basis for resolving most of the new challenges to effective leadership. This thesis therefore aims at suggesting that Africa needs a leadership forum to encourage the search for solution to local, regional, and global problems. This can be done by taking into account their interrelationships and mutual consequences, and involving both current and future leaders.

Despite the above, the missiological aim of the study is to suggest the kind of leadership that can respond effectively to Africa's problems. It is also observed that political leadership and effective management of the seemingly abundant resources have eluded the continent. At the same time church activities have grown both quantitatively and qualitatively with as yet negligible impact on the state of affairs anywhere else. The ironical situation in Africa is then that it has failed in providing leadership at all levels: educational, social, political, economical, religious, family, etc.

What the famous Nigerian writer Chinua Achebe (1983:1) wrote about two decades ago about Nigeria, applies to the whole continent. Regarding the trouble in Nigeria he wrote: "The problem with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with the Nigerian character. There is nothing wrong with Nigeria's land or climate or water or air or anything else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the

responsibilities, which are the hallmarks of true leadership.” He concluded the chapter by saying: “We have lost the twentieth century; are bent on seeing that our children also lose the twenty-first.” (Achebe 1983:3).

A well-known politician from Kenya, Oginga Odinga (1992:30) wrote the following: “We wasted thirty years of independence. We concentrated on power, wealth., personalities and tribes, we forgot virtue ...” He is of the opinion that the power of leaders should not be treated as an end in itself, but merely as a means: “Power is never power to be enjoyed as an end. A leader is genuine leader must always have the goals he wish to achieve with power. Only if he has goals other than power itself, is power meaningful both to him and to his followers” (Odinga 1992:48). According to Odinga what Kenya needs (and it should be added: what Africa as a whole needs) is responsibility, accountability, proper use of power and respect for the freedom of the people (Odinga 1992:97).

The missiological reflection will pay attention to the fact that African leaders after independence did not fulfil their beautiful promises for a better life than the one during colonial times. More than 40 years after independence, we in Africa have poverty instead of prosperity; sickness instead of health; imprisonment instead of freedom; indignity instead of dignity; hatred instead of unity; war instead of peace, refugees instead of citizens; technological retardation instead of development; moral degeneration instead of morality. Corruption, bribery and nepotism reigns instead of honesty; self-seeking instead of service to the community.

The gospel has a universal applicable message to the African political leadership problems.

In this light Van der Walt (1995:3) does not hesitate to warn: “ Simply to add the word ‘Christian’ in front of the word ‘leadership’ will not automatically solve our

problems. Of course it is of the greatest importance to have Christian leaders with high standards of morality and integrity. But Christians are also sinners. (We know how corrupt many Christian leaders in Africa have been). Christians could also be fallible in their insights, don't know what office, authority and power entails.”

The researcher will conclude that the Bible is the primary tool to the solution of African leadership crisis. The Bible is the starting point. The frame references and our worldview of what is required of a leader either in politics of the church must be grounded and rooted in the Bible. It reveals God's historical intentions especially for his people through the leadership of the day. In this regard Biblical theology does not rule out any scientific, anthropological or sociological studies of leadership, but can throw some light onto and insight into a fuller understanding of the subject under review.

The biblical principles of leadership of course do have solutions for the African environmental crisis. The answer to African problems will lead the researcher to investigate the following:

- (1) In what organisational state are churches, as they seem to be ploughing through a plethora of conflict and contradiction?
- (2) What is the precise nature of the problem posed by enculturation in both African politics and the church and how do these problems impact on leadership in the 21st century?
- (3) To what extent do theories of management and leadership styles shed light on the organisational behaviour among African leaders?
- (4) What leadership styles or techniques have produced growth in African leadership?

1. 2. Conceptualisation of the Problem

1.2.1 Aim of the study

The research has five main objectives, which together comprise the aim of the study.

They are as follows:

- (1) To clarify the conceptions of leadership, viz. politics and religion: The research will draw from the principles and definitions of leadership on business and in the secular world to show what is essentially needed for developing sound leadership.
- (2) To discuss leadership from a biblical perspective and so put forward a case for biblical principles of leadership.
- (3) To investigate the extent to which African leaders have responded to the environmental challenges. This objective will elicit what both political and Christian leadership are saying by analysing their ideas as systematically as possible. The question may be accompanied by possible answers and solutions to the problem.
- (4) To state what kind of leadership styles produce successful adjustments to environmental challenges.
- (5) To determine the qualities of leadership that are suitable to meet the challenges of the 21st century.

These objectives will lead the research to expound on the reason why thoughtful African citizens are becoming alarmed day by day when they ponder on the state of the nations, and are wondering whether there is any hope for the future. The erroneous view of

leadership will be exposed and clearance will be given to what is required of a leader. The situation in most African countries is that nobody cares about the state anymore. A study of African political leadership will be incomplete without clearly stating that Africa needs a biblical worldview as a corrective measure, the reason being that some of the corrupt leaders still regard themselves as Christians. How on earth could this be possible? Is it not because the church did not provide African Christians with a holistic Biblical worldview, but with a dualist Christian worldview? It appears that one may be a Christian at home and on Sundays, but during the week one may rob the government. The study will suggest that it is time to drop the naïve idea that Christians can avoid political and cultural involvement and somehow remain untouched by the results of corruption in our society. A case will be established that much of the devaluation of life we see today in our society cannot be blamed solely on our governments. Past generations of Christians who watched silently as their culture shifted towards a secular worldview are also responsible.

1.2.2 Research methods

Research will be done by evaluating and weighing evidence from several sources. It requires the use of different academic disciplines to unveil for us the nature, form and content of African leadership. The Bible, as the authoritative and inspired instrument, beams its searchlight onto the subject of leadership as its inner nature is exposed. The leadership styles and practices in the civic world will be brought to scrutiny and judgement by using the methods of source evaluation and interpretation

1.2.3 Sources and Design

The sources to be used in this study are primarily published books and articles in journals and periodicals. A number of unpublished Doctors' theses will also be used in this research work. It will then be followed by an in-depth discussion of leadership in African churches and politics and a critical evaluation will follow and a possible solution will be suggested. The researcher is himself an African from the African cultural set-up, hence

familiar with the leadership of the African traditional heritage. His observations, combined with literature knowledge, will help a great deal to diagnose the African leadership crisis.

1.2.4 Relevance of the study

This study is relevant for a continent struggling with many and seemingly insurmountable problems. It will be relevant for political, business and church leaders. It will put the case for Christian leadership but also for a new approach to Africa's problems.

CHAPTER 2

PRINCIPLES OF LEADERSHIP

2.1 Introduction

The role and function of Biblical principles in African leadership need to be well defined and understood. Leadership in an African society has to meet certain needs and expectations which, when met, provide some solutions to the problems encountered in life and provide answers to political issues. The study needs to establish the place and function of political leadership in African society.

A good working definition of leadership is necessary. The meaning and purpose of leadership must be grasped. Leadership is there to serve a meaning, a purpose and function in African society.

2.2 Leadership defined

What is spiritual leadership? What does leadership do? First of all spiritual leadership is not brought about by election or appointment by men or any combination of men or synod. Snyder (1980:17) states that only God can make a leader. Holding a position of importance does not make one a leader. Snyder (1980:18) rightly maintains that religious positions can be conferred by bishops and boards, but not so spiritual authority, which is the prime essential of Christian leadership.

Before tackling the essential issue of spiritual leadership, it should be noted that there are many excellent definitions of leadership. Hereunder are some of these definitions from dictionaries, scripture and some quotable quotations.

2.2.1 Dictionaries.

The World Book encyclopaedia (Baum 1978), Webster's and Short Oxford English Dictionary

- ◆ A person that leads, directing, commanding or guiding heads
- ◆ To guide and show the way
- ◆ To show the method of obtaining an objective
- ◆ To influence, to exercise authority
- ◆ To be a way or means of bringing something to a particular condition or result
- ◆ To govern
- ◆ To guide a child by holding the hand (as in leading a child)

2.2.2 Hebrew concordance

Strong's concordance shows "Nagrid" as being a commander (as occupying the front, one out in the front), civil, military or religious (Num. 27:17). This Hebrew word is translated in the King James Version as Captain, Chief, excellent thing, governor (Chronicles 29:22); Leader (I Chronicles 12:27); Noble (Job 29:20); Prince (I Kings 14:7); chief ruler (I Sam 25:30), and captain (Isaiah 9:16).

2.2.3 Greek concordance

The Greek word for "leader" is "Hodegos" and means "A conductor" (literally or figuratively) and is translated as "guide, leader". It means, to show the way. Blind leaders of the blind who both fall into a pit (Matt. 15:4).

2.2.4 Views on leadership

By way of definition Barna (1997:22) states that leadership is mobilising others toward a goal shared by the leader and followers. Kreitner (1992:516) states: “leadership is a social influence process in which the leader seeks the voluntarily participation of subordinates in an effort to reach organisational objectives”. Kreitner further explains that leadership means vision, cheerleading, enthusiasm, love, verve, passion, obsession, consistency, and the use of symbols and paying attention. Kreitner’s definition points out that leadership must create heroes at all levels, with coaching.

Hersey (1996:86) says that most writers on the subject agree that leadership is the process of influencing the activity of an individual or a group in an effort toward goal achievement in a given situation. Hersey explains that from the definition of leadership it follows that the leadership process is a function of the leader, the follower, and other situational variables.

What Hersey implies is that the definition makes no mention of any particular type of organisation. Hersey (1996:87) explains that in any situation in which someone is trying to influence the behaviour of another individual or group, leadership is occurring. Hersey (1996:88) states that when this definition mentions leader and follower, one should not assume that we are talking about only a hierarchical relationship such as suggested by superior (boss).

A critical examination of the subject indicates that it is true that leadership is endorsed and ordained by God. This is clearly evident in the three major areas of human society. These areas of leadership hence become delegated authorities under God’s supreme authority. The following three areas can be identified:

- (i) Home leadership

God has established leadership in the home. In any family there must be the leadership of the parents, of the father and the mother. Children do not lead or control the parents. That is a reversal of roles. There must be a divine order, otherwise the house, the family will disintegrate, which is what is happening so frequently in the world today. God's order is established in Eph. 5:23-32; 6:1-4.

(ii) The second area of delegated authority is leadership of the nation, in its government.

Nations rise and fall with or without leadership. All nations whether ancient or modern, have been and are, subject to a rise to power and fall to ruin according to the leaders God has set in authority and these are ordained by God for the good of society (Rom. 13).

(iii) Church leadership.

The third area of delegated authority and leadership is that which God has established in the church. This leadership is to rule and care for the people of God. A Church without leadership is like a ship without a helm, or captain, an aircraft without a pilot (Eph. 4:9-16).

2.3 Leadership in the secular world

Changes in the concept of leadership have been in progress in the business world in the past years. Osborn (1994:270) assessed the study of small group dynamics, patterns of influence and uses of authority and denomination. Leadership in the past has been defined widely as the process of influencing the activities of an individual or group in an effort towards goal achievement in a given situation. Leadership therefore as a process becomes a function of the leader, the follower, and other situational variables. This definition as

observed by Osborn (1994:271) is widely shared and indeed serves as the basis of a number of simplistic but profitable training programs.

Robbins (2000:314) argues that the source of this influence may be formal, in that this influence may be formal, such as that provided by the possession of managerial rank in an organisation. To Robbins, management positions come with some degree of formally designated authority, and with the assumption that a person may hold a leadership role simply because of the position he or she holds in the organisation. The implication, therefore, is that not all leaders are managers, nor all managers leaders. Robbins' argument makes sense because to assume that just because an organisation provides its managers with certain formal rights they will lead effectively, is a fallacy, as has been evident in much African Political leadership since independence.

Limiting definition of leadership to influence, as correctly stated by Osborn (1994:270-271), remains an empty observation in so far as it fails to account for culture, politics and relations of power within both groups and organisations. Following Koontz's (1990:345) line of argument, it can be seen that there have been at least three perspectives or definitions of leadership which have dominated hierarchical study in the 20th century, which can be summarised as follows:

- The ability to use power effectively and in a responsible manner
- The ability to comprehend that human beings have different
- The ability to act in a manner that will develop a climate conducive to responding to and arousing motivations.

2.3.1 Theories of leadership

Theories of leadership are important for a general overview of leadership. They are therefore worth looking at in detail:

2.3.1.1 Trait theories

According to trait theorists, leadership is determined by the personality traits of the person or persons who influence group members (Koontz 1990: 345). To Adams (1995:3) leadership, then, is a part of one's personality as it is reflected in personality differences between leaders and followers. The trait approach, like all personality theories, as pointed out by Wertheimer (1984:63), produces interesting questions about the aetiology or origin of leadership traits. The answer to the following questions boggles the mind of leadership experts: What causes some people to develop trait leadership while others do not? Is personality, or more specifically, the traits of leadership the result of inherent (nature) or learned (nurture) capabilities? Thus personality theorists become caught up in the nature-nurture controversy that has continued in management and in psychology as a residual of its philosophical roots. For Robbins (2001: 315) the search for personality, social, physical or intellectual attributes that would describe leaders and differentiate them from non-leaders is a failure, as he states: "Research efforts at isolating leadership traits in number of ways are dead ends. For instance, a review of 20 different studies identified nearly 80 leadership traits, but only five of these traits were common to four or more investigations. If the search was intended to identify a set of traits that would always differentiate leaders from followers and effective from ineffective leaders, the search failed".

Robbins (2000:315-316) summarised the limitation of the Trait Theory:

Firstly, there are no universal traits that predict leadership in all situations: rather, traits appear to predict leadership in selective situations.

Secondly, traits predict behaviour more in "weak" situations than in "strong" situations. Adams (1995:5) adds that strong behaviour norms, strong incentives for specific types of behaviours, and clear expectations as to which behaviours are rewarded and which

punished such situation according to Adams create less opportunity for leaders to express their inherent disposition tendencies.

Thirdly, evidence is unclear about separating cause from effect. For example, are leaders self-confident, or does success as a leader build self-confidence?

Finally, traits do a better job of predicting the appearance of leadership than of actually distinguishing between effective and ineffective leaders.

It can be well concluded that considering a person to be a leader does not necessarily mean that he/she is successful in getting his/her group to achieve its goals.

2.3.1.2 Situation theory: leadership as a role

According to the situational approach, leadership is a role. Roles are expectations about how all people in a given position should think or act (Koontz 1990: 355). Roles do not exist within individual as traits do, rather, roles arise from the social context in which they take place. The leadership role is not static but changes with the situation. Thus leadership may differ among groups and within a specific group over time (Adams 1995:12).

Osborn (1994:272) observes two types of leaders' roles that emerge in certain groups: Instrumental and socio-emotional or expressive. The instrumental role concentrates on task elements of the group, whereas the socio-emotional roles deal with members' satisfaction, morale and group atmosphere. Koontz (1990:256) notes that these positions are not created by qualities that a leader brings to the group, but rather they are developed by the group itself as necessary functions to be orchestrated by suitable individuals.

2.3.1.3 Contingency theory:

This theory explains leadership as a blend of the leaders' styles with the situation. Robbins (2001:319) refers to it as Fiedler's contingency model whereby effective groups depend upon a proper match between a leader's style that interacts with subordinates, and the degree to which the situation gives control and influences the leader. Koontz (1990:356) explains it in very simple terms: "The theory holds that people are leaders not only because of the attributes of their personalities but also because of various situational factors and the interactions between leaders and group members."

As Koontz (1990:357) understands Fiedler, it follows that people who rated their co-workers highly (that is, in favourable terms) were those who derived major satisfaction from successful interpersonal relationships, and people who gave their least preferred co-workers low ratings (that is, in unfavourable terms) were seen as deriving their major satisfaction from the task performance. Osborn (1994:505) writes: "Leadership performance depends as much on the organisation as it depends on the leader's own attributes. Except perhaps for the unusual case, it is simply not meaningful to speak of an effective leader; we can only speak of a leader who tends to be effective in one situation and ineffective in another. If we wish to increase organisational and group effectiveness, we must learn not only how to build and train leaders more effectively but also how to build an organisational environment in which the leader can perform well."

2.3.1.4 Path - goal theory

Robbins (2001:324) defines the Path-Goal theory as a situation whereby a leader's behaviour is acceptable to subordinates insofar they view it as a source of either immediate or future satisfaction. The essence of the theory is that it is the leader's job to assist followers in attaining their goals and to provide the necessary direction for the group and the organisation. Koontz (1990:363) put it similarly: "The main function of the leader is to clarify and set goals with subordinates, help them find the best path for achieving the goals and remove obstacles."

Griffin (1990:488) identifies four kinds of leadership behaviour as the most fully developed version of Path-Goal theory:

1. The first is the directive leadership behaviour - letting subordinates know what it is the directive leader expects of them, giving guidance and direction and scheduling work.
2. The second is supportive leadership behaviour - being friendly and approachable, showing concern for subordinates' welfare, and treating members as equals.
3. The third kind is participative leadership behaviour - consulting subordinates, soliciting suggestions and allowing participation in decision making.
4. Fourthly is achievement-orientated leadership behaviour - setting challenging goals, expecting subordinates to perform at high levels, encouraging and showing confidence in subordinate's ability.

Robbins (2001:325) proposes two classes of situation of contingency variables that moderate the leadership behaviour - outcome relationship. These are the environment that are outside the control of the employee (task structure), the formal authority system, and the group) and those that are part of the personal characteristics of the employee (locus of control, experience and perceived ability). Such environmental factors, in the view of Koontz (1990:364) and Robbins (2001:328), determine the type of leadership behaviour required as a complement, if follower out-comes are to maximised, while personal characteristics of the employee determine how the environment and leadership behaviour are interpreted. The implication is that leaders will be ineffective when it is redundant with sources of environmental structure or incongruent with employee characteristics. Robbins (2001:326) in effect stipulates the following illustration of predictions based on the Path-Goal theory:

1. Directive leadership leads to greater satisfaction when tasks are ambiguous or stressful than when they are highly structured and well laid out.
2. Supportive leadership results in high employee performance and satisfaction when employees are performing structured tasks.
3. Directive leadership is likely to be perceived as redundant among employees with high-perceived ability or with considerable experience.
4. Employees with an internal locus of control will be more satisfied with a participative style.
5. The achievement-orientated leadership will increase employees' expectancies that effort will lead to high performance when tasks are ambiguously structured.

2.3.1.5 Leadership style - Behaviourists' view

While trait theorists focus upon the actual characteristics of leaders, theorist's interest in leadership styles concentrates on the ways in which leaders manifest their leadership (Koontz 1990:346).

According to the leadership style approach, leadership is "the behaviour of an individual when he/she is directing a group toward a shared goal" (Griffin 1990:482). The difference between the trait and behavioural approach is a matter of emphasis (Wertheimer 1982:64). The trait theorists stress what leaders are in terms of the personality (Wertheimer 1982:65) or traits which they have internalised, whereas the behaviour or style theorists highlights what leaders do when they lead (Koontz 1990:247).

Wertheimer (1982:66) states: "During and after World War II, the empirical climate favoured the use of controlled group experiments and surveys rather than personality testing. Research explored the relationship between leaders' styles and group performance and satisfaction. The search for effective leaders ended while the search for an effective style of leadership flourished."

Robbins (2001:326) states that the belief that some leadership styles will always be effective regardless of the situation, may not be important, because data from numerous studies collectively demonstrates that in many situations, whatever actions leaders exhibit are irrelevant. Certain individuals, jobs, organisational variables, according to Robbins (2001:327), can act as substitutes for leadership or neutralise the leader's effect to influence his/her followers.

To Griffin (1990:495) most research of traits and style is correlation: that is these associated studies do not explain casual relationship, which in his view leaves many questions unanswered about the aetiology of these traits or of a particular style.

Finally, the studies of Taylor (1976:317) concluded that a person might be rated on leadership both as a trait and a style. It is possible therefore that rater's expectations about what defines good leadership influences their scoring. It is asserted that if a rater believes that good leaders should be intelligent and he/she considers person X to be a good leader, the rater may describe X as intelligent regardless of that person's actual capabilities.

2.3.1.6 Situational Theory : Leadership as a role

According to the situational approach, leadership is a role. Roles are expectations about how all people in a given position should think or act. (Koontz 1990:355). Roles do not exist within individuals as traits do, rather, roles arise from the social context in which leadership takes place. The leadership role is not static but changes with situations. Thus leadership may differ among groups and within a specific group over time (Adams 1995:12). By implication the researcher believes that effective leadership requires sensitivity to changing situations which African leaders in the 20th century were insensitive to.

Osborn (1994:272) observes two types of leader's roles that emerge in certain groups, viz. Instrumental and socio-emotional or expressive. The instrumental role concentrates on task elements of the group, whereas the socio-emotional roles deal with members' satisfaction morale, and group atmosphere. Koontz (1990:256) notes that these positions are not created by qualities that a leader brings to the group, rather they are developed by the group as necessary functions to be orchestrated by suitable individuals.

2.3.2 Leadership style

While trait theories focus upon the actual characteristic, theorists interested in leadership (Koontz 1990:346) concentrate on the ways in which leaders manifest their leadership. The focus then is on the behaviour of leaders as they influence group members, and how these behaviours are regarded as examples of leaders' styles.

In Griffin's (1990:482) definition, leadership style approach in leadership is the behaviour of an individual when he/she is directing the activities of a group toward a shared goal. Wertheimer (1982:64) maintains that the difference between the trait and behavioural approach is a matter of emphasis. Koontz (1990:347) puts it clearer: "The trait theorist stresses what leaders are in terms of the personality characteristics or traits which they have internalized, whereas the behaviour or style theorists highlight what leaders do when they lead."

Different styles of leadership are evident

- Autocratic leaders:

Autocratic leaders centralise power in themselves and dominate the decision-making process of the group. Groups succeed or fail according to the effectiveness of the autocratic leaders themselves (Modern 1996:105). Liket (1961:245) under the heading "*Contrasting styles of management*" summed it up well: " Exploitative authoritative

leadership is a type of autocracy whereby power, direction, communication and control flow downwards from the top of an organisation, and with that management is only concerned with task achievement and not with staff welfare”.

- Democratic leaders

These are leaders who exhibit a democratic style and share their powers and responsibilities with group members (Griffin 1990:483). Decisions are made with groups by consensus or group agreement (Modern 1996:85). Democratic leadership requires strong, open lines of communication so that all group members participate fully in group activities. Initially, decision making may be slow when the ideas of all group members are solicited and discussed (Modern 1999:86).

- Laissez-faire leaders

This is the kind of leadership style Koontz (1990:347) describes as free-rein leadership which seldom uses power, if at all, giving subordinates a high degree of independence in their operations. Such leaders as pointed out by Modern (1996:86), depend largely on subordinates setting their own goals and determining the means of achieving them. They see their role as one of aiding the operations of followers by furnishing them with information and acting primarily as a contact with the group’s external environment. In the view of Adams (1995:8) laissez-faire leaders are actually not leaders at all because they fail to influence the group.

- Charismatic leadership

Charismatic leaders are those leaders who, by force of their personal abilities, are capable of having of having a profound and extraordinary effect on followers. (Osborn 1994:511). Gibbson (1992:399) remarks that essentially these leaders are greatly in need of power and have a marked feeling of self-efficacy and conviction concerning the moral rightness

of beliefs. In addition the need for power motivates these people to want to be leaders. The feeling of efficacy, as Osborn (1994:512) points out, in turn, makes people feel that they are capable of being leaders. These traits (Gibbson 1992:399) influence charismatic behaviours such as role modelling, image building, articulating goals (focusing on simple and dramatic goals), emphasising high expectations, showing confidence and arousing follower motives.

The following key characteristics of charismatic leaders are simplified by Gibbson (1992:400):

1. That vision and articulation are expressed as an idealised goal that proposes a future better than the status quo. They are able to clarify the importance of the vision in terms that are understandable to others.
2. That charismatic leaders take high personal risks, incur high costs and engage in self-sacrifice to achieve the vision.
3. That they are able to make realistic assessments of the environmental constraints and resources needed to bring about change.
4. That charismatic leaders are perceptive of others' abilities and responsive to their needs.

Both Robbins (2001:329) and Gibbson (1992:401) agree that the charisma of these leaders appears to be most appropriate when the follower's task has an ideological component or when the environment involves a high degree of stress and uncertainty.

- Transformational and transactional leadership

Transactional leaders are leaders who guide or motivate their followers in the direction of established goals by clarifying role and task requirement (Mullins 1993:257).

Transactional leadership as observed by Osborn (1994:512), involves daily exchanges between leaders and subordinates and is necessary for achieving routine performance that is agreed upon between leaders and subordinates.

Transactional and transformational leadership should not be viewed as opposing approaches to getting things done. Transformational leadership in effect is built on transactional leadership. It produces levels of follower effort and performance that go beyond what would occur with a transactional approach alone (Robbins 2001:331). Transformational leadership is defined as leadership which provides individualised consideration and intellectual stimulation and which possesses charisma (Gibson (1992:407). The transformational leader offers more than a charismatic leader. The purely charismatic leaders, as explained by Gibson (1992:408), may want followers to adopt the charismatic worldview and go no further; the transformational leader will attempt to instil in followers the ability to question not only established views but eventually those established by the leader.

2.3.3 Evaluation

Given the four standards for judging the completeness of the theory of leadership, Adams (1995:11) maintains that the theories of leadership traits and styles indeed are in fact incomplete. Adams undergirds his assessment as he explains that, the theory of leadership style to a group processes such as satisfaction and performance. Mullins (1993:243) says that this contribution of the early portion of a comprehensive view of leadership continues to make a review of the style approach important.

The theories of traits and leadership styles do not address the question of how leaders emerge and maintain their position. Bass (1981:96) shares Adams' view (1995:12) as in effect they both state that the approaches also ignore the interaction of leaders with followers and hence fail to contribute in these areas. And also that both perspectives envision a one-way flow of power from leaders to followers.

The most telling criticism against trait theories as viewed by Taylor (1976:316) focus upon their inability to delineate the situation or social context in which a given trait style or combination of these produces the most effective leadership pattern.

Robbins (2001:326) is emphatic that the belief that some leadership styles will always be effective regardless of the situation may not be correct. Leadership therefore may not always be important because data from numerous studies collectively demonstrates that, in many situations whatever actions leaders exhibit are irrelevant. Certain individuals, job, organisational variables according to Robbins (2001: 327) can act as substitutes for leadership of neutralise the leader's effect to influence his/her followers.

To Griffin (1990:495) most research on traits and style is correlation: that is, these associative studies do not explain casual relationships. This in his view leaves answered many questions about the aetiology of these traits or a particular style, as he or she rises to power and maintains that position.

2.3.4 Followers:

A description of followers is also important for a sound evaluation of leadership. Types of followers are:

1. The "blind"-type follower.

This type of follower really relies on the leader totally. This person will follow the strongest a leader he can find, for he finds his/her security in this leader.

2. The hero type follower

This type of follower is a hero-worshipper. Vroom (1979:527) observes that this type of follower does not think for him-/herself. He/she allows the leader to think for him. He/she co-operates without any conviction and when the leader becomes bad, he still follows him.

3. The stubborn follower

This type of follower seems to have a mental block (Richards 1980:16). He is characterised often by resistance to change, disagreements and even opposition even when the leader is right (Richards 1980:17).

4. The intelligent leader

This type of follower is the one who follows a leader intelligently with clear understanding. He knows his leader; he knows where he is taking him; he has some sense of direction (Strong 1951:988).

Evaluation:

What Africa needs in the 21st century is a leaders that understands his followers. In addition he will be able to communicate wisely, diplomatically lovingly, patiently and intelligently. African leaders, be it civic or spiritual, must note that Christ is the model leader. All leaders must look to Jesus the author and finisher of our faith. “For the joy set before Him, He endured the cross and is now seated at the right hand of God (Heb. 12:1-2).

For the followers: Christ is also the model follower. He followed the Father’s will. He heard his Father’s voice. He totally depended on the Father for all He was, all He said, all He did.

It is hereby very important that a knowledge of Biblical understanding of leadership should be applied to the foundation of African political leadership and practices. The Biblical beliefs and worldview of leadership should address leadership challenges and confront contemporary African problems.

2.4 Implication for leadership in Africa

It is the popular view at the moment that the democratic styles of leadership are more likely to produce effective performance for Africa. But on the other hand, there are many alternative forms of leadership, as has already been discussed.

The suggestion that different types of leadership styles are needed at different stages of the development, as set forth in Rodrigues (1988:43-46), may be applicable in the African reconstruction process. As explained by Rodrigues (1988:43), organisational functioning within a dynamic environment experience points to three stages of change: a problem-solving stage, an implementation of a solution stage, and a stable stage.

In his terminology, Rodrigues (1988:45) suggests three types of leadership process which may be applicable in the African situation:

1. The innovator process which is characterised by the need for competition, the struggle to succeed, the search for new ideas, boldness and the belief that the environment can be controlled and manipulated.
2. The implementor process is characterised by the need to control and influence situations, the ability to accomplish things through people, and responsibility for decision making. Once the innovator has sold the new ideas to the organisation, then an implementation process of leadership is likely to be most effective at the implementation stage.
3. The pacifier process is characterised by the need for a friendly atmosphere and social interaction, the capacity of decentralised decision-making to pacify important

individuals and the desire to base decisions on feedback from earlier decisions. When the implementor has systematically brought the organisation to the stable stage, then a pacifier process of leadership is likely to be most effective. At this stage members usually feel more competent that they can perform the task at hand and are less inclined to accept direction from a leader.

Evaluation

Having surveyed literature on modern management and leadership, it is clear that good principles for successful leadership have been given by God in His infallible Word - the Bible. The implication is not that the Bible is a management or leadership textbook, but it contains more than sufficient guidelines to help leaders and managers to conduct good business. Comparing theories that have been discussed with what God has given in the Bible definitely has established some points for deliberation.

No leadership can prosper without clearly and adequately defining authority in each supervisory or management job. There must be clear and adequate authority to make correct decisions, or solve technical and employee problems. Unfortunately, as Van der Walt (1995:15) states, African leaders run their businesses with a monopoly of authority and power. This situation also leads to corruption because leaders in African hoard power and end up believing that they are not accountable to anyone but themselves.

Stuart Fowler (1994:53) wrote the following noteworthy words about power in a Biblical perspective: "In the world around us power is regarded as a prize to be grasped and held onto. Struggles over power are the root of much of the conflict that tears our world apart and the fear of loss of power is an important root of oppression. People do not always prize power for selfish reasons. A person may want political power, for example, in order to gain personal advantage. But a person may also want political power in order to right the wrongs of society."

Whatever the motive, however, the view of power as a prize to be seized and held onto contradicts the Gospel. God's son instituted his Kingdom on earth by renouncing His power to become a powerless slave:

“Your attitude should be the same as that of Jesus Christ, Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to the point of death - even on a cross! 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 should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Lord to the glory of God the Father.” (Phil. 2:5-11).

Yet the Gospel does not present powerlessness as a desirable human condition. On the contrary it guarantees us more than enough power to achieve the fullness of human life. (Act 1:8; Rom. 1:16; 1 Cor. 1:18; 11 Cor. 10:4; Eph. 1:17-19). But this righteous power, the power that builds up human life for good, is the gift of God's grace to be received as a solemn responsibility. It is not a prize to be held onto but a solemn trust to be discharged with joy (Fowler 1994:54).

“It is the power of the servant, not just of the master. It is a power to empower others. We do not serve by doing things for others but by empowering others to act for themselves. When we exercise power as a servant we do not guard our power jealously, fearful lest others gain a power to rival our own. On the contrary, we rejoice when, through the exercise of our own power, others become more powerful” (Fowler 1994:55).

2.3.5 Conclusion

From the discussion, it becomes clear that modern civic leadership and management philosophy as good as they may be, alone cannot work well for Africa. The cause, as discovered by Van der Walt (1994:426-429), implies that modern management and

leadership theories are rooted in humanism - the solution to life whether it is combating diseases, poverty or bad governance. Man sees himself as a rational, intelligent being so he is able, without the help of God's grace, to create his own paradise on earth.

Nyirogo, in Van der Walt (1998:340), states that synthetic humanism which is the foundation of management theories started when the early Roman Church fathers of Patres mixed Greek pagan philosophy with Biblical teaching, and that this marked the beginning of the fall from truth within the Roman church. From the above argument it is appropriate to deduce that the problem started right within the church.

Management and leadership theories sound good but the underlying principle is this: Man does not need God. If man does not need God then the Bible does not have answers to good leadership, nor to technology, science and politics. Modern civic leaders' theories lack a solid foundation, the only TRUE foundation is the Word of God. The answer to Africa's political problems, in my view, is returning to God who is the giver of a real fulfilling business and political life.

Since the Bible is the strength of authority for Christian conduct and actions, it is logical to look for the answer in Scripture. Van der Walt (1994:167) expresses this view that politics has something to do with people and the organisation of social life. He further unmistakably points out that politics is God's business and ultimately all of us are accountable to Him regarding the conduct of politics. On the same page Van der Walt refers to leaders in Scripture who responded to the political environments of their days: "Therefore the scriptures give plenty of examples of leaders and prophetic figures, like for instance Moses and Daniel, who challenged and called to account the holders of political power - whether they be the mighty Pharaoh of Egypt, the Emperor of Babylon of the Kings of Israel themselves." (1994:167).

It is therefore evident from the above argument that Jesus will respond to the political decay of the day.

The position Jesus took as a response to his environment has been well analysed. For now the question of his attitude needs to be addressed in this chapter. To my understanding, Jesus is interested in the spiritual root of evil in society. There is a link between spiritual decay and political decay. Reading from the book of the prophet Ezekiel 36:27 - 28 may clarify the point.

“And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. You will live in the land I gave your forefathers; you will be my people, and I will be your God.”

With reference to the above text Goba in Guma (1998:65) correctly emphasises that moral and political renewal runs throughout the Bible. In this particular scripture as explained by Goba, the prophet Ezekiel described how the children of Israel have defiled their land, and turned away from Yahweh-God, and in return God punished them. But God acts out of His own volition to save them, to give them a new start, a new moral perspective - a new heart, a new spirit, a new perspective not characterised by stubbornness, but a deep sense of obedience as they follow God’s statutes and observe God’s ordinances.

Goba in Guma (1998:66) also rightly states that it is always dangerous to draw parallels between events in the bible and our contemporary experience, because the socio-political contexts are not the same. However my main reason for referring to the above scripture and taking note of Goba’s commentary is the significant way he responds to the moral and political decay, particularly that depicted by the Apostasy of the people of Israel. God intervened by providing a new spirit, a new vision, and a new moral perspective. This is the significance of the prophetic ministry of Jesus (Matt. 6:33).

Any leadership, be it in business, politics or in any sphere, and which is worth its name, must clearly define its existence. That is, it must have a clear vision and mission. The

main purpose of business leadership is to make a profit, and of course for a business to survive, it must make a profit. But the Bible goes further than this. The highest calling of leadership of the church, in politics and business is to serve the community in specific ways. It must meet specific needs of the people.

This principle in leadership theory can also be derived from the rebuke God gave to the rich fool: *“Then he said: ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink, and be merry.’”* *“But God said to him: ‘You fool! This very night your life will be demanded of you, then who will get what you have prepared for yourself?’”* (Lk. 12:18).

Is God against business growth and profit? No. What God is against is self-centredness. In African politics and business, there is selfishness and profiteering that lead to African problems. The fact remains that the real issue here is not really that political leaders fail to define why they exist; the issue is the spirit governing their missions.

The aim of leadership and management is meeting employees’ unique needs, emotional, physical and psychological. The Bible is concerned about the need to pay fair wages and salaries, as clearly stated in Scripture. (Lev. 19:13; Jer. 22:13; Mal 3:5; Jas. 5:4). God demands that leadership must also exercise justice in all matters. Justice is very broad. Justice as implied in Allen (1990:642), includes listening to employees’ problems and grievances. It also includes meeting safety, social and security needs.

No leadership can prosper without clearly and adequately defining authority in each supervisory or management job. There must be clear and adequate authority to make right decisions or solve technical and employee problems. Van der Walt (1995:15) observes that African leaders run their business with a monopoly of authority and power. This situation, he maintains, leads to corruption because leadership in Africa hoards power and ends up in believing that it is accountable to none except itself.

Stuart Fowler (1994:530) wrote the following noteworthy words about power in a Biblical perspective: “In the world around us power is regarded as a prize to be grasped and held onto. Struggles over power are the root of much of the conflict that tear our world apart.”

Whatever the motive, however, the view of power as a prize to be seized and held onto contradicts the Gospel. God’s son, Christ, instituted his kingdom on earth by renouncing his power to become a powerless slave.

Yet the Gospel does not present powerlessness as a desirable human condition. On the contrary, it guarantees us more than enough of human life. (Acts 1:8, Rom. 1:16; 1 Cor. 1:18; 1 Cor. 10:4; Eph. 1:17-19). But this righteous power, the power that builds up human life for good, is the gift of God’s grace to be received as a solemn responsibility. It is not a prize to be held onto but a solemn duty to be discharged with joy.

Fowler (1994:55) states: “That the real power is the power of servant, not just of the master. It is a power to empower others. We do not serve by doing things for others but by empowering others to act for themselves. When we exercise power a servant we do not guard our power jealously, fearful less others gain a power to rival our own. On the contrary, we rejoice when, through the exercise of our own power, others become more powerful.”

Both the Old and the New Testament contain many examples of motivation by reward, i.e. recognition and appreciation for good, faithful work. For exercising strong faith Abraham was rewarded with the privilege of becoming a spiritual father of many nations (Gen. 2:15-18). Joseph was promoted for being hardworking and faithful in Egypt (Gen. 39 - 41). In the New Testament, the Gospel points out that if Christians serve well, they will receive rewards in heaven (Matt. 10:42; Lk 26:35). Paul’s letters are also full of praise and appreciation for strong faith and good Christian service (Eph. 1:15; Col. 1:3-4; 2 The. 1:3-4; Phil. 4-7).

From the discussion above, it becomes clear that modern civic and political leadership and management philosophy, good as they are, alone cannot work for the good of Africa. The cause, as discovered by Van der Walt (1994:429) implies that modern management and leadership theories are rooted in humanism - the solution to life - whether it be combating diseases, poverty or bad governance. Man sees himself as a rational, intelligent being so he is able, without the help of God's grace, to create his own paradise on earth.

Nyirogo, in Van der Walt (1998:340), states that synthetic humanism, which is the foundation of management theories, started when the early Roman church fathers of Patres mixed Greek pagan philosophy with Biblical teaching. This marked the beginning of the fall from truth within the Roman church. From the above argument it is appropriate to suggest that the problem or the state originated from within the church.

Management and leadership theories sound good but the underlying principle of our failure is this: Man does not need God. If man does not need God then the Bible does not have answers to good leadership nor to technology, science and politics. Modern secular leaders' theories lack a solid foundation, the only TRUE foundation is the Word of God. The answer to Africa's political problem, in the view of the writer, is a return to God who is the giver of really fulfilling business and political life.

CHAPTER 3

BIBLICAL PERSPECTIVES ON LEADERSHIP

3.1 Introduction

What really defines leadership? The study of definitions exposes a wide range of people that may cross the mind: politicians, bosses, presidents of corporations, committee chairpersons, team captains and even teachers. The characteristics these leaders used to achieve a goal define leadership. What is needed is a biblical view of leadership. First of

all it is clear from the study of the Bible that there are links between spiritual gifts and leadership.

In the Old Testament and early church, leadership was essentially a matter of recognised leaders, divinely appointed through sensitivity to spiritual gifts. It is clear that spiritual leadership in the New Testament is not achieved by election or appointment by men or any combination of men nor synods. Snyder (1980:17) states that only God can make a leader. Holding a position of importance in the New Testament also does not constitute one as leader. Snyder (1980:18) says that religious position can be conferred by bishops and boards, but not so spiritual authority, which is the prime essence of Christian leadership.

3.2 Leadership in the Old Testament

For the purpose of this thesis three types of leadership emerge from the Old Testament: King, Priest and Prophet.

3.2.1 King:

Goodenough (1992:159) points out that kingship or political leadership in the ancient Near East was not a purely political or secular function. Frankfort (1958:3) makes the following statement: “But if we refer to kingship as a political institution (Near East) we assume a point of view which would have been incomprehensible to the ancients. We imply that human polity can be considered by itself. The ancients, however, experience human life as part of a widely spreading network of connections which reached beyond the local and national communities into the hidden depths of nature and the powers that rule nature. The purely secular in so far as it could be granted to exist at all - was the

purely trivial. Whatever was significant was embedded in the life of the cosmos, and it was precisely the king's function to maintain the harmony of that integration."

In Mesopotamian culture, as far back as the era of Eannadu, one of the earliest of the Sumerian kings, as well as through the neo-Babylonian cultures, the king was regarded as divine. According to Wright (1993:558) the king was actually a representative of the deity and as such some kings were chosen to effect a fusion of humanity and divinity when they were chosen by the goddesses to act as their bridegrooms in certain festivals. Frankfort (1958:4) suggests that it is possible that only kings were deified.

Frankfort (1958:5-6) gives a good summary of undualistic duties of a political leader in Mesopotamia. The king's duties were threefold: He interpreted the will of the gods; he represented his people before the gods; and he administered this realm. This division is somewhat artificial, for the king as the representative of the people interpreted the will of the gods. His administrative acts were based on his interpretations. To some extent the three aspects of royalty were present wherever a king ruled under sanction, but the manner of combination and the weight attached to each differed from one country to another.

It is evident that the distinction between secular and sacred that exists in modern thought is contrary to that in Near East society in the era of the Old Testament and especially in Mesopotamia. Engnell (1964:16) suggests that in Egypt it was wrong to speak of a political ruler as being deified as he was a deity. Pharaoh was not a mortal but a god. This was the fundamental concept of Egyptian kingship. Pharaoh was of a divine essence, a god incarnate. According to Engnell, it is therefore wrong to speak of the deification of Pharaoh. The king is divine from birth or even in a pre-natal existence. The crown prince was believed to be begotten by the gods.

In addition to being divine, Engnell (1964:25) pointed out that Pharaoh functioned as a high priest as well. Engnell (1964:26) further indicates that there was even a conception

of divine kingship among the Hittites though, he is not as definite in his conclusion on this point as he is in the case of the Egyptians and Mesopotamians.

Goodenough (1992:178) asserted that Hebrew elements of a philosophy of royal rule seem to have antedated the actual royalty. Goodenough, following Philo's writing, assumes that Moses' legend was written with royalty in mind and goes on to show a relationship with other royal stories such as the birth-legend of Sargon. However, he regards Exodus 18:13-27 as a passage relating to the royal prerogatives of Moses. Another passage, which according to Goodenough, (1992:179) thinly sheds light on this concept, is Numbers 11:11-25. He carries this line of argument on into material which deals with the period of the judges as he states: "The judge-ruler saviour then is a conception of rulership in which the person of the judge is the least on his claims to his sovereignty and which does not elevate the instrument to any place of personal social pre-eminence. He rules and saves as the mouthpiece and instrument of Yahweh, and his only personal contribution is not to become a unique person in his social prerogatives, his office is identical with royalty in every other aspect."

Gaebelein (1992:626) pointed out that the king, though not a deity, was regarded as an instrument of God: "Thus the Hebrew king, in some respects like the king of other nations, was regarded from the onset as the special representative of the national deity, though not to the extent that this was true of the Egyptian and Mesopotamian kings. The first king of the Hebrews exercised the prerogative of the being the Lord's anointed in ruling over Israel, and was allowed to assume the priestly function, but his major functions being judicial and military".

The word 'king' in the Old Testament designated a male sovereign who would normally be the ruler of an independent state; though sometimes in the ancient world the title was retained by rulers of states that had a colonial or provincial "status", subject to some imperial ruler (Elwell 1984:606).

The Hebrew word for King, “Melekh”, is derived from a root which in Assyrian and Aramaic implies the giving of council or advice, so that in origin it appears to have signified “counsellors” and so “ruler” in the patriarchal narratives. In the stories of the Hebrew conquest for example, the title is applied to the ruler of a small city in Canaan and its neighbourhood (Grant 1982:551). The term was also used for rulers over wider territories such as Egypt, Moab, Syria and Persia. (Wright 1993:538). ‘King’ in the Old Testament terms designates a male sovereign leader who exercises ultimate political authority over a city-state, a nation-state or an empire. A king generally held office for life, and monarchies in the Biblical world were generally hereditary (Achteimer 1971:526).

As Grant (1982:552) observes, the king in the Old Testament in Israel may also be referred to as ‘prince’ (1 Sam. 9:16; 13:14), a title that may point to one who is so designated by God, while ‘king’ is a designation given by people. The king in Israel is also called the ‘anointed one’ (1 Sam. 2:35; Ps 132:17) from which the term Messiah is derived.

As Elwell (1984:607) states, the office of king emerged for the first time in the Old Testament during the eleventh century BC when Saul became the first full monarch. Grant (1982: 552) concurs as he writes: “The settlement of the people of Israel in Canaan, and the change from a nomadic to an agricultural life, laid the incomers open to ever fresh attacks from new adventurers. ...The successes of the warlike Philistines made it clear to patriotic minds that the tribes must be more closely connected and that a permanent leader in war was necessary. Accordingly Saul the Benjaminite was anointed by Samuel and appointed by popular acclamation.”

The beginning of Israel’s monarchy did not take place in a mystical or pre-historic time but in a historical situation of military exigency resulting from the assault of the Philistines who were beginning to demonstrate their military superiority. In addition it can also be clearly seen that the institution of kingship did not descend from heaven. It

was also not created at the beginning of the world as a special act of creation by God to the people. On the other hand, it has been proved in these scriptures (Judges 17:6; 18:1; and 21:25) that leadership was necessary through problematic institutions.

Achtemeier (1971:527) maintains that the account of the institution of the monarchy in 1 Sam. 1-12 evidences both anti- and pro-monarchical tendencies:

1. The so-called anti-monarchic source (1 Sam. 7:3-8, 22; 10: 17-27; 12) brands Israel's attempt to set up a stable political government by imitating nations around her as a rejection of the Lord's rule over his people. Israel (1 Sam 8:7). In this source, God is pictured as reluctantly conceding to the initiative of his people. Samuel hence warns the people of the "ways of the King" (1 Sam. 9:1-10:16).
2. In the premonarchic source (1 Sam. 9:1-10:16,17) however, there is nothing about divine approval and in fact Samuel, as God's prophet, takes the initiative in finding and anointing Saul as the first king, who is then further distinguished by being possessed by the "Spirit of God."

Elwell (1984:609) adds that even when the objection to the monarchy waned in Israel, the king's power was not unrestrained and was repeatedly checked by the terms of God's covenant with his people.

3.2.1.2 The duties of the king

- (a) The king was a leader in war. He acted as a general and sometimes led the troops to battle in person (Saul on Mount Gilboa [1 Sam 31:2]; Ahab at Ramoth-Gilead [1 Kings 22:29]) (Hobbs 1985 217). Under Solomon the standing army was developed and fortifications were built at strategic points throughout the country (1 Kings 9:15; 10:26) (De Vries 1985:139).

(b) Besides being leader of the army in war, De Vries (1985:117) explains that the king was the supreme judge to whom final appeal might be made from the findings of the local elders or professional judges. 2 Sam 14:1-20; 15:1-6; 1 Kings 3:16-28; 2 Kings 8:1-6. 2 Ch 19:5-11).

(c) Thirdly, the king was also the chief person from a cultic point of view. Thus David and Solomon, like Saul before them, (1 Sam. 14:31; 13:8) offer sacrifices. (2 Sam 6:13; 17:25,25; 1 King 34) and each blesses the people. (De Vries 1985:117). Jerobeam sacrifices in person before the altar in Bethel (1 King 12:32) and Ahaz orders a special altar to be made, and offers in person on it. (Hobbs 1985:218). In fact, throughout the period of the monarchy, the king takes the lead in organising the nations in worship (2 Sam. 6; 1 Kings 5-8; 12:26-32, Ch 22:2-19).

(d) Fourthly, the king acts as Yahweh's vice regent. The foregoing duties of the king should be seen as in the light of what is now known as Israel's kingship; for the king held office as Yahweh's "anointed" one who had been set aside for purpose which Fausset (1980:416) describes as sacrosanct. As far as the house of David was concerned, the King's authority rested upon a special covenant between Yahweh and the founder of the dynasty (2 Sam. 23:5; Ps 89:19). In association with this, there was preserved in the worship of the temple, which from the first was a royal sanctuary, an ideal of kingship which gave rise to the hope that from this line would issue a ruler whose loyalty and obligations of the Davidic covenant would bring him world-wide dominion as the true son of Yahweh (Fausset 1984:412).

3.2.1.3 Kingship hereditary

As clearly indicated in the Scriptures, it was a fixed idea in ancient Israel that the office of kingship passed from father to son, as the judgeship passed from Gideon to his son (1 Sam. 8:1). Engnell (1964:5) explains that, although Saul was chosen by the people and David was invited by the elders of Judah to be king, Saul himself regarded it as the

natural thing that Jonathan should succeed him. Adoniyah assumed that as David's son, he had the right to the throne (1 Kings 2:15) and even the succession of his younger half-brother Solomon was secured without any popular election. Fausset (1980:413) concurs as he writes: "The succession in Judah remained all along in the house of David, and in the kingdom of the Ten tribes, sons fathers always succeeded fathers, unless violence and revolution destroyed the royal house and brought a new adventure to the throne."

3.2.1.3 The power of the king

While the monarchy in Israel differed considerably from other oriental despotism, it could not be called a limited monarchy in the sense of the term. To start with what Fausset (1980:418) discovered, the king's power was limited by the fact that the royal house differed from other houses of the nation. Saul, even after election, resided on his ancestral estate, and came forth only as necessity called him (1 Sam 11:4). The writings of Wright (1993:543) suggest that Solomon was practically an oriental despot, who subjugated the people by taxation and forced labour. David had the power to cause the death of Uriah and took his wife, but public opinion, as expressed by the prophets, exerted a considerable influence on the kings. However, Wright (1993:544) explains that sight was never lost of the fact that the office of the king was instituted for the good of the nation and that it ought to benefit and aid, but not be a burden to the people. In the minds of the people, law and ancient custom, in the words of Engnell (1964:7), were placed before kingly authority. For example, Naboth can refuse to sell his vineyard to Ahab, and the king is unable to compel him, or to arraign him before a tribunal hearing (1 Kings 21). Thus the king himself was compelled to promulgate a new enactment. Engnell (1964:8) however concludes that Josiah bases his reform not on a new law, but on the newly found Book of the law to which he and the elders swore allegiance.

3.2.4.1 The King in service of the living God

In conclusion, from the enthronement Psalms it is clear that the king was in service of the living God. He was a leader but he had to exercise his kingly office in obedience to God.

3.2.2 The priestly office

As Wright (1993:763) observes, the study of the origin of the Israelite priesthood is complicated by the fact that apart from the traditional materials preserved in the Biblical records, there is limited evidence to which to appeal. However, there are some known parallels in ancient Near Eastern texts, which reveal some priestly practices and orders of Israel's predecessors and neighbours.

Wright (1993:764) signifies that a priest in the Old Testament was an authorised minister of a deity who officiated at the altar and at other rites on behalf of a community. The essential idea of the leadership role of a priest, as Achtemeire (1971:820) views it, is the performing of sacrificial ritualistic and mediatorial functions. In the same line of thought, Berkhof (1994:362) makes a distinction between a priest and a prophet as he writes: "Both receive their anointing from God (Deut. 18:18; Heb 5:4). But the prophet was appointed as God's representative with the people, to be His messenger and to interpret his will. He was primarily a religious teacher. The priest on the one hand, was man's representative with God. He had special privilege of approach to God, and of the people."

3.2.2.2 The necessity of priesthood

Elwell (1984:874) explains that it is the universal sinfulness of man, which makes a sacrificing priesthood a necessity. The sacrifices offered up effected, or symbolised the means of effecting reconciliation between sinful man and his holy creator (Preuss 1996:52). It is therefore argued that the function of priesthood is a mediatorial function.

1. In the midst of its activity, a new priesthood of a different order, that of Melchizedek, was prophetically spoken of (Ps 110:4). If the existing priesthood had been perfect, there would have been no point in announcing another order of Priesthood.
2. During the period where the old or Mosaic covenant was in operation, the promise of a new covenant was given, the inauguration of which would mean the placing of God's law in the heart of his people and the removal of their sins (Jer. 3:31). Clearly if that first covenant had been faultless there would have been no occasion for a second (Heb. 8:7).
3. The multiplicity of the priests of the old order involved the necessity for a priestly succession because in endless sequence they were carried away by death and were prevented by death from continuing in office. This pointed to the need for a priest whose priesthood was perfect and everlasting, one who would be a priest for ever (Ps 110:4).
4. Not only were the priests of the old order mortal, they were also sinful, and thus themselves in need of redemption and reconciliation. Consequently, before offering sacrifices for the people they were obliged to offer sacrifices for their own sins - an action which plainly attested to the imperfection of their priesthood.

The endless repetition of the sacrifices offered by the priesthood of the old order itself demonstrated the inadequacy of those sacrifices for all time and all eternity being offered, they would have ceased to be offered their repetition was a mark of their incompetence (Heb. 10:1-2).

To summarise, the tradition in the whole of the Old Testament (excluding in chronicle) as noted by Douglas (1986:203) is that the Israelite priesthood took its formal shape under Moses and Aaron during the wilderness experience, and that the tribe of Levi constituted the priestly family. Non-Levitical priests continued to function occasionally until the time

of David, but the pattern of Levitical priesthood was the norm. During the prophetic period and the restoration, the witness of the documents points towards the same conclusion. Kaufman (1962:189) draws attention to the fact that the Pentateuch explains the origin of the priesthood and the other traditions tell the explanation at face value.

3.2.3 The office of the prophet

The Scriptural definition:

The Old Testament uses three words to designate a prophet, namely *rabbi*, *ro'eh* and *chozeh*. The radical meaning of the word *rabbi* as suggested by Berkhof (1994:357) is uncertain, but it is evident from such passages as Ex. 7:1 and 18:18 that the word designates the one who comes with a message from God to the people. With regard to the three words mentioned above, Elwell (1984:884) says that the first of these is always translated as 'prophet', the second, which is in the form of an active participle of the verb 'to see', is translated as 'seer' and the third, also unfortunately without a distinctive English equivalent is translated either as 'prophet' or 'man of God', 'messenger of the Lord' and 'watchman'. These appellatives indicate that the prophets are in the special service of the Lord, and watch for the spiritual interest of the people.

From all these it can be missiologically assumed that a prophet is a man who sees and receives revelation, who is in the service of God, particularly as a messenger who speaks in His name. The Classical passages such as Ex. 7:1 and Deut. 18:18 indicate that there are two elements in the prophetic function: the one passive and the other active, the one receptive and the other productive. The prophet receives divine revelations in dreams, visions or verbal communications, (Num. 12.6-8; Isa. 6; Jer. 1:4-10; Eze. 3:1-4, 17). According to Berkhof (1994:3590 the passive is the most important, because it controls the active element. Berkhof bases his argument on the fact that without receiving, the prophet cannot give, and he cannot give more than he receives. However, the active is also an integral element.

3.2.3.1 The normative prophet

The first person whom the Bible calls a prophet (Heb. Nabhi) was Abraham (Gen. 20:7; Ps 105:15) but the Old Testament prophecy received its normative form in the life of Moses, who constituted a standard of comparison for all future prophets (Deut. 18:15-19; 34:10). Every feature which characterised the true prophet of Yahweh in the classical tradition of Old Testament was first found in Moses (Elwell 1984:886).

Accordingly, Abraham received a specific and personal call from God. The implication therefore is that the initiative for making a prophet rests with God (Ex. 3:1-4,17) and it is only the false prophet who dares to take the office upon himself (Jer. 14:14). The primary object and effect of the call was an introduction into God's presence, as the passages quoted above show. It was the "secret" or the "sole counsel" of the Lord (1 Kings 22:19; Jer. 23:22). The prophet therefore is a leader who stood before men and at the same time had been made to stand before God.

Derek (1989:452) expressed his view thus: The prophetic awareness of history stemmed from Moses. When Isaiah makes his tremendous polemic against idolatry, one of his most potent contentions is that Yahweh alone is that author of prophecy and that the idols are at best wise after the event, this stems directly from Moses and Exodus. Yahweh sent Moses into Egypt possessed of the clues necessary to interpret the great events, which were to follow. History became revelation because there was added to the historical situation a man prepared beforehand to say what it meant. Moses was not left alone to struggle for the meaning of events as or after they happened; he was in the forefront of events and of their significance by the verbal communications of God. So it was with all the prophets. They owed it to the prophets and, under the law of history, the prophets owed it to Moses.

Likewise they owed it to their ethical and social concerns. Even before his call, Moses concerned himself with the social welfare of his people (ex 2:11, 17) and afterwards as the prophetic law was given, he outlined the most human and philanthropic code of the ancient world, concerned for the helpless and the enemy of the oppressor.

Similarly Fausset (1980:584) maintains that many of the prophets were found confronting the kings and playing an active statesman's part in national affairs. This was a function of the prophets which found its prototype in Moses who legislated for the nation, and was even king (Deut 33:5). It is interesting to note that the first two kings of Israel were also prophets.

There is a combination of proclamation and prediction in the prophets. Derek (1989:453) views the interlocking of proclamation and prediction as distinguishing the true prophet from the mere prognosticator.

3.2.3.3 The prophetic leader in the religion of Israel

Prophecy in a cultic setting is found in 2 Ch 20:14. In a time of national anxiety, Dillard (1987:156) points out that King Jehosaphat led his people in the court of the Lord's house, and that immediately upon the conclusion of the prayer, a Levite inspired by the spirit of God, brings a word from the Lord promising victory. Here again it has been observed that a Levite acts as a cultic official with a prophetic capacity. A further indication of the same happening occurs in Psalms (e.g. 60; 75; 82, etc.).

Fausset (1980:586) argues that in all these Psalms, there is a section in which a first person singular voice speaks: this is the oracular response. The prophet associated with the cult, brings the contemporary utterance of God to his People. The suggestion made by Dillard (1987:157) maintains that the guides of the Levitical singers in the post-exilic period are the survival of groups of cultic prophets attached to the various sanctuaries in post-exilic times. At every sanctuary, working alongside the priests who had charge of the

sacrificial aspect of the worship, there were prophets who declared the word of God publicly for the nation or privately for individual guidance.

Fausset (1980:587) explains it further: “The evidence for this practice, known, of course in Canaanite circles, is largely inferential: We first meet a prophetic guild at the high place at Gibeah (1 Sam. 10:5); Samuel the prophet was an official at Shiloh (1 Sam. 3:19) and presided at a cultic meal at Rama (1 Sam. 9:12); the prophet Gad commanded David to erect the altar in Araunah’s threshing floor (2 Sam 24:11,18) and revealed God’s will concerning the guild’s of temple singers (2 Ch 29:25); the prophet Nathan was consulted about the building of the temple (2 Sam 7:1); Elijah staged a cultic scene at an ancient shrine (1 Kings 18:30); it was a customary to visit the prophet on cultic occasions (2 Kings 4:23)”

3.2.3.4 Old Testament leadership: evaluation

The discussion so far reveals the following about the Old Testament leadership:

The three offices originate from God and the function of each then becomes the heartbeat of God. As has already been indicated in the argument, it is clear that numerous references provides situations in which the king, prophet and the priest are coupled together in overlapping functions that suggest a kind of professional association in the Old Testament. A point that is clearly seen is that the kind of dualism that splits apart the territories separating the political from the non-political never existed in the Old Testament. The king, who was the male sovereign leader that exercised political authority over a city-state, a nation state or an empire for the first time in Israel, emerged in the same way the prophet and the king did. These offices exist as a result of specific instruction from God. Samuel, as God’s prophet, takes the initiative in finding and anointing Saul as the first king of Israel.

The missiological implication is that the religion of Israel permeated the whole of the Israelites' daily lives. Their religious awareness was as much part of their daily life as eating, drinking, sowing, harvesting and procreating.

What then does it mean to say? God cares about the political life of Israel or what then is politics in this context? In our everyday referring to human activities designed to order society in Israel. Politics then involves structuring of human society in Israel. It therefore means all human activities related to the task of a government in a state.

With the above discussion in mind an attempt to order human society externally was made by politics in Israel. Justice to every human being, to every human community of association, and to every human conviction had to be observed. Societal life had to be possible and even stimulated it in such a way that it was possible to speak of a just, peaceful and righteous society.

3.3 Leadership in the New Testament

3.3.1 Introduction

This chapter is not intended to argue that the leadership of Jesus and Paul was political in the sense that the world defines it. However, consideration will be given to the various political, social, cultural and economic patterns that characterised the challenges of their days.

The discussion, however, will focus on Jesus and leadership in the Pauline Epistles as a reaction to the need of the people with whom they associated, mostly people ostracised from the mainstream of Judaism. The writer attempts to offer an overview of the economic and social living conditions of the groups and communities in the New Testament and the connection with their political environments. The responses to these

challenges in the New Testament rather draw attention to total freedom and life under the rule of God. World politics should be subordinate to the will of God.

The teachings and actions of both Jesus and Paul unequivocally define the realisation of the Kingdom of God as a phenomenon of grace. Those persons on whom they focused attention were the outcast and untouchables, the diseased, incapacitated, deprived and sinful. The ministry of Jesus especially was characterised by that same Yahwistic concern for the downtrodden which had prevailed among Israelites since the inception of their religion. Among these societal rejects were the economically destitute to whom the rule of God came as a gift, a response which was more representative of missiological sensitivity than it was of the meritorious mess of poverty.

3.3.1.2.1 The environment of Jesus' public ministry

3.3.2.2.1 Distribution of wealth in the Gospel.

In the first place, it is important to discuss the distribution of wealth and socio-economic groups in the days of Jesus. In the agriculturally based society that was in existence in Palestine at Jesus' time, the ownership of land and property such as buildings or livestock was an important source of wealth (Marshall 1970:137). Secondly, wealth may also be derived from trade and commerce (Leany 1976:210). Finally, persons who held political positions were likely to acquire wealth as a consequence of the opportunities for enrichment which their positions and offices afforded them (Marshall). Given the fact that in Jesus' time, wealth was usually acquired in one or more of these three ways, it is interesting to note that there were two groups of persons who had gained their wealth from these sources. The first group was made up of the Herods and the members of their families. The second group consisted of many of the chief priests and their families.

Since the economy of society was almost purely agricultural and land based, it will receive more attention.

(a) Land ownership and wealth

The territory in the time of Herod the Great is calculated to have been a total of about 2 500 000 acres. About two-thirds of these are assumed to have been agriculturally arable. This would yield approximately 1 700 000 acres of usable agricultural land. Thus one may assume that Jewish Palestine must indeed have been a land shaped predominantly by an agricultural economy. These modern calculations also agree with a comment by Josephus: “We Jews of Palestine neither inhabit a coastal land nor do we have the joy of trade and the concomitant intercourse with foreigners. Rather, our cities lie far from the sea, and we occupy ourselves primarily with cultivation of our excellent soil.” It may also be presumed that more than 90% of the population lived in the rural areas, and that not only did the largest part of the population have to be fed on agricultural products, but the vast majority of workers were also employed in agriculture.

(b) The standard of living of the rich

A special mark of wealth was the convivial banquet, to which rich friends, neighbours and relatives were invited. They were then offered the most selected dishes from all over the empire. Yet even beyond these banquets the lives of the rich were distinguished by their choices of nourishment (Gregory 1993:90).

(c) Impoverished and relatively poor people

Due to maladministration and poor leadership practices in Jesus’ days, the masses of people were characterised not only by low birth rates and the concomitant lack of political power, but also by their poverty. For them “the struggle for material existence and the bare means of survival determined their daily work” (Garnsey and Saller (1987:72). Regarding per capita income in the land of Israel in Jesus’ days, it is indicated that an enormously large part of the population lived below the poverty line.

3.3.2.2.2 The burdening of the population

(a) Provisioning of the military

According to Garnsey and Saller (1987:88), the allocation of the major part of the state expenditure for, the military and grain for the plebes in Rome, was controversial, because of the taxation of agriculturally usable land in all the Roman provinces, with the exception of Italy. The Roman soldiers in particular had to be fed in each of the provinces. The time of Emperor Augustus, there were about 300 000 legionaries and auxiliary troops under arms. Their basic rations of grain, wine and meat had to be provided, wherever possible, in the regions where the military was stationed, to the extent of one kilogram of grain per soldier per day.

(b) Compulsory levies

According to Balch, (1991:97) at times the compulsory taxes for the military were at times harshly exacted. However, Tacitus's father-in-law Agricola carried out more moderate collections of compulsory levies in Britain, according to his son-in-law. From this encomium to the father-in-law, Balch (1991:98) suggests something about the chicanery of the military: "He (Agricola) moderated the raising of grain and taxes through a balanced allocation of the demands, and he curtailed what was invented only for profit and was harder to bear than the tax itself."

On this problem Martyn (1968:283) comments: "The farmers who did not have sufficient grain had to purchase grain themselves for delivery to the army. In the process they were further harassed in that they were made to wait in front of the state barns. And they were required, paradoxically, to atone for the chicanery with money as if they had incurred a debt."

(c) Forced labour

The forced labour of the native population was demanded for public works (building roads, wastewater disposal) and obligations to the military (for example, transportation duties) (Jones 1981:52). Incidentally, Matt. 5:3 (if any forces to go one mile, go also the second mile) reflects these compulsory duties. Jones (1981:53) also suggests that, in general, not only was the labour of people and animals drawn on for forced services, but also the populace often had to pay the cost of public building activity.

(d) Living and working conditions

The vast majority of the rural populace in antiquity lived on the fine line between hunger and assurance of subsistence (Oakman 1991:168). The reasons for this are to be found in fields that, on average, were much too small; the catastrophic consequences of crop failures, and above all in the over-taxation and crippling debt of small farmers.

Something can be learned about the miserable living condition of many ancient people by us Africans of the 21st century. Garger (1975:121) writes: “Famines, which for a number of years in an unbroken series have affected the many peoples subject to the Romans, have clearly shown all those who have not completely lost their minds what an important role the consumption of unhealthy food played in the occurrence of diseases.”

3.3.2.3 Jesus’ response to the socio-economic and political environment

3.3.2.3.1 Jesus’ compassion

This section delves into the response that Jesus made through his teachings and through his conduct, to the question of how groups and persons ought to live together with one another in the biblical environment. In the writer’s use of the term “political” he includes such things as the government of the day, the attitude of the various political authorities towards the poor and governmental policies such as taxation. In referring to Jesus’

political response the writer's intention is to emphasise that, in addition to responding to the social situation of the poor, the infirm, and the oppressed, Jesus also responded to the policies and practices of the political leaders of his time.

An indispensable prerequisite to the discussion is the affirmation that Jesus was not merely a social or political reformer or revolutionary (Dibelius 1975:139). Although he was deeply interested in persons, his words are void of any systematic program for social reconstruction. His response to the poor was conditioned by eschatological expectancy rather than sociological theory, but his teachings are unjustly distorted if interpreted as either reflecting, fostering, or even allowing indifference toward the needy or disinterest in their physical amelioration (Schnackenberg 1985:110). Dibelius correctly commented: "The Gospel is not in itself a social pronouncement, but its effect is to produce claims on society (Dibelius 1975:140)".

The leadership of Jesus was characterised by the same Yahwistic concern for the downtrodden which prevailed among Israelites since the inception of their religion. Among these societal rejects were the economically destitute to whom the rule of God came as a gift. The response which was more representative of theological sensitivity than it was of the meritoriousness of poverty.

Bosch's (1991:99) study of the rich and the poor in Luke's gospel states that Jesus regards as rich people predominantly those who are greedy; who exploit the poor, who are so bent on making money that they do not even allow themselves the time to accept invitations to banquets (Luke 14:18); who do not notice a Lazarus at their gate (16:20); who conduct a hedonistic lifestyle but are nonetheless (or rather, because of this) beset by cares about those who are very rich (8:14). They are, at the same time slaves and worshippers of Mammon. However, Bosch also makes it very clear that Jesus had a message of hope for the rich. The whole moral identity of the rich in Jesus' day is complex and in the gospel of Luke this complexity is also revealed.

3.3.2.3.2 The grace of the kingdom and the problem of political oppression

This section consists of the analysis of three groups of domical teachings, all of which illuminate the missiological approach of unmerited favour toward the politically oppressed:

- (1) The beatitudes, which depict Jesus' promise of grace to the poor
- (2) The reply to the Baptist and the sermon at Nazareth, both of which describe Jesus' ministry as the inauguration of that grace, and
- (3) The parables of mercy, in which Jesus vindicates his graciousness toward the undeserving.

(a) The beatitudes

One primitive tradition, which succinctly epitomises Jesus' response to the needy and those that were oppressed by the political system, is the beatitudes (Matt. 5:3 - 12; Luk. 6:20-23).

The beatitudes concerned the physically destitute and the downtrodden. Bornkamm (1970:55) writes: "The poor and they that mourn are those who have nothing to expect from the world, but who expect everything from God. They looked toward God, and also cast themselves upon God in their lives and in their attitude they are beggars before God. What unites those addressed in the beatitudes and pronounced blessed, is this, that they are driven to the very end of the world and its possibilities."

In His grace God was confronting the undeserving whose appropriation of divine favour was abetted by that receptivity which is the characteristic of the deprived. A similar phenomenology appears in Jesus' blessing of little children indicating that the Kingdom of God must be received as a child (Mark 10:14-15). Herein was Jesus' commendation of childlike dependency and receptivity (Chalrton

1993:356), viz. that simplicity which surrenders itself without reservation and question lets itself be given gifts (Dibelius 1975:169).

The expectation of divine initiative, intervention and compensation was a message of hope for the hopeless. Furthermore it was embodied in Jesus' work and word, (Moltman 1976:22) and any who hope in him should continue the service of sacrifice which characterised His ministry (Moltman 1976:23).

(b) The realisation of grace for the poor

Jesus not only offered the poor hope by promising them the sustenance of God's grace as the means to respond to His political environment. In two particular Scriptures, viz. the inaugural sermon at Nazareth (Lk. 4:18-21) and the reply to John the Baptist (Matt 11:4-5; Lk 7:22) he described this grace as having already begun to be realised in his own personal deeds. In both Jesus refines his mission in terms of the elimination of the physical, social, and economic suffering of the enslaved, oppressed and debilitated.

Jesus was interpreting his own mission within the context of Isaianic prophecy (Kummel 1975:158). The response of Jesus recalls Isaiah 29:18-19; 35:5-6 and 61:1, all of which enumerate the expectation of the servant of Yahweh in the forthcoming Messianic era. The allusions attest what John had suspected: Jesus was serving and not judging (Kummel 1975:159) but they also show that through the actions of Jesus the future kingdom of God was being realised. His deeds were in fact signs of the kingdom of God. (Kummel 1976:160). The content of Jesus' promise to the poor in the beatitudes was the substance of Jesus' ministry to them.

Jesus' response to the political environment as described above gives a picture of His practising in advance what the kingdom would consummate. He concluded

therefore, by bestowing a word of blessing upon the one who would not be offended by such a ministry of humble service to both the spiritual and socio-political dimensions of man.

(c) The sermon of Jesus at Nazareth

Jesus' clarification of His mission and identity in terms of his contradiction of social and physical vicissitudes is also found in Luke 4:18-19.

Manson (1970:41) contended that "poor" as well as "captives", "blind" and "oppressed" indicated victims of inward repressions and spiritual ills. Hence, Jesus was offering spiritual deliverance. This observation is only partly accurate and minimises both historical occasion and the Lukan context of the text.

3.3.2.3.3 Jesus' demand concerning the rich political leaders

The New Testament evidence, especially the teachings of Jesus, manifests not only sympathy for the poor but concern for the rich. Consequently, Jesus addressed and enacted the generosity of God to the poor, but to the rich he directed the demand of renunciation, a challenge which must be understood within the context of repentance.

In other words, the word repentance involved a positive as well as negative dimension, i.e. a turning toward God as well as away from the penultimate concerns of life. Therefore, repentance, in one sense, is renunciation (Bornkamm 1981:83) and involved the recipient of Jesus' message at the social, economic and spiritual levels (William 1996:515).

Jesus' actions would negate any notion that wealth was intrinsically evil. (Pannenberg 1986:231). On one occasion he was the houseguest of wealthy host (Lk 7:36; 14:1). He readily accepted the hospitality and support from affluent friends and ladies (Lk

10:38042; John 11:1), was reproached by his opponent as a glutton and drunkard (Matt 11:19), rather than an ascetic. Neither did he exclude from the kingdom such men as Nicodemus, Joseph of Arimathea, or Zaccheus, all whom were presumably of the wealthier economic classes.

Consequently, the possession of wealth or property was not condemned or forbidden, but Jesus, cognisant of the potential of the material to divert man from the ways of God, demanded renunciation. (Pannenberg 1986:232). Seeing how wealth could claim its possessor, enslave him, and rob him of freedom to decide and act in accord with the interest of God, Jesus demanded that the disciples subordinate wealth to a position which allows God's will to be realised (Bultman 1974:229).

Although Jesus indisputably called man to the renunciation of wealth, he never gave a programmatic justification for the demand. His rationale must be ascertained from isolated sayings and parables.

(i) Wealth and bondage

According to Moxnes (1988:107) Jesus inferred that in the expenditure of energy to protect wealth, one may in fact allow it to become a tyrant: "No one can serve two masters - you cannot serve God and Mammon" (Lk 16:13).

(ii) Wealth and anxiety

Luke 12:13 - 34 highlighted another effect of possession and Jesus in effect cautioned against its potential for evoking anxiety. Context and content support an audience of disciples to whom Jesus said: "Do not be distracted by your life, what you shall eat, nor by your body, what you shall wear (Luke 12:22)

(iii) Wealth and security

Jesus underscored with directness the impermanence of the benefits of wealth and security. He stressed the susceptibility of wealth to moth, rust and thieves. (Matt 6:19) and negated the fallacious notion that accumulated wealth was a source of ultimate security (Fuller 1995:23).

The response that Luke portrays of Jesus to Herod Antipas and to the chief priests is important, but the primary aim is to analyse the approach that the gospel presents Jesus following regarding the overall order that the Romans had established and the Roman officials who were responsible for it.

(a) Jesus and Herod Antipas

Herod Antipas first appears in Luke's account when Luke reports that Herod had imprisoned John the Baptist. (Bock 1994:823). Several chapters later, Luke then reports that Herod was somewhat disconcerted by the things that Jesus was doing and sought to see him (Luke 9:9),

Before the time of Jesus' trial, Luke makes only one further mention of Herod, but the reference is an extremely important one (Bock 1994:833): "At that very hour some Pharisees came, and said to him, 'Get away here, for Herod wants to kill you'. And he said to them: "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow and the third day I finish my course.' Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem (Luke 13:31-33).

Three elements that are present in the above passage are particularly important in terms of investigating Jesus' response to His political leaders and the entire political environment. Firstly Jesus accepts the Pharisees' report about Herod as plausible in that he finds it believable that Herod is seeking to kill him (Morris 1983:228). Bock (1994:825)

maintains that it is possible to conjecture that Jesus realised that his stand regarding the poor and the rich and regarding women was generating controversy and He knew that Herod would not tolerate such views and such turbulence.

What is significant, according to Morris (1983:229), is that Jesus' response to the challenge of his political environment does not question the accuracy of the Pharisees' report or impugn their motives for bringing it to him. He does not reply, as he conceivably could have, that the Pharisees were hypocrites who were trying to engender mistrust where there was no basis for such mistrust.

Secondly Jesus' response indicates that he will not alter the course that he has been following in his ministry as a consequence of any steps that Herod may be contemplating against him (Tannehill 1996:224). Regardless of what Herod plans to do, Jesus intends to cast out demons and effect cures, until he finishes his appointed course. Even though Herod is the political ruler who had direct jurisdiction over him, Jesus will not attempt to work out some form of accommodation that would enable him to continue his ministry free from Herod's hostility (Leaney 1976:281).

Thirdly, not only does Jesus indicate that he will maintain the course on his ministry without regard to any steps that Herod might take, he also explicitly criticises Herod. Morris (1983:230) indicates that Jesus viewed Herod's role as a destructive one. He also suggests that he had an appreciation for Herod's position as a political ruler of secondary standing. Leaney (1976:283) feels that Jesus' use of the word fox also carries a certain amount of scorn with it.

(b) Jesus and the Chief Priests

In Luke's account the Pharisees and their scribes frequently dispute with Jesus during the time of his ministry in Galilee. Morris (1983:283) noted that from the time that Jesus entered Jerusalem, the Pharisees departed from the scene and the chief Priests and their

allies came forward as principle adversaries. It is very obvious, as Luke's narration goes forward, that the chief priests are much more dangerous opponents of Jesus than the Pharisees or Herod Antipas ever were. Immediately after recounting the protest that Jesus made at the temple, Luke states the following: "And he was teaching daily in the temple. The chief priests and the scribes and the principle men of the people sought to destroy him, but they could not find anything they could do for all the people hung upon his words (Luke 19:47)."

In the passage above, Luke does not explicitly state that the Chief priest decided to destroy Jesus because of his action in driving the merchants from their places in the temple, but since this report is positioned immediately after his description of Jesus' actions the effect is to suggest such a relationship (Reiling 1971:636).

There are also two other aspects to be considered: Firstly, since Luke has not indicated that Jesus had any previous contact with the chief priest, his protest is seemingly the only thing that could have earned him their hostility. (Reiling 1971:637). Secondly, actions in driving out the sellers most likely constituted a threat to the chief priests and their ability to continue the economic practices that they personally benefited from (Tannehill 1996:286).

After they had determined to get rid of Jesus Luke indicates that the chief priests and their allies sought to undermine his position by asking him a series of potentially dangerous questions. They asked him to indicate what authority he possessed to support his actions. Then they sent spies to him ask his opinion on whether it was lawful to pay tribute to Rome. Thirdly, a group of Sadducees approached him with a case in which seven brothers had successively wed the same woman. They asked him whose wife she would be at the resurrection. (Cassidy 1983:16).

The common element in all the three instances is that Jesus does not give direct answers to the questions originally addressed to him.

Luke reports that Jesus disconcerted his adversaries by the skilful replies he gave (Luke 20:26). What is more interesting in the words of Leaney (1976:216), is that after giving his first reply Jesus continues to attack the chief priests as irresponsible and murderous. He does this through the vehicle of a parable about the wicked tenants. The context and Luke's concluding comment make it clear that it was the chief priests and their allies that Jesus was referring to.

What therefore emerged in Jesus' response to his political environment is that he shows virtually no defence to Herod Antipas, his own immediate political rulers in Galilee or Jerusalem's chief priests. Indeed, far from defending himself, Jesus has been outspokenly critical of Herod and has clearly called into question the stewardship of the priests.

(c) Jesus and Roman usages

During the time of his ministry in Jerusalem, Jesus enunciated three teachings that touched upon the subject of Roman rule in one way or another. The first of these teachings came in the response that he gave to the question which the chief priest's spies asked him regarding the payment of tribute.

They asked him: "*Teacher, we know that you speak and teach what is right, and that you do not show partiality but teach the way of God. Is it right for us to pay taxes to Caesar or not?*" (Luke 20:21-22).

It is apparent that the question was indeed artfully phrased and well suited for its intended purpose of discrediting him. After noting that Jesus perceived their craftiness, Luke gives Jesus' response:

“Show me a denarius. Whose portrait and inscription are on it?” “Caesar’s”, they replied. He said to them: “Then give to Caesar the things what is Caesar’s and to God the things what is God’s (Luke 20:23-35).”

I would proceed with the analysis by recognising that Jesus requested his questioners to show him a coin.

According to the Greek text, in the words of Green (1997:703), Jesus asked them for a denarius, a Roman coin that bore the image and inscription of the emperor. Green argues that if it was the case that dedicated Jews refused to handle such coins on the grounds that the likeness and inscriptions on them violated the mosaic prohibitions against images, then Jesus’ opponents were probably publicly embarrassed for handling such a coin. Here they were pretending to be seriously concerned about the observance of the law - they had asked whether it was lawful to give tribute to Caesar (Green 1997:704).

However, regardless of whether or not the first part of Jesus’ response illuminated the bad faith of his questioners, there is a problem of interpreting Jesus’ response to the challenges in question. In order to highlight the way in which Jesus phrased this part of his answer, it is necessary to cite from what precedes and follows: Render to Caesar the things that are Caesar’s and to God the things that are God’s. Tannehill (1996:302) thinks the fact that the saying has two similarly patterned clauses joined by the conjunction and has led many scholars to hold that Jesus was identifying two parallel sets of obligations and teachings that were both to be fulfilled. The writer’s understanding is that both temporal and religious obligations are important and need to be met. Tannehill (1996:304) further observes that Ethelbert Stauffer even goes so far as to hold that the admonition to render the things of God is an admonition to pay the annual tax. According to Tannehill Stauffer’s interpretation points to the fact that Jesus is counselling the payment of tribute to Caesar and the temple tax to God.

Green's (1997:704) view is that though those who asked the question do not take Jesus' words about rendering to God as an endorsement for the temple tax, numerous other scholars implicitly accept the assumption that Jesus was positing a separation between the things of Caesar and the things of God and stating that obligations were to be met in each area.

Maclaren (1962:209) maintains that Jesus only really taught and acted in terms of one realm: God's. Far from having any kind of independent existence of its own, Maclaren thinks that Caesar's realm, the social order of the Roman Empire, was, in Jesus' view, actually a part of the larger order of creation (Maclaren 1962:210).

3.3.3.2 Jesus and leadership in his time.

The New Testament definition of leadership clearly gives an indication that leadership is a charisma from God. Finney (21989:39) states that the Greek word *charisma* is usually translated as "gift". Finney further explains that a gift in ordinary speech involves a transfer of ownership. If a person receives a gift, it is now his, and the donor has no further rights to it. One may sell it or throw it away. But a spiritual charisma does not cease to be the possession of God. With this understanding of Finney's point, it is therefore logical to state that the role of leadership must be exercised under the constant and overall control of love. If someone called and gifted by God as a leader fails to recognise this constant dependence upon the grace of God there is every danger that the "gift" will be used for self-serving ends, and it is all too easy for leaders to feel that although they needed to depend upon God, they now know how to lead.

Both Gehman's and Finney's argument is that a Christian leader does not just have to be the right person in the right place at the right time, he also has to be God-gifted.

What then makes a spiritual leader? The biblical model of leadership is complex but can be seen as being grouped around three words:

1. Servant
2. Shepherd
3. Steward

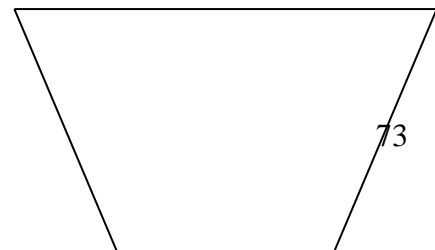
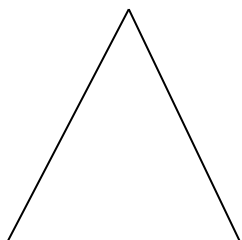
Clark (1948:115) states that each of the above words serves as a focus for a galaxy of other biblical ideas and titles, and they are not independent of each other. There is considerable overlap between them and it is impossible to fit each idea precisely into place. They can be seen as three interlocking grids. Each word lies on a continuum stretching from care for each person to concern for the corporate whole.

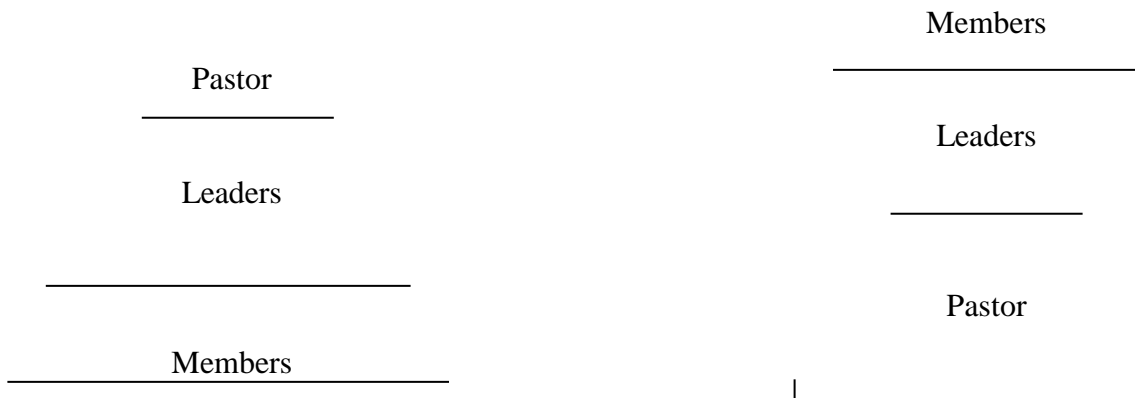
Servant

Luke records Jesus' words of rebuke and exhortation that provide a very distinctive view of how leaders are to lead.

The kings of the gentiles lord it over their subjects and those who have authority are called Benefactors. "Not so with you, but let him who is the greatest among you become the youngest, and the leader as the servant (Luke 22: 25-26; Matt. 20:25-28)."

Van Engen (1999:168) explains that Luke's teaching refers to the Eucharistic context while Matthew anticipates the triumphal entry. Yet both understand the saying to be Jesus' response to a power-struggle between the disciples as to who would be their leader. Van Engen further explains that Luke gives the pictorial response in terms of footwashing and table setting. Matthew illustrates the servant principle in the blind men who cry out "Son of David" and the entry of the king who rides a donkey and receives flowers from the multitudes. In both, the concern is to define apostolic servant leadership. Van Engen contrast Jesus' concept of servant leadership with that of hierarchical leadership.





In this diagram, Van Engen indicates that the traditional hierarchical concept of authority is from above, hence the commands coming from the leader, and the members carry out orders.

But Jesus inverts reality. The servant concept makes modelling, illustrating and doing part of leadership itself. The leader serves other leaders to help them serve the membership. The world is at the top. The most important people are those in the world, and the members are stimulated to serve the world because they are served by the leader.

The New Testament definition of servant leader applies to Jesus Himself. The title servant applies to Jesus in the scriptures.

The servant title in Matt. 8:17 refers to the healing ability of Jesus. The servant references of Jesus in Luke 18 – 21 and Luke 22:37 speak of his passion. McKenzie (1978:793) states that the title of servant belongs to the early Palestinian preaching of the church but was little used in the Gentile churches where the title was degrading. According to McKenzie Greek has no phrase similar to the Hebrew “Slave of the king”. The same scholar thinks that “servant” has been replaced by “lamb” in John 1:29, 36.

Mark 10:43-45 refers to service: “Whoever wants to become great among you must be your servant (*diakonos*) and whoever wants to be first among you must be your slave (*doulos*). For even the son of man did not come to be served but to serve, and give his life as a ransom for many.”

Finney (1989:45) explains that it is important to recognise that there are more frequent reference in the New Testament to the leader as a servant of God than there are to him or her as a servant of people. With regard to the master and servant relationship, a balance must be kept. Even though the missionary leader is a servant, the subordinates are not his masters. Finney proposes a balance, else the missionary leader sees himself (as do the family of God) as being at the beck and call of everyone and trying to fulfil the expectations of all. This way leads to subjugation of leadership to the democratic wishes of the people, or the tyranny of every manipulator in the congregation.

The servant word “slave” used in Mark 10 is the Greek equivalent “*doulos*”. The word “slave” in the words of Clark (1994:137) emphasises that the leader has to accept the negative forces of the congregation. He is the scapegoat on whom people heap their hostility and frustrations, and yet is supposed to lead them into freedom. The implication of Clark’s observation to my understanding is that if anything is perceived to be wrong the leader is to be held responsible. If she or he cannot turn that maelstrom of negative emotion and thinking towards God then they will surely be submerged by it. With Clark’s remark it should be concluded that Christ is our model in the ministry in that regard. In I Peter 2:18-25, the writer begins with an exhortation to those who are slaves to bear with their lot, and ends with a general command to all Christians to follow the example of Christ, the innocent suffering Servant.

Shepherd

According to Bright (1981:81) shepherding was a typical Israelite occupation through much of Jewish history but the role of shepherds had begun to change by the time of

Jesus. Jeremias (1975:132) maintains that many scholars observe that Jewish people commonly despised shepherds. However, according to Sanders (1992:146) many Jewish people on the other hand were employed as shepherds at the same time. Sanders cautiously warns against regarding the pharisaic prejudice against shepherds as indicative of all Judaism. Nevertheless Sanders (1992:147) feels that the pharisaic view probably reflects a wider view throughout the Roman Empire which gives the impression that shepherds were of lower status than other peasants. In the mind of Macmillan (1974:120) members of particular tribes presumably had more respect for their own professions than did the small number of aristocrats, though aristocratic ideology toward pastoralists would especially influence the thinking of urban dwellers, who made up the majority of the readers of the documents under consideration (referring to the concept of shepherd in Israel).

Barret (1974:98) feels sure that the Jewish people did not uniformly despise shepherds and also never imposed the prejudice of their own time onto the popular shepherds of the Biblical record. He (1974:49) also states that the Hebrew Bible supplies various images of shepherds upon which early Christian writers could draw in which a flock almost invariably represented God's people (e.g. Ps 71:1; 77:20; 78:52; Jer. 13:17; Zech. 9:16; 10:31).

Shepherds, according to Hanger (1993:258), for a long time provided natural analogies for rulers or leaders. David, for example, who watched over his father's flock (1 Sam 16:5; 34-37; Ps 78:70-71) became a shepherd of Israel in his generation and in the future (2 Sam 5:2; 1 Chr 11:2; Pa 78:70-72). The Psalmist refers to Moses who had forty years experience as a shepherd of Israel (Ex 3:1; Ps 77:20; Is 63:11).

Langenecker (1981:48-49) correctly observes that the image of a shepherd naturally applied to the Davidic messiah and sometimes to Jewish teachers. As has already been pointed out, the leaders God assigned to care for his flock for him (prophet, king, and priest) as rulers and officials were also shepherds. Readings from Num. 27:17, 1 Kings

22:17, Jer. 3:5 show that the righteous prophets addressing wicked generations, usually apply the term “shepherd” ironically to Israel’s leaders performing their work unjustly. For example in Ezek 34: 1-10, God calls the leaders of Israel bad shepherds who caused the scattering of the flock.

In an attempt to portray God as Israel’s shepherd, Langenecker (1981:51) maintains that God performed shepherdlike functions for his people, carrying the young ones and leading them as in the first exodus. The image of God, as Langenecker (1981:53) further suggests sketches a picture of perfect leadership and protection moved by caring for and commitment to His people. Even though it never became predominant image, later Jewish teachers came to recognise that God was a shepherd and Israel his flock.

Jesus as shepherd in early Christianity

Geulich (1989:337) observes that even though early Christian literature may contain allusions to the David-Shepherd tradition, the early Christian probably drew especially on the image of God as the chief shepherd. Thus Barret (1974:159) suggests that in John 9:39 - 10:18 where Jesus defends the blind man (John 10:8-10), this is comparable to the condemnation of the false shepherds of Jeremiah 23:1-1 and Ezek 34:1-10.

Matthew and Mark both describe the multitude for whom Jesus felt compassion as sheep without a shepherd. Mark says that as a result of Jesus’ compassion he began to teach them many things (Mk 6:34). Matthew says Jesus’ compassion motivated him to challenge his disciples to pray for more workers (Mt. 9:36). Geulich (1989:339) argues that Mark probably follows with the story of the feeding of the five thousand in the wilderness thereby possibly alluding to Psalm 23 “The Lord is my shepherd”.

In regard to Jesus’ instructions to the twelve not to go to the Gentiles or Samaritans but to the only the lost sheep of Israel, both Geulich (1989:340) and Hanger (1993:260) indicate this may be an allusion to Ezek 34:6 which describes Israel as God’s sheep scattered over

the face of the earth with no one to look out for them. And that as the disciples carry out their mission they fulfilled Jeremiah 34:4 “I will appoint shepherds over them and they will no longer fear nor be rectified nor missing says the Lord.” Thus their mission “heralds the messianic age of salvation”.

In response to the petition of a Canaanite woman to exorcise a demon from her daughter Jesus remains silent (Mt. 15:21-28). When his disciples urged Him to send her away, he replied “ I have been sent only to the lost sheep of Israel (Mt. 15:24). Hanger (1995:261) suggests that the combination of the woman’s address of Jesus as “Son of David” and Jesus’ response again recall Ezek. 34. This is considered as the background of the image of Israel’s being lost and both God’s judgement and the unwillingness of her leaders to fulfil their role as the shepherds of Israel.

Barret (1974:163), writing from a Johannine christology perspective, maintains that Jesus himself is no hireling but the ultimate shepherd who has come to save the lost sheep (John 10:11-16) fulfilling the role the Hebrew Bible assigns to God (Ezek 34:11-12; Jer. 23:6) as befits Johannine christology.

Beasley Murray (1974:349) observes that in the book of Revelations, however, Jesus’ roles as a shepherd and lamp appear closely connected (Rev. 7:7) thereby emphasising that Jesus is not only the leader of the flock but also participates in the humanity and death that characterise the flock, and that this really accords with the Old testament image of sheep’s vulnerability that early Christians applied to Jesus (Acts 8:32, the suffering servant) and his followers (Rom 8:36 from Ps 44:22). At the same time the text’s verbal allusions to Isaiah 49:10 indicate that Jesus fills the role of God in this passage.

The christology of Hebrews, with particular emphasis to (13:30), as suggested by Lane (1991:562), is often as explicit as that of John, and its closing blessing adduces the familiar Johannine image of a shepherd of God’s sheep. In this connection Lane (1991:563) further comments that Jesus and the salvation of the promise in exodus is

compared with Moses and the salvation of the first exodus (Heb. 3:1-6). Lane (1991:563) conclusively maintains that the writer of Hebrews depends directly on the Septuagint of Isaiah 63:11-14 to come out with the phrase: “And that God brought up the great shepherd from the dead (Heb. 13:20).”

Jesus as Shepherd

The notion of Jesus as the shepherd over the people of God shifts to his disciples. The idea is presented in the commissioning of the disciples in Matthew 10:6 “*Go rather to the lost sheep of Israel.*” Grundy (1982:182) correctly discovers that the theme comes out most clearly in the epilogue to the fourth Gospel (John 21:15-17) where Peter is three times asked by Jesus Peter “Do you love me?” Each time Peter responds Jesus gives a command related to apostolic duty v13. “*Feed my lambs*”, “*Take care of my sheep*” and “*Feed my sheep*” (John 21:15-17).

Both Beasley Murray (1974:406) and Grundy (1982:188) express the same concern: “That the question of the nature of the ministry entrusted to Peter has divided the church for centuries.” The above situation brings to mind the following questions: is this ministry a ruling one, limited to Peter the Prime Minister of the church? Or is this pericope more general and a type-scene for the designation of shepherds (Pastors) of God’s flock whereby they might be?

Both Beasley Murray (1974:406) and Grundy’s (1982:188) view is that whoever holds the primacy of Peter is surprisingly neglectful of the relevance of other New Testament pastoral passages for interpretation the Peter’s situation. The writer thinks both Beasley Murray and Grundy reason logically because shepherds and leadership like Acts 20:28 ; 1 Peter 5:3 etc., are addressed to the elders of individual churches and seem to bear no forethought of one person presiding over the whole church.

Steward

“Stewardship” in Finney (1989:53) is the usual translation of the Greek word *Oekonomous*, the manager of a large household or estate, who might be a slave. *Oekodomous* may designate a municipal officer (Rom. 16:23) in another context. The steward had the management of the children of the owner (Gal. 4:2). Jesus proposes a faithful steward as being the example of the responsible Christian (Luke 12:42). The Apostles in this regard are managers of the mysteries (I Cor. 4:1-2; Tit. 1:7) and the Christian is a steward of the grace of God.

Gehman (1986:906) sees stewardship as the practise of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that there is a trust from God to be used in his service for the benefit of all mankind in grateful acknowledgement of Christ’s redeeming love. A steward for that matter must be responsible to his master for the care of his property. Although it might be a service carried out by slaves, it could also be carried out by an important person with responsibilities.

Steward is the central figure in a number of parables and stories told by Christ. They show the characteristics looked for in a good steward: faithfulness and loyalty, business acumen (even a willingness to engage in a sharp practice) and the ability to discipline and care for those under him. He had to have a sense of responsibility when the master was absent, for he was above all someone who was accountable to his superior for what he did (Finney 1989:55-57).

Christian leaders are described as stewards of the mysteries of God (I Cor. 4:1). The title is given specifically in Titus 1:7 and it is used more widely to describe the nature of Christian ministry in other passages.

There are therefore three main requirements of a good steward as important features of good leadership.

Firstly a steward is accountable to God for his people. Secondly, he is responsible to the church for the future. McKenzie (1978:874) maintains that he must value the tradition which has come from the past, and take from its treasure chest those things which are valuable, while discarding the impediments. Thirdly, he is responsible to the church of the future. He must keep before him the vision of what is yet to be attained until the master returns.

Clark (1948:386) states that the steward not only has to look after what the Master gives us from the past but has to cherish what is given by the master for the future. The implication of Clark's point is that Christian leaders are keepers of God-given vision, and that it is part of the leader's task to make sure that he or she knows what the will of God is and to keep this in the minds of the people in the church.

In conclusion, it is a proven fact that Christ Jesus did respond to his socio-economic and political environment. It should also be understood that the problem of want cannot be separated from the problem of wealth. In the Jewish heritage two positions concerning wealth had developed. Neyrey (1991:168) points out that excesses of the monarchy and oppression of the Hellenists had caused wealth to be interpreted as a sign of God's favour. During those later periods, however, wealth became identified with evil. The teaching of Jesus depicts his sympathy with the prophets, psalmists, and apocalyptists.

3. 4 Leadership, Pauline and Acts of Apostle's perspective

Leadership in the Pauline Epistles and the book of Acts of the Apostles cannot be understood without the gift of the Holy Spirit. With this in view, one can work at a detailed list of spiritual gifts. The New Testament of course emphasises the diversity of the spiritual gifts. Both the New Testament and extra-Christian sources reveal information regarding penal procedures against Pauline leadership and criminalisation of Christianity by the then political authorities which Paul had to respond to.

3.4.1 Charismatic leadership

Th

most important Pauline passages on the gifts are Rom. 12:6 - 8 ; 1 Cor. 12:8-10 and Eph. 4:11-12. Hence there are four different listings of the gifts of the Spirit which hold missiological implications for the purpose of the study. While the lists are essentially similar, Paul may have had something slightly different in mind in 1 Corinthians 12:28 and Ephesians 4:11-12 than in Romans 12:6 - 8 and 1 Corinthians 12:8 - 10. The examination of the later two passages emphasises the fact of the gifts themselves and the resultant diversity within the unity of the body of Christ. Paul speaks here of prophecy, teaching, healing, healers and so forth. (Hayford 1991: 695).

In contrast, Paul has something else in mind in Eph. 4:11-12 and 1 Cor. 12:28. His concern is clear in the later passage: “And in the church God has appointed ...”. Paul’s emphasis is not primarily on the gifts themselves in these two passages but on the church leadership” (Howard 1997:80)

In 1 Cor. 12:28 there is mentioning of several gifts: then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration and finally those speaking in different kinds of tongues. A natural division is evident as Tasker (1980:117) implies a functional distinction between the basic leadership or enabling gifts and the great variety of others, more specifically gifts which the spirit gives.

It can be judged that Paul is not referring here to an organised, fixed hierarchy in the church, though sometimes such an interpretation is read into the text. Rather, Paul is showing that God Himself has provided for order by giving , within each local congregation and in the church in general, persons capable of exercising the various necessary leadership functions.

We see, then, that the basic leadership gifts of apostle, prophet, evangelist, pastor and teacher are given to the church to exercise an equipping ministry, preparing each believer for a specific ministry. The question therefore is what the work of the ministry is. Tasker (1980:1190) hesitates to write: “For each member it is different, but we see some of the things it involves: healing, helping, administration, prophecy. In all cases, the goal is the same, that is, “that the church may be edified, that all reach unity in the faith and in the knowledge of the son of God and become mature, attaining the full measure of perfection.”

How are we to understand these enabling functions of apostle, prophet, evangelists, pastor and teacher today?

In the first place there is no difference in the scope or sphere of action of these gifts. Howard (1997:82) summarises the biblical and historical evidence concerning leadership in the early church as follows: “In the early church there were three kinds of office-bearers. There were a few whose right and whose authority ran throughout the whole church. There were many whose ministry was not confined to one place, but who carried out a wandering ministry, going wherever the spirit moved them, and where God sent them. (Prophets, evangelists).

There were some whose ministry was a local ministry which was confined to the one congregation and to the one place (pastors and teachers).

The wide-ranging leadership role of the apostles is clear throughout the New Testament. Although the gift of prophecy was often exercised within the local congregation (Acts 13:1; 20:17-20). Elders are sometimes spoken of as pastors or teachers Acts 20:17-20 ; 1 Tim 5:17; 1 Pet. 5:1 - 3). Finally, the ministry of pastors, and teachers was confined basically to local congregations (Acts 13:1; 20:17 -20). Elders are sometimes spoken of as pastors or teachers (Matthew Henry 1991:2316).

The pattern of leadership that actually existed in the early church formed the basis for what Paul later taught concerning the gifts in his Epistle. For this reason Paul's teaching in Ephesians and 1 Corinthians are the priority over the descriptions in Acts of the various leaders who were in fact emerging. (Watson 1992:135). In his evangelism Paul saw the need for leadership and, led by the spirit, he appointed elders. Later, writing to these churches, Paul reflected on what had happened and gave an interpretation showing what God had done: In the church God appointed first of all the apostles, secondly prophets, thirdly teachers. (Howard 1997:83). Under divine inspiration Paul gives this explanation, showing that God has acted, and will act, to provide leadership. And Paul shows that this leadership is to be understood in terms of spiritual gifts: "some to be apostles, some to be prophets and teachers". These are not all the gifts, but they are the leadership or enabling gifts (Hayford 1991:1698).

For the purpose of the study, the writer would like to dwell on the political atmosphere and Paul's response to the challenges.

(a) Criminalisation of Christianity

Both Biblical texts and extra-Christian sources revealed the serious development of increasing criminalisation of confessors of Christ. Conzelman (1969:43) states: "For here the very confession of being a Christian itself became a punishable offence: those who confessed themselves before Pliny (three times) as Christians were guilty of a crime deserving death and were executed. From both Pliny's letter and the comments of Tacitus in his presentation of the Neronian measures against Roman believers in Christ, we learnt that by the beginning of the second century, at the latest, being a Christian itself was understood as a crime."

(b) Conflict with political leaders

Because of Jesus' name, his followers will be hated by all, predicts Jesus to his disciples (Mark 13:13). This is also the impression of the author of the Gospel of Matthew (10:22), who even says that the followers of Christ will be hated by all peoples (political leaders). Again and again the Acts of the Apostles report the hostility to Christians.

1. A conflict in Ephesus.

With the help of the conflict in Ephesus which is described in Acts 19, the writer can clarify some of the basic mechanisms of the negative attitude of the political leaders toward confessors of Christ. Because of them, a popular disturbance broke out. It was investigated by a certain Demetrius, who blamed Paul's preaching activities for the fact that a considerable number from Ephesus and the entire province of Asia had fallen away from the pagan cult (Acts 19:26). This had an impact on the business interests of the makers of devotional items and on their workers. According to Bril (1995:650) they feared that their business would fall into disrepute and the temple of Artemis would be scorned. The enraged crowd rushed into the theatre, dragging two companions of Paul with them. In the excitement of the assembly a certain Alexander wanted to speak to the crowd and apparently to distance the Jewry of the city from the accusations. Bril (1995:651) further observes that when Paul was recognised as a Jew, the excited crowd professed for two hours their religious convictions (Great is Artemis of the Ephesians!')

3.4.2 Paul's response to the challenges

Paul's response to the environmental challenges were the principles he drew upon in his Paraenesis, viz. Love 1 Cor 12:3-8.

Firstly and most noteworthy is the fact that Paul sets the whole sequence of response to the political tormentors of exhortation under the rubric of love: Let love be without pretence (Rom. 12:9). The echo of his earlier treatment of the same theme in 1 Cor. 12 -

14 cannot be deliberate. In the midst of this political torture Paul recognised that the vision of the charismatic community was unrealistic without love (Brown 1997:571).

Romans 12 is rich in illustration of how Paul's responses to the challenges sought to draw on traditional wisdom and to appeal to the standards more widely recognised. The counsel of Rom. 12:14 is chiefly rooted in Jewish traditional wisdom regarding human relationships (Cranfield 1985:321). The unusually heavy concentration of scriptural allusions indicates a strong concern on the part of Paul to root this demanding of ethical obligation in the tried and tested wisdom of Jewish scripture and experience (Best 1967:149) that similarly in Rom. 13:1 - 17 the basic rationale which indicates that political authority is from God, was long familiar in Jewish wisdom. More to the point in the circumstances, principles to which prophet and apocalyptist had clung even when confronted by the overwhelming might of a Nebuchadnezzar or when faced by Syrian oppression (Brown 1989:163).

The echoes of Jesus' traditions in Paul's response to his political challenges have the following implications as summarised by Barret (1991:158):

1. That it is particularly strong in Romans 12:14, but since that verse sets the theme for what follows, the echo pervades the whole, and by implication Rom. 12:17 and 21 are more explicit.
2. That similarly an echo of Paul's teaching in Rom. 13:7 can hardly rule out Mark 12:17. The theme is the same: the necessity of paying tribute. The sequence of Rom. 13:7; 8-10 is paralleled by the sequence in Mark 12:13-17, 18 - 34. And Luke 20:22, 25 renders the tradition in the same terms as Paul uses here. This could well be the form then, in which the important practical counsel of Jesus was remembered in the Diaspora.

3. That the likelihood that Rom. 13:8-10 was framed in his conscious echo of Jesus' teaching or on the love command. The fact that the echo is quickly followed and the sequence of Paraenesis is concluded by a final call to "put on the Lord Jesus Christ."

With the above discussion it is clear that the character of Jesus' own life and ministry formed a constant norm and inspiration for Paul's own conception of Christians' response to their hostile environment. The resulting guidance is an interesting blend of principles and realism.

3.4.3 Leadership: a perspective from Paul

The studies of the fundamental meaning of the following words: elders, deacons, pastors, bishops in the New Testament do not indicate ecclesiastical titles but rather show practical functions of a missionary leader. Some of these terms, in the words of Bruce (1984:246), had been used for leaders in Judaism (for instance, elders) while others were common in Greek culture. But each is taken by the church because it described an emerging leadership function.

ROOTS OF ECCLESIASTICAL TITLES			
English term	Greek word	Basic meaning	English derivatives
Elder	Presbiteros	An older, more mature person	Presbyter, Priest
Servant, minister, deacon, deaconess	Diakonos	One who serves	Deacon, deaconess
Bishop, overseer	Episkopas	Overseer	Bishop, Episcopate
Pastor, shepherd	Poimen	Shepherd	
Apostle	Apostoles	Messenger; one who is commissioned	Apostle

Evangelist	Euaggelistês	Teller of good news	Evangelist
Teacher; master	Didaskalos	Teacher	Didactician

These terms were used by the early church to designate the leaders God’s spirit was raising up. Taken together they were more descriptive than prescriptive, they do not represent a fixed hierarchy of offices to be filled but rather indicate the leadership functions that were carried out by men and women God raised up. Wilson (1978:182) further explains that the above description is what is meant by charismatic leadership - leadership inspired by the Holy Spirit, endowed with the necessary graces of charisma and appropriately recognised by the believing community.

As to the supposed office of deacon, Howard (1997:86) observes that in the New Testament the word “diakonos” normally means simply “one who serves” with no clear implications of office. One must therefore be extremely hesitant to assume that the so-called office of deacon was a fixed leadership in the New Testament.

Howard (1997:87) now proceeds to analyse the fact that leadership in the church, therefore is based on spiritual gifts. According to him one simply cannot make the assumption that charisma and office are on two levels, the one spontaneous and the other fixed, the one lively and the other reliable.

Howard’s (1997:78) analysis shows how careful one must be not to read back into the New Testament rigid for once-for-all leadership. For consideration of leadership of the 21st century, it should be noted that the New Testament description of the church as the messianic community undermines the very basis of any institutional / hierarchical view and puts ministry on a charismatic / organic bases. The important teachings from the New Testament for our model is that (i) God provided the necessary leaders; (ii) this leadership was seen in terms of the exercise of spiritual gifts, and (iii) there was great flexibility and fluidity in the way these leadership functions operated and were understood in the early church.

Hayford (1991:16-37) implies that this flexibility and fluidity in leadership terminology is born out by biblical examples. The church at Antioch had “prophets and teachers” (Acts 13:1). The leaders assembled at the council of Jerusalem are repeatedly called “apostles and elders” (Acts 15:22,32). The church at Antioch had “prophets and teacher” (Acts 13:1). The leaders assembled at the council of Jerusalem are repeatedly called “apostles and elders” (Acts 15). Undoubtedly many of these elders were the pastors and teachers from various local congregations.

It is obvious from the discussion so far that the clearest biblical teaching concerning leadership in the Christian community is the fact that there were basic enabling gifts of apostle, prophet evangelist pastor and teacher. A brief look at each follows:

1. Apostle

Bruce (1994:352) observes that in the early church an apostle was one recognised as a person of pre-eminence leadership and authority in the church. Often he played a key role in cross-cultural evangelism. The original apostles, that is, the chosen disciples of Jesus plus Paul, were recognised as having particular authority because of their closeness to Christ. They had seen him and were witness of his resurrection, where as in the case of Paul this was by a vision.

The important missiological question is whether the apostleship continues beyond the New Testament. Dunn (1996:59) states that because of the obvious uniqueness of the original apostles, some have argued that apostles no longer exist today. Dunn, however, further argues that such a conclusion runs counter to biblical evidence and makes to sharp a break between original apostles and the church leaders who followed them.

Secondly, apostles designate the principal leaders of the early church in the book of Acts. In Acts Chapter I, Matthias was chosen to replace Judas and was added to the eleven apostles (Acts 1:26). The frequent mention of apostles in Acts chapter 1 through 6

(fourteen times) quite clearly refers to the twelve (Acts 6:2) viz. the original eleven plus Matthias (Dunn 1996:82)

Howard (1997:91) argues that by the beginning of Acts 8, we can no longer be sure that apostles refer only to the Twelve. In the words of Howard, the meaning of the term seems gradually to expand to include other emerging leaders, eventually not only Paul and Barnabas (Acts 14:4,14), but also James, Jesus' brother (Gal. 1:19) Appollos (I Cor. 4:9) and Silas (Thess. 2:7) were called apostles. Adronicus and Junia (Rom. 16:7), the latter possibly a woman seems also to have been considered apostles.

Howard further argues that in the book of Acts references to apostles in the broader sense of general leaders, and not just the twelve, - appears twenty-four times. The identity of the "apostles" and "elders" in Acts 15 is not specified and we have no solid ground for assuming apostles here means the twelve only; especially considering the prominence of James at the Jerusalem Council (Acts 15:13). Beyond these meanings, referring to the twelve and then to an expanding group of church leaders, the New Testament also uses apostle in a still broader sense as referring to messengers or missionaries. This is the case, for example, in John 13:16, 2 Cor. 8:23 and Philipians 2:25).

It cannot be successfully maintained, therefore that the apostolic ministry passed away with the death of the original Twelve, Nor is there biblical evidence, conversely, that apostolic ministry was transmitted formally and hierarchically down through the history of the church. Rather Scripture teaches that the spirit continually gives to the church the function of apostle.

Howard (1997:91) explains that apostles then at present are (i) general leaders of the church (ii) whose place of authority is recognised throughout the church (iii) because of a general conviction that the spirit of God has raised them up. They are general leaders whose authority is based on their being raised up by God and on their faithfulness to reveal the truth of God's revelation.

2. Prophets

From the New Testament and early Christian writings, some functions of prophets in the primitive times is known. Howard (1997:92) writes: “The prophets were wanderers throughout the church. Their message was held to be the result of thought and study but also the direct result of the Holy Spirit. They went from church to church proclaiming the will of God as God had told it to them”. In Barret (1986:331) it is obvious by Paul’s usage of the term in Ephesians and elsewhere, that prophets, like apostles, were recognised as having a general and pre-eminent ministry throughout the church. Howard (1997:92) maintains that often, prophets are so-called charismatic leaders (in the sociological sense) that arise in the church.

When considering who a prophet in the 21st century is, Howard (1997:93) thinks they are leaders who may not have official church office. They generally are not administrators or overseers. Many times these persons become the travelling evangelists and special speakers in the church, or they may be in charge of special organisations or movements within or parallel to the organised church (for example youth movements or missionary organisations). Howard (1997:93) explains further that they may eventually be marked for denominational leadership as bishops or general officers. More frequently, however, the charismatic leader is passed over in choosing such officers because he is too independent and unpredictable for the office as he sees it as too limiting.

3. Evangelists

Surprisingly, the term evangelist does not occur frequently in the New Testament. The only references are in Ephesians 4:11; Acts 21:8 (Philip the evangelist). Why are there so few references? Wilson (1978:192) explains that Paul, and the New Testament church in general, did not conceive of evangelism as primarily the work of specialists. Evangelism happened; it was the natural expression of the life of the church. There was little need

either to exhort people to evangelise or to raise up a special class of evangelist because new Christians went everywhere overflowing with the good news about Jesus.

But if this is so, why then does Paul even mention evangelist at all? Bruce (1984:361) observes that probably people who were gifted as evangelists, and recognised as such as distinct from apostles and prophets, with whom they presumably had much in common, had arisen in the church. The impression created by Bruce is that Paul recognised these men and women as being with the church. The point being put across for a missiological understanding is that the growth of a healthy church does not only depend on the work of an evangelist, for the church is a witnessing community. However, it is also true that a healthy church makes profitable use of such “specialists”.

Markus (1976:19) maintains that Apostles were also evangelists (Peter, Paul) but Paul refers especially to those whose functions were limited more or less exclusively to evangelism, particularly, as distinct from the apostles. The evangelists did not have responsibility for the general oversight of the church, although their function may have included proclamation of the good news both within and without the Christian community.

An examination of the New Testament indicates that evangelists exercise a legitimate function within the church, and we may expect God to raise up evangelists in the 21st century, both within the local church and more generally in the church as a whole. The church should be alert to recognise the leadership of evangelists and encourage their work. At the same time the church should not make the mistake of thinking that only such evangelists have the responsibility for evangelism. All Christians must witness in one way or another, and many Christians will have a gift in the area of evangelism even if they are not specifically called as evangelists.

4. Pastors and Teachers

Markus (1976:104) explains that these may be thought of as one group or as two distinct groups; some scholars put them together as Pastor-teacher. Markus' view is that it makes little difference, since these distinctions are not rigid. The pastoral and teaching ministries are two more or less distinct but overlapping functions. And these, for the most part, involve local leaders whose ministry is to and within local congregations.

Williams (1953:116) concurs as he writes: "There is nothing here (or elsewhere in the New Testament) to suggest that Pastor in the early church had anything like the highly specialised and professional sense it has come to have in modern Protestantism." Williams further explains that Ephesians 4:11 is, in fact, the only occurrence of Pastor in the New Testament sense of congregational leaders although the idea of the congregation as a flock to be cared for appears in John 21:16; Acts 20:28 and I Pet. 5:2.

3.4.4 Conclusion

This perspective forms Jesus' and Paul's attitude toward their respective environments. As has been discussed already, the perspective of Jesus and Paul provides the principle that the church has a calling within a society. This is perhaps brought out more clearly than anywhere else in the statement of Paul in Phil. 2:14-16: Do everything without complaining or arguing, that you may be innocent and pure, as God's perfect children who live in a world of crooked and mean people. You must shine among them like stars lighting up the sky, as you offer them the message of life.

This calling of the church may also be viewed in terms of a continuing struggle for supremacy between God and the powers of evil, a struggle in which the church has to fight on the side of God. In 1 Cor. 15:24-28 Paul describes the role of Christ in this struggle: "For Christ must rule until God defeats all enemies and puts them under your feet."

The discussion also proves the point that since the day of the Pentecost, the administration of the affairs of believers and the church has been the role of the Holy Spirit. Everything in the church should be subject to His will.

The Holy Spirit is thus seen as the leader controlling all subordinate offices so that they will be occupied by certain types of men full of the Holy Spirit (Acts 6:3-5). The Holy Spirit chooses, designates their tasks, and sends forth the first two missionaries of the church, yet not without the church also being involved. (Acts 13:1-13). Later the spirit is seen not only in his lofty sovereignty, but condescending as a fellow counsellor.

Even a cursory glimpse of the New Testament reveals that the Holy Spirit played a major role in leadership among the early Christians. Luke recognises this when he opens his treatise by writing: “... *until the day He was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen*” (Acts 1:2).

Not only did Paul depend on the Holy Spirit for strength and guidance, but he stated this principle of leadership specifically when he wrote to his fellow Christians: It is the decision of the Holy Spirit and us not to burden you with anything (Acts 15:28). This is also the conclusion and decision of the Church Council at Jerusalem. The Holy Spirit unites with them in a joint conclusion. He sat with them as chief Counsellor in their deliberations and sealed their conclusions with his approval.

CHAPTER 4

LEADERSHIP IN AFRICA

4.1 Political decay in Africa

Every political system or society has its own unique set of economic, political and social problems. As Africa faces the challenges of science and technology and globalisation, which also pose environmental problems, there is evidence of political decay in African leadership. While other societies certainly have problems, dealing with those of black Africa is particularly challenging and exasperating; not because black African problems are insolvable but because of misconceptions and myths. The difficulty in solving African problems is misused to support the racist perception that black Africans are intellectually inferior and therefore cannot solve their own problems. Bediako (1995:324), with reference to General Moussa Traore, states: “Many African problems stem from the newness of the national institutions we are trying to create in the post-colonial period.” Have the colonialist institutions led to the political decay in which Africa finds herself or have Westerners just brought their advanced forms of institutions that already existed in Africa? African leaders unfortunately did not make this distinction.

This chapter discusses the problem of political decay in Africa and its challenges. A step towards the solution of a problem is to expose the problem first. The research will provide a brief but in-depth critical analysis of the pre-colonial position of indigenous Africa. It will then be followed by an examination of the two positions put forward by historians: 1. That Africa’s pre-colonial political structure was not autocratic but consultative. 2. That Africa’s pre-colonial politics were hierarchical, seniority conscious and centralised. The effect of indigenous institutions (Socio-political and economic) on the evolution of African culture is important.

4.2 African indigenous leaders

The situations leading to political decay in Africa should be considered.

Africa's stateless societies

In general, there were as many as four basic units of government in African societies that governed themselves. The first was the chief, the central authority. The second was the inner or privy council, which advised the chief. The third was the council of elders. Larry (1988:12) explains that if there were 10 lineages in the villages, for example, their heads would form a 10-member council of elders. The fourth institution was the village assembly of commoners or the meeting.

Africa in stateless societies had only two of the four units of government, namely the council of elders and the village assembly. Oguia (1984:39) observes that although there were often leaders or headmen, around whom opinion coalesced, central authority was absent. In addition, there were no office holders, only representatives of groups. Tribesmen could shift their allegiance or support from one leader or decision-maker to another. Oguia (1984:41) maintains that to resolve conflict, such societies reached compromises instead of making judgement or applying sanctions. These societies included the Igbo of Nigeria, the Kru of Liberia, the Komkomba of Ghana, Tallensi of Ghana, and the Fulani of Nigeria (Bohannon 1964:194).

These people, as well as many other African tribes, in the words of Mazrui (1986:168) valued their freedom very highly and guarded it zealously. Because autocracy was always a theoretical possibility in government, many tribes completely dispensed with chiefs or centralised authority. Their resulting stateless society would seem almost a contradiction in terms to Westerners, who perceive the state as a necessary institution to avoid chaos and tyranny. Africans, who lived in stateless societies, on the other hand tend to view the state as an unavoidable tyranny. According to Bohannon (1964:195) they found order in other institutions.

There were two such alternative institutions. The first involved maintaining justice as well as cultural and territorial integrity through extended family organisations and invoking behaviour in both domestic and wider spheres. The hunting and pastoral peoples, such as the Bushmen and the Fulani, adopted this institution. (Anta 1987:98). The second institution was a system of checks and balances in which two or more centres (judicial legislative and military) were balanced against each other. This system was applied at all levels of the community so that no single centre predominated. The system was widely adopted across Africa by such ethnic societies as the Tiv and Igbo of Nigeria, the Nuer of Sudan and the Bedouin Arabs throughout North Africa (Anta 1987:99).

African state societies

Other African State societies that ruled themselves had all four units of government: a chief, an inner council, a council of elders and a village assembly (Brian 1974:68). Tribes that had chiefs included the Fanti of Ghana, the Yoruba of Nigeria, the Mossi of Burkina Fasso, the Swazi and the Zulu of South Africa. The chief in most cases was a male. He was the political, social, judicial and religious head of the tribe. As such he had wide-ranging powers (Fieldhouse 1986:145).

The term “chief” is often used indiscriminately to represent a king, a chief, and even a headman. In the traditional African hierarchical system of authority, the chief is the person immediately subordinate to the king; the principle chief is the paramount or head chief. The others are just sub-chiefs. Strictly speaking the leader of the village is a headman (Brian 1974:70).

In the words of Fieldhouse (1986:145) the chief was usually assisted in governance by a small group of confidential advisers called the inner or privy council. Membership was not limited but was drawn mainly from the inner circle of the chief’s relatives and personal friends who may have included influential members of the community.

Fieldhouse (1986:146) further maintains that the inner council served as the first test for legislation. The chief, therefore would privately and informally discuss all matters relating to the administration of the tribe with the inner council. Busia (1951:136) states that the chief might consult his advisers separately or jointly to form an opinion before bringing an issue to the people. The meeting might be held in the privacy of the chief's home or in some secluded spot after dusk, when there was little chance of interruption.

Oliver (1969:69) maintains that the chief was not bound to follow the inner council's advice, but he would not deliberately ignore it lest the inner council would withdraw its support. Thus the inner council was the first line of defence against despotism. The duty of the inner council, in the words of Busia (1951:138), was not only to keep the chief in touch with what was happening in the tribe, but also to keep a check on the chief's behaviour. If the chief ruled incompetently, the tribe would reproach the inner council for failing to act responsibly.

Langley (1979:20) observes that after the chief had raised an issue with his inner council, he might take it to the council of elders. This was a much wider and more formal body comprising all the hereditary headmen of the lineages. In essence, the council of elders represented the commoners. According to Langley, the village council represented the head of the common life, and its determination found expression in the popular voice. With the concurrence of the other councillors, the chief could appoint to the council of elders a few young competent and intelligent men.

In very serious matters the chief had to summon all the members of the council of elders. Such matters, explained in Whitaker (1988:216) included additional tributes, market tolls, proposed new laws, the declaration of war and serious quarrels. The chief presided over his council and sought its opinion. Essentially it has been observed that the function of the council elders was to advise and to assist the chief in the administration of the tribe and prevent the chief from abusing power.

If all that has been said of the chief of the past were true, the question is why do modern African leaders not tolerate criticism or rebuke? Oliver (1969:83) implies that democratic and parliamentary procedures were followed: “Under normal governance, the chief would inform the council of elders of the subject to be dealt with, and those wishing to do so would then describe it. Routine matters were resolved by acclamation. Complex matters would be debated until the council reached were sure of acceptance by the rest of the tribe since the councillors were influential members of the community.”

Schapera (1955:18) observes that generally the chief would remain silent and watch councillors debate. His task was to weigh all viewpoints and assess the majority opinion or consensus. It was not his function to impose his decision on the council, as that would defeat the purpose to the council’s debates. Busia (1961:141) even states that the chief did not rule, he only led and assessed the council of elders’ opinions. Occasionally, however, in debate, the chief would attempt to persuade the councillors to accept the opinion previously reached by him and his inner council. If the majority of the headmen opposed that position, however, the chief had to abide by their decision, unless he was looking for trouble (Schapera 1955:18).

The key feature of the indigenous African political system was unanimity. Sarbah (1987:96) maintains that majority opinion did not count in the council of elders. This explains why the African penchant for debating, sometimes for days, to reach unanimity was predominant. The primary reason for unanimity was survival (Sarbah 1987:97). If the head of a lineage was irreconcilably opposed to a measure, he could leave the village with his lineage to settle elsewhere. This, of course, was a frequent occurrence in African political history, as evidenced by migrations of families and even a whole tribe. To prevent such break-ups of the tribe, unity of purpose was always advanced (Schapera 1955:79).

Le Vine (1975:68) observes that the chief, however, did not generally use coercive power to achieve unity. Instead, he and the councillors used persuasion and appeals to win over

recalcitrant members. Quite often such lobbying included visits to the dissident councillors' homes to influence their opinions in privacy. If the council could still not reach unanimity on a contested issue, the chief would call a village assembly to put the issue before the people for debate. Oliver (1969:87) observes that the people served as the ultimate judge or final authority on disputed issues. In many tribal organisations the village assembly served other important functions. Sarbah (1987:98) maintains that the village assembly had to ratify all new laws before they came into force. These laws were not recorded, but they were very often well known to the people.

Davidson (1967:54) states that freedom of expression was an important element of village assemblies. Anyone, even those who were not members of the tribe, could express his view freely. Sensible proposals or ideas were often applauded, and inappropriate ones were vocally opposed. Dissent was open and free, with due respect to the chief of course. Dissidents were not harassed, arrested or jailed.

Le Vine (1975:72) is of the opinion that consensus was possible in the tribal political system, because ordinary tribesmen were free to express themselves at both the council of elders and the village assembly levels of the decision making process.

Evaluation

Was the African system of government democratic or not? The answer to this question has to take into account a holistic view of both sides of the situation.

On the one hand the situation reveals the communalism in African society. Communal decisions had to be taken collectively. In the light of that discussion Van der Walt is right when he evaluates the African communalism and collective decision making concerning important issues, instead of forcing one's opinion to predominate at all cost as positive (Van der Walt 1994:181). On the other hand decisions were sometimes made that seemed to be one-sided. It is wrong to state that the African system of government was either

undemocratic, authoritarian or primitive. It is preferable to state that the African system of government has both positive and negatives aspects.

Positive aspects:

It is true that when the Europeans arrived in Africa, they did not find a written constitution, a parliament or a ballot box. A primitive “tom tom” called the assembly, not public announcements broadcast on the radio or published in a newspaper. There were no administrative clerks to record the proceedings meticulously. The venue was under a tree or in an open market square, not in an enclosed structure.

Although the facilities were primitive, there was a tradition of reaching consensus. There existed both a forum (the village assembly) and the freedom of expression needed to reach consensus. There was a place (the village market square) to meet by means of talking drums. Viable political institutions with checks and balances to prevent the abuse of powers existed in Africa before the colonialists set their feet on the continent of Africa. Oliver (1969:163) writes: “When it became evident that the tribe was discontented and not likely to tolerate the oppression much longer, the fathers of the tribe would have a great ‘pitso’ and in the presence of the tribe denounce the chief for his wrong-doings and indicate that some other member of the royal household had been elected to act in his stead.” A chief so deposed would be murdered if he remained to contest the position.

Oguah (1984:54) observes that since independence in the 1980’s there have been some improvements in the native system of government. A chief can be removed in several ways: by the people according to traditional procedures, by kingmakers and traditional councils, or by a house of chiefs, a body composed solely of chiefs.

Looking at it from a positive perspective, it can be agreed on that every person in African society was born politically free and equal and his voice and counsel were heard and respected regardless of the economic wealth he possessed.

Negative aspects:

In African society, leadership does not begin from the chief and the living elders alone (Turaki 1999:176). Leaders comprise the spirits, magical powers, ancestors and various divinities as well as the ultimate deity who is the creator. The individual is limited to a position in the social hierarchy. It is not the individual's view of himself or herself, but the community that gives an identity. In the African tribe, the elders are more important than the young because they are closer to the ancestors (Idowu 1962:38). They possess more personal power and wisdom. If this is to be understood in this context, the individual views of a person as to his identity are not what is valid, but what the community and the ancestors and the spiritual would impose on him as an identity. The elders are closer to the ancestors. According to Idowu (1962:38) they possess more personal power and wisdom. Huntingford (1961:225) even observes that children are regarded as having no souls and when they die they become nothing. Thus a child's work is judged by his potential to live an adult life rather than by the mere fact that he too is a full person. In other words, a man's soul is worth much more than that of women and children,

The implication is such that social roles such as father, mother, grandfather, chief or the divine are closely linked to social hierarchy and, depending on where one is in the hierarchy, one's works will be judged by the position one occupies.

On the level of the tribe the chief has more personal worth than the ordinary tribesmen. When a man becomes a chief he is no longer a mere man, but a kind of divinity, to be adored and served by his subjects. The witchdoctor, priest or diviner may be second to the chief, but should his influence exceed that of the chief he will be recognised as the most powerful man in the community.

Conclusion

The key was the existence of the institutions, not the outward manifestations. Although elections were not held in pre-colonial Africa, the councillors and the chiefs were chosen. More important was the political tradition of consensus. Oguah (1984:43) argued: “If a democratic government is defined, not as one elected by the people, but as one which does the will of the people, then the Fanti system of government is democratic.”

The notion that there should be a return to traditional African politics was rejected by Dr Kwame Nkrumah, Ghana’s first head of State. However he castigated democratic institutions as imperial propaganda ploys. He wrote: “To achieve this objective (of weakening liberation movements) the colonial power uses its arsenal of alliances, its network of military bases, economic devices such as corruption, sabotage and blackmail, and equally insidious, the psychological weapon of propaganda with a view of impressing on the masses a number of imperialist dogmas:

1. The Western democracy and the parliamentary system are the only valid ways of governing...” (Nkrumah 1968:8).

President Mobutu Sese Seko of Zaire echoed these criticisms of democracy: “Democracy is not for Africa. There was only one African chief and here in Zaire we must make unity” (Llife 1987:310). Professor Eme Awa, a former chairman of Nigeria’s Electoral Commission, said in an interview: “I do not agree that the idea of democracy is alien in Africa because we had democracy of the total type 0, the type we had in the city-states, where everybody came out in the market square and expressed their views either by raising hands or something like that (Llife 1987:311).

It can therefore be conclusively said that African leaders today are confused about the kind of political government that existed in the pre-colonial time. Some agreed on the autocratic society of Africa and others claimed Africa was democratic.

4.3 Africa under colonial rule

A colony refers to a land or place settled by people from another country, to whose government it is to some degree subject. The colonial masters make political and social policies by which colonies are governed (Watson 1986:320). Africa under colonial rule simply means that colonial masters dictated what the political, economic and social policies were that governed Africa.

Was colonialism to some extent good for Africa? Some defenders of colonialism state that Africa had no history, culture or institutions. Therefore, they believe, colonialism was good for Africans, because it liberated them from the despotic chiefs (Berman 1984:228).

There is a second view that asserts that the imperialistic colonialists completely destroyed Africa's native political structures and replaced them with colonial institutions. (Berman 1984:228). Questions asked are:

1. Could the indigenous institutions be used to develop Africa?
2. Did colonialism completely obliterate these institutions?
3. What would Africa be without Europeans' presence in Africa?
4. Exactly how did the forefathers fare under colonialism?
5. What were the challenges for the African church leadership?

The colonial impact.

Some authors compare the social changes that took place in Africa during the colonial period with those that occurred in Western Europe when peasants and craftsmen were replaced by agricultural labourers and factory workers (Lloyd 1980:101). In Africa, however, it is recognised that these changes were both more sudden and external, from colonial origin. They arose from the unrestrained impact of European civilisation upon the African societies. They also arose from the resultant contacts between widely disparate levels of technical advancement, methods of administrative organisation and codes of conduct (Mbiti 1969:216).

Mazrui (1967:109) observes that many of the problems now facing African nations can be traced back to the colonial period, yet it is equally true that many of the root causes lie much further back in pre-colonial African societies and cultures. Mazrui's view is acceptable because Africa's history is marked by a great length of time and continuity. Looking at it from that point one would agree that the colonial period was but a brief episode in the long history of Africa. Onwuka (1990:139) concurs by stating that certainly the colonial impact was initially rather light. He states that conscious attempts at social, economic and political developments were the exception rather than the rule for some thirty to forty years after partition. This impact as explained by Onwuka was upon societies in Africa which were neither static nor homogenous. Not only were they different in colonial policies and attitudes, but there were many different types of societies, economies and political systems within which colonial action took place. Wood (1989:74) reasons that there was a confused, complex and fluid picture. The impact of European control was not upon a uniformly passive static or "backward" African society. Onwuka (1990:141) maintains that Africans, indeed have always been highly selective in their acceptance of European ideas and techniques, and some societies have been much more receptive to change than others.

Thus while it is legitimate to isolate the European impact, it has to be recognised that this could operate only within the context of ethnicity and indigenous politics economies and societies. In this development Wood (1989:78) observes that many European administrators soon realised that they could not afford to ignore existing local societies in formulating policies. As Lugard (1964:14) put it: "The attempt to bridge the centuries without adequate study of other mentalities, traditions and beliefs is more likely to lead to failure than to success."

Nevertheless, the colonial impact had an effect in a number of ways, which are of particular concern to a missiological investigation. It is obvious that the comparative study of colonial policies in Africa is a matter of some importance, for Africa was the

most completely colonised of all the continents and most African states owe their territorial identity to their different colonial histories. Amoah (1988:10) rightly observes that with the exception of Liberia, all countries in Africa have experienced to some degree or more periods of European colonial rule.

Most notorious of course, is the Atlantic slave trade. European traders had originally come to West Africa in the fifteenth and sixteenth centuries, being interested in goods rather than slaves - principally gold, ivory, and timber. Slave trading did not become important until the seventeenth century, with the rise of the West Indian sugar industry. Over the four centuries from 1450 to 1870, Philip Curtin (1969:87) estimates that approximately 9,5 million slaves were imported by the Americas and Europe from Africa. Given the appalling treatment of the captives, the number of people removed from Africa was certainly higher: Curtin's figures do not reflect deaths during slave raiding, captivity and transportation.

It is undoubtedly true that the Atlantic slave trade had a profound effect on Africa's political economy from the seventeenth through to the nineteenth centuries. As Anthony Hopkins notes: "The remarkable expansion of the slave trade in the eighteenth century provides a horrific illustration of the rapid response of producers in an underdeveloped economy to price incentive" (1983:105). Slave trading gave rise to coastal trading towns such as Lagos and Old Calabar, which not only were the embarkation point for slaves but also supplied the slave ships with provisions for the Atlantic voyage and became distribution points for the goods received in exchange. A class of middlemen emerged among European buyers and African suppliers. Involvement in the slave trade played a significant role in the emergence of some of the more powerful kingdoms in West Africa, such as Benin. And in exchange for slaves, African traders received a variety of imported goods such as cloth, guns and ammunition, and utensils and tools (Curtin 1969:89).

There are two dimensions of the slave trade of which assessment remains more problematic. The first is the impact of the slave trade on everyday life and commerce.

Hopkins (1983:106) observes: “Frequent raids increased the uncertainty of life in inland areas and this undermined the stability necessary for domestic commerce. It is almost impossible to judge how serious this effect was in that there is little evidence of the extent of disruption, and, of course, we have no idea of whether similar disruption would have occurred in the absence of the Atlantic slave trade. Second, the removal of people in such large numbers undoubtedly had an impact on the prospects for economic growth.”

Of all the forms of colonialism in Africa, British colonialism is perhaps the most difficult to be generalised, because it was related to such large and diverse areas of the continent, and because the British approach to colonial administration was essentially pragmatic and decentralised. Through the policy of what was known as “indirect rule” British rule maintained the indigenous cultures and societies by working wherever possible through local social and political systems (Hegan 1992:87). Control was maintained - at least in theory - without any undue pre-emptive power (Amoah 1988:12). In spite of all limitations, Molefi maintains that indirect rule proved to be administered by relatively few officials. Because it depended on the strength and coherence of traditional ethnic societies, its effectiveness was very much reduced in those areas where local indigenous institutions were weak (Molefi 1989:54). In certain areas such as in Kenya and southern Africa, European settlement was an important consideration in formulating and carrying out policy, whereas in West Africa there was no substantial white settlement, and this difference resulted in important regional variations in colonial practice (Hegan 1992:89). When Britain became committed to encouraging evolution from colonial to commonwealth or independent status for all its African territories, this proved to be a much easier task in those areas where white settlement was small or negligible. Where there were substantial numbers of European settlers – such as, of course, in Zimbabwe and South Africa - it became much more difficult. Nevertheless, Britain was responsible for establishing peace and security, including the setting up of effective local police forces in many instances and there was substantial British investment in most of her African colonies (Mazrui 1995:52 and Hegan 1992:97).

Unlike British colonial policy, that of the French was for long committed to the idea of assimilation rather than to eventual independence. Her territories in Africa were not so much French colonies as simply part of overseas France (Amoah 1988:21). French policy depended upon relatively large numbers of French administrators and generally did not attempt to work through existing social and political institutions. Little encouragement was given to local cultures or languages (Amoah 1988:22). Emphasis in French Africa was on the creation of a small African elite, very often educated in France. There was little in the way of a colour bar. Frenchmen were being found in some of the more lowly occupations and Africans in some of the more senior ones (Hegan 1999:102). White settlement was numerically important only in North Africa, but significant minorities were found in Dakar (Senegal), and in the plantation areas of Guinea, the Ivory Coast, Cameroon and Madagascar. During the years following 1945, however, France moved by stages from a policy of assimilation to a policy of association; and even when this was subsequently abandoned, it remained an important inspiration in French policy (Hegan 1992:103).

Belgian control was confined to one large territory - the Belgian Congo - in the centre of the continent. The Belgian Congo began as the personal possession of King Leopold (Herskovits 1972:14). Like that of the French, Belgian policy was highly centralised and in this case effectively in Brussels - but like that of the British, it was aimed at limited self-rule. Belgian policy was also essentially long-term and theoretical (Herskovits 1972:16). Herskovits further argues that many years' careful tuition would be necessary before Africans could properly assume control in the Congo (Herskovits 1972:16-17). Hegan (1992:126) maintains that priority was given to economic and social development by forts promoting social and economic betterment. The Belgians argued, "we are forging the weapons with which the natives will conquer their political freedom, if we do not have the wisdom to grant it gracefully when the time is ripe." Herskovits (1972:20) states that educational policy was broadly based at the elementary level so that there was little growth of an African elite - at least an elite based on education, as in French and to some extent British colonies. Economic and social foundations were necessary but political

development could not safely be encouraged. Indeed, political expression was denied to both Africans and Europeans until just before independence.

Of the other forms of European colonialism in Africa, that of the Portuguese is of particular interest today. Portugal withdrew suddenly from its African territories (Hegan 1972:12). Like that of the French, Portuguese policy was aimed initially at assimilation, all territories being regarded as part of the Portuguese Union and, even with substantial numbers of white settlers, there was no real colour bar (Herskovits 1972:23).

It can be clearly stated that the various European powers, then, subjected most parts of the continent to their different forms of colonial rule. The three great European language groups of most significance today are English, French and Portuguese, and it is common to refer to Anglophone, Francophone and Lusophone Africa to cover their respective areas. Africans feel disturbed about maintaining these languages. This is a great challenge to modern leadership of the 21st century which has not yielded an adequate response as yet.

4.3 The effects of colonialism on African leadership

The underlying economic effects of Africa's colonial experience are impossible to ignore in any examination of African affairs today. Lofchi (1981:12-13) writes: "Certainly the various colonial powers, following their own particular policies, often had very powerful economic effects. Perhaps the most important, from our point of view, were to disrupt the predominantly subsistence economies and introduce Africa to a monetary exchange economy, more particularly to introducing and developing cash crops." He also mentions the establishment of internal networks of transport and communications in the various territories, and the fostering of the growth of external dependent economies. Johnson

(1987:53) explains that initially the motivation for the European “scramble” for Africa was certainly not primarily the need for tropical raw material and foodstuffs by Western Europe. While the prospects of economic gain undoubtedly provided a motive, in some cases a principal motive, it was not the only one. What Johnson is trying to explain is that in addition to other motives for European interest in Africa, the concept of trusteeship was also an important element. Some believe that certain European administrators did genuinely see themselves as having a duty to humanity to develop the vast human and material resources of this great continent. Agricultural development was very important. Gann (1985:68) concurs as he writes: “Although by the end of the colonial period 60% of Africa’s agricultural land was still devoted primarily to subsistence farming, commercial crops (especially groundnuts, cotton, cacao, coffee and oil palm) were then being produced in modified local systems in Senegal, Ghana, Uganda and Ethiopia.”

Another important economic effect of European control was the construction of new lines of transport. Clark (1987:196) observes that the sphere of transport was an important corollary of the new general peace of the colonial period. Okigbo (1977:87) further observes that by the time motor transport had become more common in the 1920s, however, one of the most powerful incentives for the building of motorable roads was the relatively high cost of head portage and the difficulty of getting porters.

Clark (1987:206) observes that it was the railway, however, which perhaps best illustrated the European impact on transport. The British and French, with their large contiguous areas in West Africa, planned their lines to link with and supplement the navigable sections of the Senegal and Niger rivers. In the words of Clark, the common desire in all railway building in West Africa was to secure political control of the interior, and to develop and retain as much trade as possible within a particular colony. Panter (1988:224) maintains that for Africa as a whole, there was by the early 1960s nearly 30 000 km railways of different gauges, but relatively close networks existed only in the former French territories of Northern Africa and in South Africa. The most complete road systems were also in Southern Africa (Panter 1988:226) and the most populous parts

of the Mediterranean littoral. Panter (1988:227) indicates that in the era of colonial leadership, the economic infrastructure was gradually being built up by modernising communications and road and rail networks. These were extended: waterways, coastal approaches and ports were improved; power potential, especially in hydro-electricity was beginning to be developed, and most large cities in Africa were served by international air routes.

But perhaps the most significant economic legacy left by the colonial leaders to African nations arises from the fact that the economies of the states are still very much the creation of the colonial countries which control led them (Gardiner 1996:147). Each of these economies has in some degree a dual economy and the colonial, expert-orientated economy with a limited range of the products, limited capital and markets and an emphasis on growing primary products on mining for export (Gardiner 1996:147) is still firmly in place. Giving recognition to the positive side of colonial leadership in Africa, Gardiner (1996:148) maintains that the economies of a majority of African countries still depend on what has been called the colonial pattern of trade.

In the field of health, whilst it is true that the Europeans sometimes introduced new diseases, which decimated local populations, the general long-term effect of European rule was certainly to improve substantially general health standards and to reduce death rates (Huntington 1997:49). Europeans also affected the settlement geography of large parts of Africa, more particularly in the planning and establishing of urban centres (Huntington 1997:50). Gardiner (1996:152) writes: "And however one might agree or disagree with particular colonial educational policies, there is no doubt that achievements in the field of education, by missionaries and by colonial governments, were considerable and, with the possible exception of the Belgian Congo, laid the basis for an indigenous professional and administrative nucleus in African countries." Gardiner (1996:153) comments that it is true that Europeans established a general peace and the basic structure of law, order and administration within definite territorial limits. Added to this, specifics

of government including those modelled on Western system of parliamentary democracy, were set up, common languages were introduced and Africans were enabled to identify themselves as members of human groups much larger and, in the modern world, more viable than their small ethnic societies formally allowed.

On the other hand, many writers now identify and emphasise the negative effects of European colonial rule in Africa. Africans detected European's exploitation of Africa - of its wealth and its people and the disruptive and destructive effects of this exploitation on indigenous social-political and economic institutions (Richard 1999:187). The conscious purpose of the colonial involvement in Africa, so it is suggested, was to create and maintain dependency and underdevelopment, whether economic, social or political. Europeans have always been in Africa for what they could get out of it and worked always from their implicit assumptions of technical, physical, mental and even moral superiority (Richard 1999:188).

A good deal of contemporary comment on African affairs, therefore reveals two often opposing assessments of the colonial period which also attracted missiological deliberation. One is that European leadership fulfilled a civilising mission in Africa and gave it sound basis for future social, economic and political progress in the modern world. The contrary point of view is that most of Africa's problems today have their origin in the exploitation and destructive nature of European colonialism; that Europeans created the dependency burden under which Africa now labours. In response to the above, Kofi Anan, the first UN Secretary General from Sub-Sahara Africa, declares that African leaders have failed Africa and that it is time for Africans to hold their political leaders and not colonialism responsible for the civil wars and economic failures that ravage their lives. (The Star April 20, 1998). Bosch (1992:), however maintains that despite the evil of colonial leadership, it had an equally positive impact on Africa.

Examination of what might or might not have happened in Africa had there been no European colonial experience is unnecessary. The writer's reason for this view is that

independent African governments have for the most part now accepted that they must operate within the old colonial territorial boundaries and that they must face the objective realities of today rather than clinging to the subjective interpretations of their past. Nevertheless, it is true that the thoughts and attitudes of many Africans, especially African intellectuals, are still preoccupied with and are deeply affected by their recent colonial past; and this fact, with all its psychological and intellectual implications is fundamental to the missiological analysis of leadership in the 21st century.

4.4 Africa's independence, its implications and challenges for the 21st century

All Africa's problems were not solved after independence. The problems posed by self-government in Africa comprise the challenge that face African leaders, African church leaders and all African people in the 21st century. Looking at the challenges today in Africa, it is clear that independence did not always mean liberation, a reduction of dependence, or true political and economic independence. Nor has independence necessarily brought about social and economic progress or political stability. African states today are only too aware of the interdependence of political and economic progress and quite basic problems - of economic society and politics and whether national or international. African nations have been forced to grapple with the problems and responsibilities as well as the opportunities of their colonial heritage. Sound analysis will reveal that African identities as nations and states reflect their colonial past. The above situation calls for leadership and missiological responses.

Economic crisis caused by political decay.

Africa is full of countries where real living standards are not perceptively improving for the majority of the populations, where social and political developments are frustrated by poverty, and where the rhetoric of politics and economic planning contrasts vividly with the reality of economic failure. (Rawlings in Ghanaian Daily Graphic Dec 1998). It is not too much to suggest that many of the coups, counter coups and military governments in

Africa have their origin in the failure of successive governments to provide even the beginnings of economic and material progress (Bokala 1998 Sowetan Aug 23 1998).

For the purposes of the present discussion, the following ad hoc definition of development will suffice: It is the process which results in a perceptible and cumulative rise in the standard of living for an increasing proportion of a population. One does not have to be a pessimist to suggest that the economic bases of most African states are very weak indeed, and that their economic performance is bad.

Of the 47 countries defined by the World Bank as least developed countries, 32 are in sub-Saharan Africa (Verster 2000:29 with reference to Sparks). The United Nations designations show that these very 32 countries lacked the ability to withstand the oil crisis of mid 1980s through the 1990s (Oneugbu 1997:49). Richard (1999:97) maintains that the majority of the population in Africa is experiencing no real improvement in its standards of living, material prosperity or economic opportunities. Verster (2000:29) with reference to Sparks mentions that Africa has lost the ability to feed itself; that in 1974 it imported 3,9 million metric tons of cereals, and in 1993 it had to import 18,2 million metric tons. One quarter of the population does not receive the daily intake of food required for sustained health.

Inefficient or non-existent telecommunication and postal services are commonplace (Oneugbu 1997:50). Everywhere are inadequate and poorly maintained roads, even in the main towns; appalling traffic and non-existent sanitation are also problematic. Large and inefficient bureaucracies and incivility and corruption are present at all levels (Riches 1997:23 in *Management today*). Reports of inquiries into bribery and corruption are common features. A report in Ghana in 1985 concluded, as have many similar reports elsewhere, that corruption is endemic throughout the whole of African society (Tordoff 1997:41). Furthermore, it is sometimes difficult to avoid the conclusion that the current emphasis by governments and the largely government-controlled press on corruption is

simply one way of distracting people's attention from the serious and fundamental failures of governments to stimulate economic growth.

The social, political and missiological implications of the failure of independent Africa to develop are potentially frightening. African leadership and African church leadership must therefore deliberate on the following questions: Why is the economic performance of African countries since independence so poor? Why is it difficult to point to any country in Africa where the economic basis for social and political progress exists? It is of course impossible to give adequate answers to these questions in one short chapter, but they are questions that must be asked of all the issues in African affairs. Many problems have their roots firmly planted in economic failure and therefore become greater environmental challenges to the African leadership.

To many observers, the problem lies in the continued neo-colonial dependency of most African countries (Merton 1977:8). As with many parts of the developing world, African economies still depend on what has been called the colonial pattern of trade. Their prosperity is excessively dependent on the export of a few primary products, mostly agricultural produce - and they are obliged to import most of the manufactured goods they required (Haasbroek 1997:22 in *Management today*). Haasbroek further maintains that the terms of trade for African countries have been fluctuating extensively since the early 1960s. Their economies are subjected to damaging movements in world prices or demand for a very limited number of products and there are virtually no established overseas markets for such manufactured goods as African countries do produce. Haasbroek's observations have political and missiological implications. There is a pressing need for African countries to gain effective access to existing channels of world trade, but even then there remains the difficulty that many African states are suspicious of trading agreements on the grounds that they represent a form of neo-colonialism.

Haggard (1992:221) observes that Western and Eastern powers, through aid, trade, and investment, are playing similar roles in Africa. Haggard explains that dualistic economies

still persist and while they persist, they must inhibit true economic progress or independence. Economic development and so political stability can come only if Africa can disengage from its exploitative, dependent relationship with the industrialised nations (Haggard 1992:222). Haggard (1992:222) feels that an economy's failure or success is caused by the social and political system within which it has to operate, and that the only effective answer to economic failure is to change that social and political context. Those who follow this line of argument point to the typically "Western" competition for power and wealth in a country like Nigeria, to what is termed the "colonial and class-ridden structure of Nigerian society" and to the conspicuous expenditure on non-productive goods and activities in the country.

Other writers take a very different approach in attempting to answer this question about addressing the challenges in Africa. Todaro (1982:120) maintains that lack of water and poverty of soils are said to set fundamental limitations on African development and are put forward as the main reason why Africa is so poorly developed today. In the words of Todaro (1982:121) moisture is more often a limiting factor to plant growth than is temperature in the tropical continent of Africa. What adds to the challenges to African leadership is the dry climates which are more extensive in Africa, which contains about a third of the world's deserts and semi-deserts, than in any other continent (Kamarck 1971:86). Not only is there inadequate precipitation, but much of Africa also suffers from great fluctuations of rainfall within individual seasons and from year to year (Todaro :1982:251). It is also true that many African soils, especially those that are heavily leached, suffer from poor nutrient status and structure, and there are proportionately fewer young and fertile alluvial soils, than in other continents. Soil erosion, too, has become a serious problem in some areas (Todaro:1982:253). A further disadvantage in the natural resource base of most African countries is said to be the low economic value of the vegetation, much of which has been degraded by centuries of burning, grazing and shifting cultivation. Even much of the so-called rainforest cover is in fact forest savannah woodland, whose trees are not generally suitable for lumbering. Many of the savannah grasses also have only low nutritive value for domestic livestock (Kamarck 1971:102).

Admittedly there are problems of the physical environment which present certain constraints on economic development in African countries, but it is to be doubted whether they raise really insuperable barriers, for the following reasons:

1. It is very easy to exaggerate them, forgetting that most indigenous agricultural systems show remarkably successful adaptations to physical limitations. Yet with the empirically acquired skills of traditional African agriculture successfully combined with modern techniques of water conservation and soil improvement, these deficiencies can be largely overcome and productivity can be greatly increased.
2. There is much in the physical environment of the continent that is clearly advantageous for economic development. Most important perhaps, is the wealth of waterpower and the presence of minerals, including oil and fissionable raw material. Todaro (1997:351) observes that Africa's water power resources are thought to exceed 40% of the world's potential, about 18% of which is found in the Congo river basin alone. While the usefulness of the great rivers of Africa - the Nile, Zambezi, Limpopo, Orange, Zaire and Niger - as routes of transport, is severely restricted by the cataracts and gorges along their lower courses, these and many lesser rivers have for the same reason a high potential use for reservoir construction and hydro-electric power generation. The production of petroleum and natural gas is increasing rapidly, especially in Libya and Nigeria, as well as in Ghana and Angola (Todaro 1997:352). There are deposits of fissionable material in Nigeria, Zambia, Mozambique and Gabon. Africa is also a storehouse of non-energy producing minerals - bauxite, chrome, cobalt, copper, diamonds, gold, iron, manganese, phosphates, platinum and tantalum (Todaro 1997:353). But in almost all cases the importance of mineral deposits to Africa is for export, as a means of earning foreign exchange. Nevertheless, the material base for substantial industrial development in Africa certainly exists, though much has still to be done in the way of geological survey and topographical mapping.

3. A third line of thinking on the question of why Africa's economic performance is so poor raises the whole issue of the human resources of the continent, considered both quantitatively and qualitatively (Woodron Wilson in *Management Today* 1997:3).

Wilson further argues that over much of Africa densities are too low and that there are too few people in most countries to provide an adequately large domestic market or labour supply for rapid economic advance. Wilson argues that a country like Gambia with only 800 000 people or Togo with 2 700 000 can not provide the necessary domestic market or labour supply for rapid industrial development (1997:4). On the other hand, Wilson assessed that some writers see over-population as the major problem in certain restricted areas and emphasise the present high rates of natural increase (now averaging about 3,5% per annum) as severely limiting in that the benefits of economic development are dissipated by rapid population growth (1997:45).

In the words of Wilson, emphasis is also commonly placed on the quality of Africa's human resources (1997:5). Other writers, referred to by Wilson, argue that the enervating tropical climate in much of Africa is such that people are both physically and mentally incapable of sustained effort. Such beliefs, he assessed, are unscientific, inaccurate and prejudiced though they are nevertheless implicit in much of the discussion on African Affairs. This is one of the main sources of error and misunderstanding (1997:5-6).

In his evaluation of the above point Wilson writes: "But to take a sentimental, negrophile view is equally dangerous and misleading. The real point is that the human resources of Africa are often poor or inadequate, but this is not because of any inherent characteristics but simply because Africans still suffer under a huge weight of disloyalties which have long been removed in most other parts of the world." He refers to the generally low standard of health and education in African countries which seriously inhibit economic, social and political progress. He mentions that the HIV-

Aids and other endemic diseases - malaria, sleeping sickness and many other STDs - sap energy, reduce initiative and lower efficiency. He concludes that lack of education - probably two-thirds of Africans are still illiterate - is also an inhibiting factor. (1997:6).

4. A fourth line of argument focuses attention on the obstacles to industrialisation faced by most African countries and African leaders. Simons (1990:132) explains that technical assistance and technology from advanced countries is expensive and “tied in” in one way or another; shortage of capital too is endemic. Todaro (1997:32) observes that with the exception of South Africa and the “oil states,” all African countries lack the domestic capital to adequately finance development. Stuart (1995:328) maintains that the domestic market for industrial development is almost everywhere too narrow, both in terms of simple population numbers and in terms of purchasing power. Verster (2000:28-29) with reference to Sparks says the following about Africa:

- That Africa has large balance of payments deficits.
- There are variable prices for export
- That sub-Sahara Africa’s share of the total world economy had declined by 1994
- That Africa’s share in favourable markets (EU) has declined
- That trade among African states is low. (In 1990 regional trade stood at 6%)
- That European currencies sometimes put severe pressure on Africa.

Verster (2000:28) expresses negative views regarding Africa’s foreign debt and investment, as he states that:

- Three of the most obvious manifestations of problems are foreign debt, declining outside help and lack of foreign investment
- By 1996 the debt-service ratio had risen to 30%
- Much is owed to foreign governments
- Several falls in foreign exchange earnings make it difficult to repay foreign governments
- International banks are hesitant to increase loan commitments.

Except for South Africa, it has been very difficult for African countries to build up a manufacturing industry for products for export.

5. The fifth reason sometimes put forward to explain the low level of material development in Africa is that agriculture, which remains by far the most widespread economic activity in the continent involving some 60 - 70 % of the work force, is consistently being given insufficient attention and investment (Todaro 1997:646). A sound agricultural base for subsequent industrialisation and more diversified economic structure, is therefore not being laid (Tadara 1997:646). Simon (1990:179) maintains that a good deal of lip service is paid to agriculture, but most African countries do little to develop it.

The problems of Africa seem to be getting worse. Without serious socio-economic, political and missiological investigation the 21st century leadership will fall short.

What then is the problem in Africa? The above issues are not the only issues that need to be critically analysed for effective leadership in the 21st century. On the other hand it is important to view these questions and its answers within the context of a particular African State. A critical analysis of political leadership after independence up to the present time is necessary. The next section will be devoted to critical analysis of African political leadership.

4.5 The root of Africa's problem since independence

A look at every facet of Africa, maybe with the exception of South Africa to some extent, reveals depressing statistics of failure, missed opportunities and wasted time (Sheyin in *New Africa* February 2001). Sheyin further observes that African potential for greatness knows no bounds, and that Africa's ability to survive the most terrifying ordeals, such as slavery, poverty, etc., and come out smiling is unmatched in all history. In a frustration Sheyin (2001:36) asked: "So just what is the problem?"

This chapter traces the political history of Africa and links it with African development. The missiological implication is that there are a large number of capable black talents in technology, sports, media, the arts, governance, business, theology and any conceivable sphere of human endeavour. Linking of leadership to responsibility should therefore lead to high productivity. What is Africa's problem then?

4.5.1 Post-independent Africa and the problems of development

The effects of poverty, unemployment, malnutrition, untended illness, including HIV/Aids, and inadequate education blight millions of lives. Africa has not been able to develop her own technology. In all African countries, political leaders are expected to dedicate themselves to the cause of economic and social development basing their strategy and style on the Western way of life. Most leaders also claim to respect the principle of accountability to the people but, rather ironically, what we see and experience is dictatorship.

Governments of the various countries in Africa were expected to achieve noticeable results in the immediate post-independence period. The failure to achieve these expectations has contributed to Africa's problems and challenges. This section investigates the reasons why post-independence could not bring a better life or even greater political and civil liberties to a particular African country.

In the first place Africa's problems can be attributed to inefficient leadership and political decay in Africa. This problem is studied with particular focus on Ghana, for the following reasons:

- Greater focus is placed on Ghana because it was widely acknowledged to have started the African liberation struggle in the 1960s
- Secondly, Ghana's charismatic leader, Dr Kwame Nkrumah, influenced the course of many political and nationalist events in Africa.

When Ghana received its independence in 1957 Dr Kwame Nkrumah became its first black Prime Minister. Newton (1992:291) maintains that at independence, Nkrumah and his convention People's Party faced a number of challenges and dilemmas. Freedom had been achieved; the colonial infidels had been ousted. How could he maintain momentum? He had raised the people's expectations to unrealistic levels and those who had supported him in the struggle were impatient for their rewards (Newton 1992:291). How could he make good on his promise of a paradise in a few years?

Ghanaians and the whole of Africa could have been forever grateful to the hero and their nation, but Arhin (1985:163) observes that by staying on to lead the country, he made grievous errors. Arhin feels that Nkrumah lacked skills such as patience, diligence and willingness to make compromises that were needed.

Arhin (1985:164) further observes that despite the fact that Nkrumah initially lacked capable administrators, he could have enlisted the expertise of economists, administrators and teachers who had no political affiliation. Bonkole (1981:280), a Nigerian, argues that Nkrumah feared the possible political rivalry of the intellectuals and therefore surrounded himself with lackeys: "Though he did not have capable experienced men in his camp, it was nevertheless his responsibility to form a competent body of advisers on various aspects of Government functions." The country had a number of economists, experienced administrators, etc., divorced from party politics, from whom Nkrumah could have drawn up an advisory planning committee. But because he was afraid of possible political rivalry from such men of learning, he surrounded himself with time servers and sycophants, in other words 'yes men' who were out for personal gains and favours.

Because of this fear, treatment meted out to intellectuals in Nkrumah's own party assumed the form of persuading them to leave the country and take appointments abroad or face systematic removal from the central committee of the party. Even intellectuals who had been consistently loyal to the party were denied responsibilities.

Rothchild (1992:78) observes that many other nationalist leaders lacked administrative expertise. For example, Kenneth Kaunda, Julius Nyerere, Ahmed Sekou Toure and others had also won political battles for independence at great personal cost and sacrifice. Their people were grateful. However, they too should have left it to skilled people to manage the economy.

The attitudes of Dr Nkrumah and other African Leaders who won the political battles for independence have serious economic implications for Africa. It is obvious that choosing to stay on and run their economies according to their own vision, threw them into a competitive arena for which they were ill-equipped. In the process they bloodied themselves, tarnished their images and risked all that they had achieved for their countries by way of independence from colonial rule.

Hicks (1998:678) maintains that history shows that most of the nationalists who took over the controls of their countries' economies failed in their efforts to generate development, disgraced themselves, and ruined millions of African lives in the process. Hicks (1998:701) explains that in tarnishing their own record of courageous struggle for independence, most of these nationalists fell with monotonous regularity from grace to grass to the grave.

By 1966 Ghanaians were disillusioned with Nkrumah and his government. He was ousted in a military uprising. His socialist experiment was a miserable failure. Van der Walt (1994:272) rightly states that Nkrumah was wrong when he declared: "First seek the political kingdom and all others things will come themselves."

Looking back at Nkrumah's leadership, to many Ghanaians, many Africans and black Americans, it is sacrilegious to say Nkrumah made mistakes. They revere him for his crusade against Western colonisation and imperialism. Admittedly, Nkrumah's leadership had some significant success. A proper interpretation of the past means

mistakes of the present can be corrected for the proper future leadership. Therefore critical analysis of Ghana and Africa as a whole should be the starting point of responding to the challenges of the 21st century.

Killick (1973:63) correctly observes that tragically for Africa, one country after another followed in Ghana's footsteps with deadly consistency: Guinea, Mali, Congo, Tanzania, Zambia and a host of others. Predictably in each other country, tyranny followed, economies were ruined, and the nationalists were ousted by the military.

Ghana and many other African countries fell into military dictatorship. These are the reasons:

1. The popularity of post-colonial governments began to wane because of human rights abuses and suppression of civil liberties, as already stated.
2. The African leaders general lacklustre and scandalous performance on the economic and political fronts was unacceptable.
3. The final reason for increasing military participation in African governments was purely selfish - personal ambitions became dominant.

It is clear that African states most often failed politically after independence. Leadership remains the essential issue.

In view of the above analysis and with particular focus on Ghana, it can be conclusively stated that Africa's problem is a leadership problem. Investigations from all available material and resources reveal the following:

1. That there is political decay in African countries. Kofi Anan in *The Star* May (1998:11) observes that in Africa : "There is insufficient accountability of leaders, lack of transparency in regimes, inadequate checks and balances, non-adherence to the rule

of law, absence of peaceful means to change or replace leadership and lack of respect of human rights.

2. Political decay in Africa becomes the main cause of coups d'état. Hansen (1997:229) and Freund (1984: 48) expressed their reasons by stating that, as Africa has no technology of its own and that since the majority of African leadership came into power on the promise of material improvement, economic stagnation or depression is blamed on the leadership. The leaders are then often deposed by coups d'état.
3. That conflicts and wars in the continent have a negative effect on the development of Africa. Annan in *Business Today* April 16 (1998:4) noted that since 1970, more than 30 wars had been fought on the continent, most of them internal. In this statement Annan directly implies that African leaders have failed the people and therefore cannot blame the white man for their problems. In the *Pretoria News* April 1998: 1) Annan states: "The nature of political power in many African states together with the real and perceived consequences of capturing and maintaining power, is a key source of conflict across the continent." On the same front page of the paper, it is clearly stated with particular references to the Democratic Republic of Congo, Zaire, Rwanda and Somalia that disagreement among major powers on how to handle conflicts in Africa has also hindered progress (Sapati 1998:1).

Toffler (1990:86) mentioned that economic difficulties also tend to cause ethnic and cultural differences to lead to increasing polarisation within urban centres. Toffler's reason for conflict in Africa is similar to Hansen and Freund's observation: "Modern African leadership derives its authority solely from its ability to improve the material well-being of its citizens and when it is unable to do so, it loses credibility and can continue to survive only by increasing repression and force which can trigger ethnic and cultural conflicts."

4. Corruption of individual leaders. Mtimkulu in *The Star* of Nov 17 (1998:1), under the heading “African greed boggles the mind”, expresses the seriousness of the situation. “Not many countries in Africa can boast of having 4,5 billion in their coffers. African countries live from hand to mouth and rely on foreign donors and the International Monetary Fund (IMF) and the World Bank.”

Virtually anyone can see that the continent as a whole needs sound leadership.

In conclusion, the main features that can be attributed to leadership problems in Africa can be summarised as:

1. High levels of poverty
2. High levels of unemployment
3. Low levels of economic development

The great question is what would have been the reaction of Jesus Christ if He was on earth today. Would He have kept quiet? Has the church reacted as He would to these serious environmental challenges? The next chapter tries to answer these questions.

4.6 Africa's economic state since independence

Economic growth slowed down substantially throughout Africa during the course of the 1970's, and by the decade's end many countries were afflicted by declining output, fiscal shortfalls and rising debt. According to De Lancey (1994:123) these problems peaked over several years, especially in the wake of the debt crisis. Sandbrook (1995:67) suggests that the 1980's are commonly referred to as “Africa's lost decade”, since the regions' sagging economics caused a drop in incomes, social services and investment. These difficulties, as observed by Gilpin (1987:294), touched most African countries regardless of official ideology, location or size of economic structure. De Lancey (1994:126) clearly states that after years of decline and slow recovery in the 1990's, many countries were

just getting back to a low level output compared to consumption reached twenty years earlier.

Sandbrook (1995:102) asserts that the deteriorating performance of productive sectors was a leading component of this decline. The region's industrial output dropped by a yearly average of 1,7% during the first seven years of the 1980's. Biersteker (1997:287) thinks the downfall of Nigeria's oil economy accounts for much of the picture. Removing Nigeria from the figures, it still leaves an anaemic (although positive) growth rate of 3,4% below the late 1960's when Africa's industry was expanding in excess of 10% a year. A trend toward deindustrialisation, as Biersteker (1997:288) observes, became evident in many economies as investment waned, facilities deteriorated and manufacturing output diminished as a part of national product.

With reference to the World Bank data, De Lancey (1994:138) maintains that during this period, African agricultural growth averaged only 1.8% annually. According to Sandbrook (1995:107) Africa's position in international trade worsened in the 1980's, as the relative scope of foreign commerce shrank considerably. The value of the region's merchandise exports, at current prices, declined by more than a third between 1980 and 1987. In addition at least five of Africa's leading exports (cacao, coffee, cotton, iron ore and timber), the region's global market share, slipped during the 1980's.

Among the most serious challenges confronting African leadership during the 1980's and 1990's are expanded poverty and the deteriorating standard of living of the broad mass of African people - resulting in many sources of popular hardship (Stein 1997:182). In the rural areas peasants were confronted by low producer prices, rising inflation and tattered infrastructure (Sandbrook 1995:118). For urban wage earners, it was evident that inflation steadily eroded incomes, and in countries such as Zambia, Congo, Nigeria, Ghana, Liberia and Sierra Leone fixed salaries depreciated rapidly - if they were paid at all (Stein 1997:183).

The rise of parallel economies was entwined with another important feature of the African crisis. In the light of this Sandbrook (1995:126) maintains that:

1. As public resources waned and fiscal pressures grew, many government deficits in Africa grew from an average of about 2% of Gross Domestic Product in 1980 to more than 6% in 1989.
2. Most governments were unable to raise additional internal revenues from their dwindling economies, and they could not adequately compensate for fiscal shortfall through external borrowing of aid. In consequence spending on such basics such as infrastructure, administration and social services often declined noticeably.
3. The failure of public institutions aggravated the course of economic decline and undermined the legitimacy of numerous regimes. In countries such as Ghana, Liberia, Sierra Leone, Uganda, Zambia, and Congo, the downward spiral was especially striking. Leaders throughout the region took recourse to patronage or repression, which tended to worsen the malaise and Africa's economic crisis spilled over into the political arena and fuelled a crisis of governance.

4.7 Evaluation and discussion

As it has already been pointed out in previous chapters, there has been much disagreement over the causes and the prospect of recovery in the African economic and leadership crisis. As Gordon ((1993:101) suggests, many commentators, especially analysts in the leading African regional organisations, have attributed the downturn mainly to the effects of the international economy. The implication is that though African political leadership may be blamed, the international influence on Africa should also be examined. Gordon (1993:102) maintains that these commentators cite adverse terms of trade, exogenous price shocks, restricted access to markets of the industrialised economies and unforgiving terms of indebtedness to Western creditors.

From the perspective of Gordon, in addition to the political leadership problems in Africa, the origin of the African crisis can also be found in Africa's subordinate position in the global economy. The proximate sources of decline have been viewed as being largely beyond the control on African leaders. Worst of all, Anyemedu (1996:316) added, is that many observers are of the view that the policy reforms introduced by international financial institutes have done little to spur recovery and have often aggravated poverty and political instability.

Some analysts from the multilateral institutions and major donor countries have traced the continent's declining fortunes to domestic policy errors and to a lesser degree to institutional failures. Brau (1994:34) suggests that this criticism of policies is most closely identified with the controversial Berg Report, which generally downplays the role of external factors as the basis of economic decline. Problems of dependence, price instability and drought have been continuous features of African economic development and cannot adequately explain the timing of the region's downswing. Brau's (1994:35) point of assessment is that other developing regions adjusted more successfully to adverse trends in the 1970s and 1980s. The above point made by Brau is very important as he suggests is that policy choices play a significant role in economic performance.

The implication is that these policies, often pursued for reasons of political expediency, have created numerous distortions and rigidities in Africa economies and that policy failure has reduced productivity and increased vulnerability to external shocks.

According to Anyemedu (1999:323) donors have generally maintained their primary concern for pruning the role of the state in African economies. They have added what he describes as the language of "capacity building" to acknowledge the need to promote more effective public functions.

Jackson (1992:155) assesses that a number of observers emphasise the political foundations of economic decline pointing to the prevalence of weak authoritarian states, predatory rulers, patronage politics and warlord activities throughout much of the region.

To Jackson (1992:1560157) the model of neopatrimonial rule captures many of the above elements. Neopatrimonial regimes outwardly reflect the features of formalised bureaucratic states while working essentially along patrimonial lines. Beneath the layers of administration, legal procedure and constitutional order inherited from the colonial states, neopatrimonial states have organised through an array of personal linkages and patron client works. In these regimes power is concentrated and personalised and rules have broad discretion over most aspects of public life. These personal prerogatives of leaders typically override the rule of law and organisations give rise to weak and unstable institutions. Jackson (1992:159) concludes his observation by maintaining that the client list system in Africa relies largely on material rewards. As a consequence political leaders are under pressure to provide a regular flow of benefits to elite.

Since it has been extensively and intensively argued that the financial institutions play an important role in African economies and leadership, it is worth at the moment discussing these roles.

4.8 The role of Financial Institutions in Africa's affairs

Mulaisho (1995:41) among many political analysts maintains that the stopgap efforts introduced by various governments proved ineffectual at stabilising African economies and therefore at stimulating growth. Taking his observation from the early 1980's Mulaisho (1995:42) suggests that it was impossible to avoid some of the adjustments to restore external balances and correct deep-seated distortions in African economies. In the view of Salm (1997:163) and Diouf (1990:25), Africa's balance with private creditors changed from a net inflow of \$2 billion in 1984 as new borrowing ceased and old obligations became due. With the build-up of arrears Brau (1994:32) suggests that sources of official credits were curbed to such an extent that African states faced an urgent need to secure new external finance and to reschedule their debts to ease current pressures for payments.

The above descriptive situation invited a more prominent role to be played by the multilateral financial institutions including the International Monetary Fund (IMF) , the World Bank and the African Development Bank (ADB) (Brau 1994:33). Emerging from the Bretton Wood Conference toward the end of World War II the International Monetary Fund was created to help assure global stability in finance and trade (Gordon 1993:111).

According to Sahn (1997:186) the IMF assistance is dependent on a series of policy reforms by debtor governments. In such situations, as indicated by Sahn (1997:187), loans from the fund are disbursed in stages (or tranches) and countries' performances on key policies are regularly monitored as a condition for continued support. The standard IMF package is concerned, in the words of Gordon (1993:114), with broad macroeconomic stability, targeting essentials such as inflation, fiscal balances and external current accounts. To Sahn (1997:188) the central focus is on demand management which entails reducing aggregate demand in the economy to decrease inflation and bring spending in line with income.

Several key policies with assorted rationales included in the IMF conditionality, as revealed by Bate (1995:57-58), stipulates the following:

First, currency devaluation is urged. By making imports relatively more costly and exports more competitive, devaluation should redress trade imbalances.

Secondly, trade liberation (including tariff barriers) can introduce competitive pressures to the local economy, and it opens up possibilities for importation of needed inputs to enhance productivity.

Thirdly governments must balance their budgets to improve their overall fiscal health, reduce the need for external finance and contain inflation.

Fourthly, monetary restraint is aligned with conservative fiscal policies as a means of limiting inflation.

Fifthly, the reduction or removal of subsidies can reduce a major burden on food, fuel, agricultural inputs, utilities and social services. Subsidy reduction is usually accompanied by broader deregulation of prices.

Sixthly, a cutback in government personnel is another budget-cutting measure. Wage control can assist in achieving these goals. Reduction of excess staff can also improve the efficiency of the public sector.

Seventhly, governments are urged to privatise or liquidate public enterprise as a further step to decrease fiscal burdens, reduce debt and improve general efficiency.

According to Matthew-Martin (1992:144) the World Bank charter and activities speak clearly, although the bank co-operates closely with the International Monetary Fund (IMF). In its role as development as financial institution, Mosely (1991:113) states that the World Bank provides long-term funding for specific development activities, traditionally for discrete projects in infrastructure, industry, agriculture, social sectors and administration. Looking at the provision of finance on a conditional basis, Matthew-Martin (1992:148) maintains that programmed lending is explicitly tied to specific policy reforms. Although echoing the key elements of IMF conditioning, the World Bank has urged changes in sectoral policies and sundry institutional reforms. According to Mosely (1991:114) these commonly address such areas as restructuring and divesting state enterprise, liberalising financial systems, reforming regulatory arrangements, increasing producer prices, fostering competitive markets for labour, land and industrial and other large-scale enterprises; and improving public sector financial management.

In the words of Van der Walt (1994:206) the International Monetary Fund and the World Bank have been complementary organisations in the process of policy reform in Africa.

To summarise all that have been discussed so far, the main concern of the International Monetary Fund is current economic stability, whereas the World Bank focuses on issues of protracted growth and transformation. In the course of the 1980s a growing number of African governments turned to these International Institutions for assistance. Van der Walt (1994:211) observes that at least thirty-six countries in the region entered into stabilisation agreements and adjustment programs with the World Bank. In all, the International Financial Institutions co-operated in 243 separate agreements, of which 153 were various IMF facilities and standby arrangements. Van der Walt (1994:212) further maintains that the World Bank participated in 90 assorted program loans as he states: “Most countries began these programs in the early 1980s, although several including Benin, Cameroon, Congo Brazzaville, Lesotho, Nigeria and Mozambique did not initiate reform until later decades. Nearly all of the countries that drew on resources from the International Financial Institutions entered into multiple agreements, Senegal, Côte d’Ivoire, Ghana, Togo, Congo, Mauritius, Madagascar, Malawi and Kenya, each had ten or more programs during this period.”

It can be conclusively maintained that each of the contending views on the African crisis contains some validity. It is a fact that African economic decline had myriad causes, as international and domestic elements produced the degeneration of many economies. On the other hand external factors such as price shocks, changes in terms of trade, shifts in the world markets and the global debt regime created detrimental conditions for most African countries. As already pointed out these factors aggravated an inherent weaknesses created by inappropriate policies and in some instances the domestic effects were worsened by bad weather or civil strife.

Looking at the African problems currently, it will be correct to concur with Anyemedu (1996:316) that the policy reforms introduced by these Financial institutions have done little or nothing, to spur recovery but rather aggravated poverty and political instability in the continent.

Most African leaders, especially Ghana and others who embraced the logic of these orthodox economic reforms have had their currency devalued. In Ghanaian currency seven thousand cedars (C 7000.00) is presently exchanged for one US dollar (\$1). It is also obvious that most countries like South Africa, who remained sceptical or diffident, are better off.

In his book “Brave New World Order (1992:23-25) Pallmeyer analyses the role of the International Monetary Fund structural adjust programs in Africa and arrives at the following summary:

1. An emphasis on production for export weakens the subsistence sector while strengthening the sector dominated by foreigners.
2. Higher interest rates encourage speculation, fuel inflation and further aggravate class division, by limiting lending to the most affluent and powerful economic sectors, (also discourage productive investment, thereby further depressing ailing economies, and aggravating already serious problems of unemployment.
3. Removal of trade and export controls, fosters dependence on foreign inputs, increasing the domination of foreign firms over Third World economies and encouraging capital flight.
4. Privatisation results in greater concentrations of wealth and also loss of economic sovereignty.
5. Mandated currency devaluation erodes the purchasing power of workers while benefiting foreign corporations operating in export zones.
6. The reduction of government spending reduces funds for economic and social infrastructure.

Such (IMF) policies, as Pallmeyer (1992:26) concludes, are prescriptions for conflict, misery and eternal dependence that will continue to divide Africa people.

It can therefore be accepted that part of Africa's economic crisis is due to inappropriate policies that aggravate the discontent of the African people whose living conditions deteriorate every day. It is no secret that Sub-Saharan Africa is the region which the crisis hits the hardest.

It can therefore be explained that African reactions were so because they wanted a system that would bring a better life for all. Africans wanted a system in which they would be safe and where their expectations would be fulfilled. Ake (1992:96) cites a typical example concerning repression: when Africans could not stand the austerity measures, they were forced to demonstrate in the streets. In order to contain the masses and to continue the application of the austerity measures, the military regimes responded violently by repressing their people.

Amin identifies three macroeconomics in black Africa. He labels these "Africa of the labour reserves", "Africa of the colonial trade economy" and "Africa of the concession-owing companies." The regions, he argues, were differentiated on the basis of resources that could be exploited by the colonial powers (1992:503).

In regard to the African political world this is the point: If the colonialists never developed or under-developed rural Africa, why the allegation that the colonialists completely destroyed Africa's socio-political structure as we see today? It is true that colonial rule was marked by atrocities and neglect. But Africa's indigenous socio-political institutions were left intact by colonial rule. From this perspective, the task facing African leaders after independence was clear: DEVELOPMENT.

Kofi Annan, the first UN secretary General from Sub-Saharan Africa responds: “African leaders have failed Africa, therefore it is time for Africans to hold their political leaders responsible for the civil wars and economic failures that ravage their lives” (The Star April 20, 1998).

Wilson emphasises the quality of Africa’s human resources. Some still hold that Africans do not have the capacity for rapid and sustained economic advance in the modern world (1997:5). Such beliefs he asserts are implicit in much of the discussion on African Affairs (1997: 5-6).

Wilson concludes as he refutes: “But to take a sentimental view is equally dangerous and misleading. The real point is that the human resources of Africa are often poor or inadequate, but this not because of any inherent characteristics but simply because Africans still suffer under a huge weight of disloyalties which have long been removed in other parts of the world” (1997:7).

It was blatantly unjust to impose austerity on the people of Africa while the military rapaciously devoured scarce resources during economic crises. Worst of all, the expectations of substantial improvement in living conditions have not been fully realised in Africa because of the failure to put government programmes into action. The only way, if structural adjustment would ever work, is to have all the parties, i.e. the African leaders, the African people and the International Financial Institution, to participate in the decision-making process, so that each reaches satisfaction in consensus on the need for and the type of policy and sacrifice to be made. Then all groups must share the burden equally. This was not possible in Africa in the past years because freedom of expression and national debates and consensus building at the national level did not exist.

4.9 Post-Colonial Africa and the role of Traditional Leaders in the reconstruction of Africa

It is an irrefutable fact that the states in Africa, as we know them today, have their roots in colonial rule. Colonialism is an importation of European forms of governance not by choice of the African people but through process of colonial subjugation and social control of the colonised by the metro-poles. Despite the prevalence of this so-called modern system of governance throughout Africa, it is significant to note that colonialism did not completely wipe out traditional forms of governance. Independent Africa has inherited this colonial legacy.

African Traditional leadership is an institution that has developed over hundreds of years. It has served the people of Africa through wars, periods of slavery, famine, freedom struggles, economic and political restructuring, and during colonial apartheid. (The Reconstruction and Development Programme 1998:8). At the centre of the controversy surrounding modern governance in Africa and the need to transcend the past is the concept of traditions. Some political leaders of independent Africa seem to have a problem in accommodating traditional forms of authority with the present ways of governance. As such, these politicians are eager to minimise the role of traditional leaders with the hope that their insignificance will ultimately lead to their disappearance from the socio-political scene (Daley 1999:3). On the other hand, however, some seek to integrate them in the current political dispensation and allow them to exercise their authority and leadership for the benefit of the people they represent and the nation as a whole (Daley 1999:4).

However, the question is: What is tradition and hence traditional authority and traditional leadership? Jeppe (1994:4) argues that the concept of tradition involves images of the past about one's being. It is about self-identity and belonging to a community with its established and acknowledged ways of doing things that have characterised it over time. Thus, tradition denotes a people's customs or actions associated with their past (Jeppe 1994:5). Tradition is not about being archaic, inconsistent with the present and the future, about retrogression or being myopic and resisting mobility. In fact, the opposite is true. Tradition is about having a background on which one bases one's actions (Dia 1996:12).

It is about accumulated experience and the ability to use the past to shape the future. Tradition is part of a historical consciousness of a culture, which socialises the members in such a way as to make them understand immobility and reject all forms of cultural invasion intended to distort their being (Keulder 1997:7). The African people's history is steeped in this tradition. According to Keulder (1997:10) this tradition is not haphazard; it is organised and well-entrenched in the fabric of the life of the people. What Keulder implies is that African traditional authority is organised, and inherently presupposes the prevalence of leaders and authorities to guide the transformations of people whose life is based on tradition.

The question within this framework is: What is traditional leadership or authority for that matter? The concept of traditional leadership is understood and defined variously. Some of the interesting variations, according to Dia (1996:18-19), include the following:

- (i) Traditional leadership connotes the expression of the self-governance of traditional communities
- (ii) Traditional leadership denotes a consensus-driven decision-making system which involves all the relevant affected parties within a traditional community.

In this regard traditional leaders are viewed as catalysts within a traditional community where their role is to motivate and lead their people to take decisions on various issues of concern. The common saying that "a chief is a chief through the people" seems to work here.

- (ii) Traditional leadership is the unifying factor of the various features of societal organisations of a traditional community wherein a traditional leader is but a component of the system of traditional leadership, which includes the traditional council and several levels of decision-making, depending on the matter concerned.

Significant in these views is that traditional leadership is indispensable where traditional society exists. Colonial forces have failed to destroy this form of leadership. Independent Africa has also failed to destroy it, except in the case of Tanzania where traditional leadership was abolished by the Nyerere socialist government (Traditional leadership and Institution 2000:17).

A critical analysis of traditional leadership in Africa indicates that it is founded on historical realities. The general functions of traditional leaders as stated by the Traditional Leadership Institute (2000:17) include inter alia others the following:

- (i) Acting as head of the traditional authority, and as such exercising limited legislative power and certain executive and administrative powers
- (ii) Presiding over customary law courts and maintaining law and order
- (iii) Assisting members of the community in their dealings with the state
- (iv) Advising government on traditional affairs through the houses of traditional leaders
- (v) Convening meetings and consulting with communities on needs and priorities and providing information
- (vi) Protecting cultural values and instilling a sense of community in their areas
- (vii) Being the spokesperson of their communities
- (viii) Being symbols of unity, custodians and protectors of the community's customs and general welfare

Their role in the development of the local area and community includes:

- (i) Making recommendations on land allocation and the settling of land disputes
- (ii) Lobbying government and other agencies for the development of their areas
- (iii) Ensuring that the traditional community participates in decisions on development and contributes to development costs
- (iv) Considering and making recommendations to authorities on trading licences in their areas in accordance with law.

As far as Ghana is concerned, the constitution recognises the institution of traditional leadership. It provides for the national and regional Houses of traditional leadership. Traditional leaders have a role to play in issues of development although they are barred from active participation in party politics. (Traditional leadership and institution 2000:18).

Soon after independence in Zimbabwe, the government tried to dismantle the inherited legal dualism to create what was described as a single, political united non-”tribal” nation. Traditional leaders were stripped of their judicial functions and made to remain explicitly as symbolic cultural figureheads. This was reversed in 1993 and today the constitution provides for National and Provincial Houses of Chiefs. The National Council of Chiefs is also entitled to have 10 of its members from part of the 150 member national Assembly Traditional leaders are also qualified to stand in elections on party political lines (Traditional Leadership and Institution 2000:19).

Kenneth Kaunda entrenched the role of traditional leaders in Zambia. When he addressed a special meeting of chiefs he said that: “the mobilisation of people’s effort will be a task all chiefs are fitted with, by reason of the respect for a chieftainship which has been

inherited from predecessors. They can act as link between the old and the new in Zambia which will enable the country to go ahead as one nation, one people”. (Kaunda in Nonkonyama 1997:97). Kaunda further stated that chiefs would be consulted by his government on matters affecting the people. “My support for our chiefs is well-known, and I reaffirm that it will be the intention of my government to uphold the position of chiefs in our country and to consult them and seek their advice on all matters affecting their people and themselves (Kaunda in Nonkonyama 1997:97).

The few citations above indicate that traditional leadership as Africa’s heritage cannot be dispensed with easily. Significant is that, depending on objective, conditions of their countries and traditional realities, different governments have to use a model that they consider to be suitable for their purposes. Important also is to note that it is apparent that both traditional forms and modern forms of governance have historically coexisted in Africa (in both colonial and post colonial times) and thus African Independent countries should use this reality and its own experience to define African Political problems as a means of reconstructing an appropriate African Political atmosphere. Re-definition of the role of traditional leaders under the new dispensation and decentralisation policy framework must empower communities at the local level. Such empowerment may go a long way to help diagnose and cure the African political situation.

4.10 The role of decentralisation of traditional leadership on modern African politics.

In order to understand the rationale behind the decentralisation policy and the role decentralisation can play in empowering traditional leaders in participatory governance, it is important to define decentralisation.

According to Allen (1990:298) Decentralisation implies a transfer of power from a central to al local authority. In the African political context it may refer, in particular, to the institutional framework for administration and political governance in a particular country, but it may also involve a process. It may also relate to the role and relationship

between central and local institutions both public and private. Smith (1991:1) perceives decentralisation in terms of politics to refer to the territorial distribution of power, and notes that it is concerned with the extent to which power and authority are dispersed. Decentralisation in Allen (1990:298), entails the subdivision of the state's territory into smaller areas and the creation of political and administrative institutions in these areas.

In the administrative realm, the concept of decentralisation can be used for the transfer of management responsibilities and resources to agents of the state located at such regional levels, even down to the lowest level of governance (Adamolekun 1999:9)

4.11 Evaluation of decentralisation in Post-independence Africa

A closer look at traditional leadership and decentralisation indicates that the two have the ability to enhance local participation. Although one is traditional in nature and the other is rooted in modernity, the prime purpose is the same, i.e. to facilitate local decision-making and create room for local self-determination. Considering examples in a number of African states (Nonkonyama 1997:97; Dia 1996:39; Whitaker 1988:41) one can discover that important fundamentals in traditional forms of governance are reflected in modern forms of governance:

- (i) Traditional authority saw consensus decision-making as fundamental to the running of a state;
- (ii) Group interest and guided rulership were preserved. Thus majority rule, winner-take-all or other forms of leadership were not accepted;
- (iii) Participation of all in governance was sacrosanct;
- (iv) A well-placed decentralisation and local government system was part of the whole government process, and

- (v) Checks and balances existed to contain kings and chiefs who wanted to oppress the people.

Of course, this is not to suggest that all leaders adhered to those fundamental principles, some violated them as is the case in the present era of modernity.

For this to work, it is important that those who design policies on decentralisation and local governance should not view traditional structures as competing with the modern structures of government. Instead, they should seek to harmonise the two to enable them to operate side by side complementing each other to facilitate, to the greatest possible extent, the attainment of the illusive development purpose cherished by both central government and the local communities.

As a traditional community, local people are found to involve themselves more in issues of a local nature as they are aware that those in charge of their own identity (traditional leaders) are also actively involved. In such a community anything that the chief seems not to be interested in or actively involved in is viewed with suspicion and this, may have the tendency to undermine popular participation, which is cherished by political leaders and advocated in the decentralisation policy. (Whitaker 1988:92).

Thus the harmonisation approach ensures this mutual coexistence of structures. It ensures that traditional leaders are mobilised and considered as important co-stakeholders in the decentralisation process (Dia 1996:42). They can in fact use their popular base to give legitimacy to the local leadership at the rural levels of sub-national governments. Traditional leaders are best placed to mobilise communities and encourage them to participate actively in development programmes, democratic legislation and the whole electoral process (Dia 1996:43). They can mobilise resources in order to supplement government efforts (Whitaker 1988:93), with the necessary political support from central

government. They can reorganise and strengthen their ability to perform all the tasks allocated to them through legislation.

To understand the importance of traditional authorities and the role they can play in the reconstruction of Africa, it is worth looking at some examples of African countries that have adopted decentralisation policies, but have, to a reasonable extent, simultaneously succeeded in mobilising traditional leaders to participate in their countries' decentralisation initiatives.

UGANDA

In Uganda the constitution of 1966 abolished the tribal kingdoms. Through pressure from Buganda and as a strategy to ensure support during the elections, President Museveni restored the kingdoms in 1993. That was the same year the decentralisation policy was launched. The 1995 constitution enshrined traditional leadership (Mulyala-Mukiika 1998:96). The author questions the role of traditional leaders will play through decentralisation, especially in the efforts toward increasing people's participation in the decision-making and policy implementation process. He further queried the extent to which traditional leaders use their popular legitimacy to enhance popular participation and development at the local level and the possibility that they might inhibit it (Mulyala-Mukiika 1998:96).

ZIMBABWE

There is a constitutional provision for the national and provisional House of Chiefs. The National Council of Chiefs is also entitled to have ten (10) of its members form part of the one hundred and fifty members of the National Assembly. The chiefs who are appointed by the President, were in charge of the pre-independence rural local governance and administration. In order to restore some of the administrative powers that have been taken away at independence, President Robert Mugabe in his parliamentary address in

1995 promised to amend the Rural District Act and the Chiefs and Headmen's Act in order to provide for the restoration of administrative and traditional power to the chiefs, headmen and village heads (Hlatswayo 1995:1). Through the Bill, chiefs are given powers to arrest, convict, try, etc. However, traditional practices are different and could ensure conflict, he warned. The author continues to point out that elected structures had failed to respond to the needs of the community. When elected structures were seen as a solution and, in his view, which was not correct. Traditional leaders in Zimbabwe also play an important role in rural development committees. They also play a major role in the maintenance of law and order.

BOTSWANA

When Botswana became a Republic in 1966, the constitution provided for the establishment of the House of Chiefs. This house acts as an advisory body to the national Assembly and Executive. The House does not have legislative powers, but is consulted on certain Bills. Keulders (1998:112) said that, despite the shortcomings, the House of Chiefs did contribute to the successful governance of Botswana. It facilitates a better understanding of the state's policies by the ordinary rural population as the national press carries its debates. Issues raised and matters discussed in the House were reflected and clarified by the chiefs upon return to their respective Kgotlas. Thus, they continue to act as a link between rural society and the central legislature, and most importantly, as agents of transparency. Traditional leaders in Botswana are still influential in some local administration structures. They serve on land boards. They mobilise political support from the communities under their jurisdiction (Charlton 1993:344). They serve on different Development Committees at different levels of government.

The functions of traditional leaders as per the Chieftainship Act of 1965, are as follows:

To maintain customary courts, arrest offenders through the tribal police and seize stolen properties; to regulate tribal affairs and convene tribal meetings in the Haliis; to allocate

tribal land; to function as ex officio chairpersons of the District Councils, and to serve as members of the House of Chiefs. The President of Botswana, through the above Act of parliament, has powers vested in him to recognise, appoint, depose and suspend the chiefs (Keulder 1998:177).

Botswana has fully incorporated traditional leaders into the administrative and developmental process. This has transformed the traditional leaders into fully-fledged, salaried civil servants. Some may argue that there are dangers that chiefs may dance to the tune of any ruling Government since they are paid allowances and as the saying goes, “You cannot bite the hand that feeds you”. However, experience has shown that they have continued to discharge their duties as expected by their communities and the traditional values that are supposed to protect are maintained.

SOUTH AFRICA

In South Africa, the establishment of a Traditional House of Chiefs is still in process. However, the chiefs’ vision as stipulated in traditional Leadership and Institutions (2000:5) are as follows:

- (i) “To provide for an institution which can respond and adapt to change
- (ii) To provide for an institution which is in harmony with the Constitution and the Bill of rights
- (iii) To provide for an institution which strives to enhance tradition, culture and cultural values
- (iv) To provide for an institution which respects the spirit of the community

- (v) To provide for an institution which strives to achieve unity and peace amongst people
- (vi) To provide for an institution which promotes and facilitates a strong relationship between the institution and the different spheres of government and, in particular local government.
- (vii) To provide for an institution which can ensure efficient, effective and fair dispute resolution through customary law courts for traditional local communities.
- (viii) To provide for an institution which acts in partnership with municipalities to contribute to and to create co-operative and supportive relationships in service delivery, secure and safe rural areas.”

Conclusion

Although decentralisation can be seen as a concept embedded in modernity, its focus on development may mean that government should allow people at the grassroots level to participate in their own development, which cannot be done outside the existing traditional structures. The fact of the matter is that traditional leaders have links with the communities they represent, which cannot be cut and forgotten in any case. A wise government is the one which uses this to the advantage of both government and the community.

If the 21st century aims at proper reconstruction of the political leadership, decentralisation is imperative. To support the above statement it is worth quoting the UN Human Development Report (1993:66):

“Decentralising governance from capital to regions, towns and villages - can be one of the best means of promoting participation and efficiency. Local officials and politicians

become much more open to public scrutiny and become accountable to the communities and individuals they are supposed to serve. The public development projects - be they dams, roads, schools or health programmes all become much more relevant and effective if the communities concerned have a real say in their planning and implementation.”

From the above statement, it is clear that the participation of all traditional leaders in all regional development committees is essential in the 21st century.

(Mulyala-Mukiika 1998:96) argues that the question as to whether traditional leaders can enhance or inhibit decentralisation has been a subject of debate amongst many scholars. The reasons given are matters such as the cultural diversity and the overlapping of administrative boundaries over the cultural boundaries. Mulyala-Mukiika (1998:97) further alludes to the argument that if decentralisation is to enhance democracy, it should take note of why democratisation processes have failed in Africa. This brings another question into the picture: If decentralisation is to promote economic development then it should equally take stock of why previous projects have failed to transform Africa economically.

The value of the indigenous knowledge of traditional leaders is acknowledged. Mukyala-Mukiika (1998: 97) posited that traditional leaders symbolise culture and collective rights, thus the goals of democracy and economic development enshrined in decentralisation can only be realised with their active participation and involvement in local governance. Beside the above arguments, traditional leaders are believed to be essential for decentralisation, democracy and development. There is therefore a strong relationship between social stability and decentralisation, because if there is instability, the central government will have an excuse to run the local affairs of the communities. Social stability empowers the people with the right to voice their opinions (Nсібамбі 1995:32).

It can therefore be concluded that social and political stability can be attained in Africa in the 21st century if people have a self-identity, are mobilised to participate in their own development and can make decisions on a daily basis about future life prospects. Such values can only be attained within the African setup, and particularly in the countries analysed above, if there are strong operational modalities that allow traditional leadership to co-exist with modern forms of government under a well-articulated decentralisation framework. The developments in the cited countries pertaining to traditional leadership proves the argument that traditional authority can strengthen local governance, counteracting the problems caused by post-independence political leadership in the 20th century.

CHAPTER 5

THE SOCIO-ECONOMIC AND POLITICAL STANCE OF THE CHURCH LEADERSHIP IN AFRICA IN THE 21ST CENTURY.

The undeniable fact is that Africa cannot rely on anyone else to solve its socio-economic and political problems. The important question is what the church's role is in the solution. Has the church anything to offer Africa in this serious crisis, or is the Gospel merely something for the individual with no relevance to the greater political, economical and social issues? Van der Walt (1994:465) hinted that many people, even Christians, in Africa still doubt whether religion, including Christianity, should have an influence on politics. That again poses the question: If Jesus were to be physically present on earth in Ghana or any other African country, would he have done anything about the situation?

5.1. The state of the African church in the 21st century

Williams (1996:187) states that Africa had no Christianity of their own until they heard, read and believed that “‘In the beginning God created the heavens and the earth’ and ‘In the beginning there was the word and the word was with God and the word was God. All things were made through him, and without him was not anything made that was made.’”

The language of faith like this, according to Williams, provided Africans with Jesus Christ as a new object of faith, which enabled them to look beyond their traditions. Williams (1996:188) further maintains that Africans found the Catholic and the Protestant traditions, by which the word of God was presented to them, foreign. Their ancestral traditions failed to save them from internal disintegration and external domination. Peel (1986:103) concurs as he writes: “The determination of African existence by the word of God, as an eternal object and distinct from their own traditions took place in the African experience as liberation from all tradition, including Western traditions.”

Shorter (1978:197) concurs as he states: “The fact that Western Christianity identified itself with colonialism helped Africans not to identify themselves with it and to experience conversion as a break from tradition, self-identification with Christ, a self-identification which took place as always as an act of self-liberation or self-determination”.

5.1.1 Divisions of churches

There are many divisions of churches in Africa. The main groups are

1. The Catholic Church
2. The Protestant Churches:
 - (i) Presbyterian
 - (ii) Methodist
 - (iii) Episcopalians
 - (iv) Lutheran
 - (v) Mennonite
3. The Pentecostal and charismatic movement
4. The African Independent Church

Catholic and Protestant Churches

Both Catholic and Protestant Churches define the church as a gathering, more or less organised, of professed believers in Christ, for the purpose of worship and edification (Küng 1998:69). The Catholic and Protestant Churches in Africa find their position under one of the following divisions of church government: Presbyterianism, Episcopal (Prelatical) and Congregational.

Presbyterianism

Presbyterian division includes all churches which, in opposition to the Prelatical churches insist upon the parity of ministerial rank, and maintain in consequence a parochial and not diocesan episcopate, and in opposition to the congregational churches recognise a gradation in church courts through Presbytery and Synod (Campbell 1994:94).

The system of Presbyterianism or government of the church by Presbyters is one which holds attraction for many Africans. Hall (1994:505) maintains that since the Reformation those who established this system held that they were restoring the original form of church government.

Hall (1994:505) summarises the constitutive principle behind Presbyterianism in the following fashion:

- (a) The parity of Presbyters
- (b) The right of the people, through their representatives of lay elders, to take part in the government of the church
- (c) The unity of the church not simply in faith and order, but in a graduated series of church courts which expresses and exercises the common authority of the church as a divine society.

In Presbyterianism, the church recognised the office of ruling elders. Men who discharge this office are chosen by the congregation and admitted to their office by a rite of ordination (Hall 1994:111).

Episcopalism

Episcopalism includes such churches as the Roman Catholic and Anglican churches. Their constitution recognises the principle of a gradation of rank and office in the

ministerial order, maintains a diocesan episcopate and strongly emphasises the distinction between the clergy and laity (Alberigo 1985:299). Macpherson (1982:63) states that bishops can trace back their line of succession through many centuries. Extreme upholders of the system maintain that the succession can be traced right back to the days of the apostles. Hence the term “the apostolic succession”.

Episcopatism in the African church has been understood in more than one way. Morris (1974:124) explains that the bishops are sometimes seen as the apostles’ successors in function, some of the functions of the apostles are passed to the bishop, functions such as leadership, care for purity of doctrine and the like.

Küng (1998:85) argues that not all would agree that succession can be traced in unbroken succession through many centuries. Hence some prefer to use the term “the historic episcopate”.

Congregationalism

Congregationalism is much wider than the one denomination. Congregationalism comprises all groups of Christians whose emphasis is on the autonomy of the local congregation. People who hold to such views insist that no-one are in a position to exercise authority over a local congregation (Morris 1974:105).

The congregational leadership has very important implications. This administration has taken pride in being spiritually democratic. The doctrine of the priesthood of the believer is clearly a distinctive practice in this regard. Secondly, the congregational leadership has its aim the directing of affairs of the church in the best spiritual interests of individual members together with the membership as a whole.

In the congregational government, choosing a person to lead the congregation is an important action and the duty of the church. Thomason (1973:38) explains that the

selected person understands the congregational action to mean that he is serving his church. The Pastor, as the chief administrator of the congregation, is responsible for all actions and results in the work of the church. Chapbell (1994:201) explains that in fulfilling his responsibility, the Pastor leads the church to worship, proclaim, educate and minister. He is to lead all members of the body to share the objectives and purposes of the congregation. Chapbell (1994:202) further observes that the Pastor is also concerned with the life of the congregation. He is responsible to lead in using the resources of the church to the best advantage.

The Pentecostal and the Charismatic movement

Hollenweger (1972:156) maintains that the Charismatic and Pentecostal movement in Africa originated as a result of spiritual renewal in the historic and affluent mainline churches. Burges (1989:3) states that Pentecostal and Charismatic are always interested in the spiritual gifts including *glossolalia* and physical healing. Smiths (1987:165) observes that the Pentecostal and Charismatic congregations are exuberant worshippers, claim supernatural miracles, signs and wonders, including language of experiential spirituality rather than theology, and a mystical life in the spirit by which they daily experience the will of God. The Holy Spirit fills and indwells their spirit, and because they anticipate the imminent return of Christ, this life is not merely to be enjoyed but to be lived in Christ (Anderson 1979:105).

Just after the turn of the 20th century most Pentecostal groups had no polity structure outside the local church and did not require a higher authority for ministerial ordination (Kendrick 1961:86). Leadership in Pentecostal and Charismatic churches is first of all to them a calling, that which is and shall remain under the sovereignty of God. Leadership in individually distinct, consisting of all those varied natural human talents with which God providentially draws men and women and worked out through the same providence in terms of circumstances and daily happenings (Kilinsky 1986:94).

Pentecostal leadership is predicated on human submissiveness to the Holy Spirit, a man or woman's willingness to listen and to be obedient to the prompting of the spirit within. (Kilinsky 1986:95).

The awareness of the necessity to control fanatical and unethical preachers requires structures for credentialing and qualification of the clergy (Nichol 1972:68). In the 20th century some Pentecostals and Charismatic (congregations) favoured a world-wide body of unorganised believers led only by the Holy Spirit, while others preferred the biblical pattern of Acts 6 and Acts 8 to justify overseers and the voting process. Smith (1987:173) observes that this caused tensions and eventually led to further splintering of fledgling groups.

While some may be genuine God-appointed leaders in the Pentecostal and Charismatic movements in the African church, there are some who are self-appointed and also man-appointed leaders.

One of the greatest problems in the Pentecostal and Charismatic church world is that of the one-man ministry, the one-man type of leadership. It has been referred to as the "one-man showmanship" or the "one-man band" where the one person feels he is virtually the whole orchestra (Maswanganyi 1991:17).

In the African Pentecostal and Charismatic movement one-man leadership ministries predominate Maswanganyi (1991:18) describes the scenario: "The one man leadership ministry is a loner, an isolationist, an independent. There is no one to speak into his life. He has much authority, great responsibility, but no accountability to anyone. Such a man is a danger to himself as well as a danger to others".

African Independent Church

It is remarkable to note that church growth on the continent of Africa has been characterised by galloping growth of an indigenous church movement, known as the African Independent Churches. Alexander (1989:183) maintains that 30 million Africans belong to the African Independent Churches. Froise (1989:1) quotes the following: “Writing in 1979, Byang Kato says: ‘The estimated figure of 6 000 semi-Christian sects in Africa, growing at the rate of 100 new sects each year is alarming’. And a year earlier, Dick France wrote: ‘it is they who are in the forefront of the spectacular statistical growth of Christianity in most of South of the Sahara, causing statisticians to predict a predominantly Christian continent by the end of the century.’”

This movement has its heaviest concentration in South Africa where there were some 3 600 denominations approaching seven million souls in the 1980’s (Froise 1989:2).

The AICs are syncretistic groups, who stress the healing of the sick and speaking in tongues. Each group has its typical taboos and purification rites, and makes an effort to have a taboo or purification rite to itself. In spite of this, there is between them an astonishing similarity in basic ‘features’, caused no doubt by certain fundamental needs and aspirations. They find their satisfaction in the behaviour of the patterns of the movement (Hollenweger 1972:151). West (1975:171) maintains that some African Independent Churches (i.e. Zionist type) are a blend of Christianity and traditional religion while some are pure traditional in nature.

- Leadership in African Independent Churches

In much of the literature dealing with African Independent Churches the importance of leadership is stressed - the churches are seen as allowing outlets for expression of leadership qualities, and as a corollary are faced with a high incidence of leadership disputes, with resultant tension and confusion (West 1975:48).

Sundkler (1961:100) states that the obsession with leadership in the church is of course only a symptom of other underlying factors, one of the most important being that in the South Africa of racial discrimination and the colour bar, it was the church which provided the only legitimate outlet for the African's strong urge for leadership. Sundkler (1961:103) went on to compare independent church leadership in some ways with Zulu traditional leadership, when he says (1961:104) that the kingship pattern of Zulu society is imprinted on the leadership of all the independent churches. The leadership may take the title of a "Bishop", "Overseer", or, "President", but he is a king, inkosi, and the church is a tribe (Hollenweger 1972:151).

Bucher (1980:138) maintains that most church leaders exercise both legal and charismatic authority over their congregations. In the Zionist type churches, however, the position is a little more complex. According to two surveys undertaken, it has been noted that there are hierarchies in which the senior prophet, or prophets are outside the "format" hierarchy and are therefor leaders of the churches.

The existence of a bishop and a prophet in the same church is of particular interest, and it is always a common occurrence. West (1975:51) maintains that in some cases a prophet-type leader has had administrative talents. This is potentially a highly successful combination as can be seen from two of the largest independent churches in South Africa, the Zion Christian Church of Lekganyane and the Nazareth Baptist church of Shembe, which both have leaders of this type. But in most other cases the roles are separated, and this can lead to internal tensions (Peel 1968:278). For example, a prophet leader might resent the control of bureaucratic subordinates and conversely subordinates who are prophets might resent their charismatic gifts. This sort of situation can easily lead to confusion, unless some way is found to accommodate both types of leadership.

West (1975:56) observes that most prophets are women, and this provides a convenient solution to the problem. Women do not hold office in the formal hierarchy of the

churches, and the presence of a woman prophet is usually no threat to the established male hierarchy.

The Bishop and the prophet therefore co-operate, although in many cases the prophet may feel in a slightly stronger position. In fact, the relationship of a follower to the bishop and the prophet may be of different strengths at different times, (West 1972:68). By its nature, the relationship with the prophet is more susceptible to breakdown than is that with the bishop, as it is a personal single-strand relationship depending on a supernatural power (West 1972:68).

In the independent churches, age is very important in conferring status, and so also is marriage. Hollenweger (1972:168) observes that the ideal leader, in addition to being male, is at least middle aged and married. This was particularly clear as West (1975:68) states that out of the 252 churches of the combined surveys, very nearly 98% of the church leaders were over 40 years of age (average 57 years), and all were married, although one had been recently divorced. The ideal leader observed by West should be literate, but it was apparent that a high degree of education was not required.

- Succession

In the African Independent Churches, the majority of the leaders were the founders, of the church. A survey carried on by West (1975:70) reveals that 65% of leaders in most African Independent Churches were founders, whole another 4% were direct descendants of the original founders. The remaining 40% had gained office by election, acclamation or appointment by the preceding leader. Hollenweger (1972:165) observes that the leader of a church and designates his successor during his lifetime. The most prominent examples of this are two of the largest independent churches in South Africa: the Nazareth Baptist church founded by Isaiah Shembe in Natal is led by his son (Sundkler 1958:111 and 119). The Zion Christian church, founded by E Lekganyane, was later led by his son, and then his grandson, the son of the second leader.

In churches where the principle of inheritance is not important, there are a number of other ways of resolving succession. West (1975:69) points out that the simplest way can be found particularly in small churches, where there is only one possible successor, usually the person second in command, who takes charge of the church without the need for elections.

Hollenweger (1972:169) observes that the system of election by a church council or some similar body, is also relatively simple, provided that they elect someone who has the general approval of the majority of church members. According to Hollenweger difficulties occur when an election takes place in which the wishes of the majority are not followed. In only one case during the fieldwork was a leader elected by universal suffrage; in most cases the leader was selected by a small group of leaders in the church.

- Disputes

In African Independent Churches, disputes usually result in a split in the church, and usually centre round problems of leadership. Peel (1968:217) maintains that disputes can be within specific hierarchies. Some may be based on “genuine” grievances - for example the leader embezzling funds, or an official usurping the rightful position of another, or a contravention by a leader of the church (Possibly through pressure from supporters) who then seeks some excuse for a confrontation with the church leader. West (1975:75) writes: “Unless there is the complication of ownership of property, disputing groups are able to drift apart - for example they may just stop attending services and start off on their own. In some cases the reason for the split may never be made entirely clear, and the leader may simply find that he has lost a congregation.” West (1975:75) further maintains that in some cases the reason for the leadership may not ever be made entirely clear, and the leader may simply find that he has lost a congregation. This type of succession explains West, is particularly easy, given the highly decentralised organisation of most

independent churches and the difficulties of communication caused by both distance and lack of education.

It is evident that succession in African Independent Churches is, so to speak, a professional hazard and cases are often treated rather fatalistically. West (1975:75) quotes a leader as saying: “In order to have peace in the church it is better that those who are dissatisfied go elsewhere.”

It can therefore be concluded that the African Independent Churches provide scope for leadership which includes numerous and varied positions with different responsibilities and degrees of authority. There is, however, wide scope for promotion within individual hierarchies and, with certain provisos about those holding what is called intermediate positions within these hierarchies. There are usually specific rights and duties associated with specific offices. It has also been observed that the average church leader is relatively poor and relatively poorly-educated - and it is important to note that opportunities for exercising leadership are available to a degree that is not paralleled in other fields of activity.

5.1.2 Styles of church leadership

With reference to Engstrom, Van Engen (1999:172) defined style as the way leaders carry out their functions and how they are perceived by those they attempt to lead. Van Engen maintains that Engstrom saw four main styles of leadership: Laissez-faire, democratic-participative, benevolent and autocratic-bureaucratic. In the words of Van Engen, Engstrom goes on to ask: “Which style is the best?” and answers: “Leaders are different. But so are followers”. The missiological understanding of Van Engen and Engstrom is that some situations demand one style of leader, while others demand a different one ... At any given time the leadership needs of an organisation may vary from another time. The appropriate style depends a great deal on the task of the organisation, the phase of life of the organisation, and the needs of the moment.

Reflecting on the African church scenario, Maswanganyi (1991:18) indicates that the greatest problem in the Pentecostal and Charismatic church e.g. is that of the one-man ministry, the one-man type of leadership. Maswanganyi (1991:18-19), who is straight to the point writes: “This one-man leadership ministry may be described under various synonymous words, all virtually saying the same thing.” This is seen in the following words:

1. The autocrat
2. The chieftain
3. The dictator
4. The superstar

In Maswanganyi’s mind Charismatic and Pentecostal leaders maintain the above styles which the church does not need in all situations. The Spirit of God is not allowed to influence the leaders’ attitude. To understand that situation we should examine Maswanganyi’s words into detail:

(a) The autocrat

The word “auto” means “self” and “kratos” is the Greek word for “rule” (Allen 1990:73). The autocrat rules alone. He is a one-man ruler. He rules by himself. He rules over others, but he himself is not ruled over. He has no checks and balances. The implication is that the autocrat exercises authority over others, but he himself is not under authority.

(b) The Chieftain

Another word synonymous with the above is the word chieftain. Chieftain is the leader of a tribe, clan, etc. (Allen 1990:194). Maswanganyi (1991:20) observes that in African countries, by fair or foul means, there are those who become chieftains over a tribe or

tribes. Regrettably observes Maswanganyi, this spirit of chieftainship has invaded into the church in every nation in Africa.

The Bible clearly states that the church the Lord does not want any one man to be chief over the people of God. The will of the chief becomes final and all in the tribe have to submit their wills to the will of the chief. If they do not they may pay the consequences of punishment, at times even death itself.

In Matthew 20:20-28; Mark 10:33-45 - 9:33-35 and Luke 22-24 we have very strong warnings against being “chief” over the people of God. Jesus warns against exercising lordship and authority over God’s people, if we are to be great in the Kingdom of God, then we are called to serve God’s people (Brown 1997:195). The chieftain spirit and attitude desires to be served of others, not to serve in the spirit of Christ, who is the chief shepherd, is the servant spirit. He lives to serve and gave His life for others.

(c) The dictator

Another synonymous word is the word “dictator”. Although there are slight shades of differences in meaning in the words used here, they all have one thing in common, viz. the absolute rule of one man.

The dictionary defines the word “dictator” as one that dictates, one that lays down rules and maxims for the guidance of others; it links exigency with absolute power (Allen 1990:232).

A person who is dictatorial is one who is authoritative, absolute, imperious, dogmatical and overbearing. A dictator is a person exercising insolent and assumptive powers (Maswanganyi 1991:20).

Dictatorship, as described above, is absolutely contrary to the scriptures and teachings of Jesus. In modern times, as well as through human history, there have been and still are terrible, cruel and evil dictators. They have ruled with force and cruelty. They have ruled “with a rod of iron” and crushed any and all who dared to disagree or oppose them. We think of Hitler, Mussolini, Idi Amin, and many communistic dictators.

A dictator is like Nebuchadnezzar. His rule was characterised by “whom he would slew and whom he would keep alive”. The essence of his dictatorship was “bow or burn” (Nave 1986:896).

How many potential leaders have been destroyed in various churches by “spiritual and religious dictators”? How many have been excommunicated, maligned, ill-treated and destroyed – at the whim of dictators.

Such leadership styles do not belong in the body of Christ. There is a difference between secular leadership and leadership in the church, which is Christ’s body. Most secular leaders are motivated by money, fame, power, control over others, pride, recognition, influence and a desire to build their “own empire”. The Christian leader must be motivated by Christ and his Servant spirit.

(d) The superstar

Maswanganyi (1991:25) describes the superstars thus: “The film industry is constantly looking out for ‘Film stars’. Their whole industry is dependent on such persons. These ‘stars’ influence their stage and plays, and their acting, and untold millions of people.”

The same is true of “stars” in all other forms of entertainment; whether it be radio, music, television, etc. However, the sad part is that the spirit of Hollywoodism has got into the church, and especially into Pentecostal and Charismatic churches. There is what may be called “Pentecostal Hollywoodism”.

Leaders and ministers become “superstars”. They are “on stage”, they perform and influence the lives on countless people, for better or for worse, when a “star falls from heaven” they usually cause others to fall also.

The reason? They were alone. They were untouchable. They were unaccountable. They had no checks and balances. They had no one to criticise their lives.

Does it mean that there is nothing good in the leadership of the Pentecostals and Charismatics? The answer is that there are many who do manifest extraordinary leadership abilities.

There have been a number of leaders among the Pentecostals and the Charismatics who have been observed as identifying those behaviours that differentiate truly charismatic leaders from fake ones. Such behaviour as implied in the words of Robbins (2001:327) are leaders under the vision of the Master Jesus, willingness to take risks to achieve that vision, sensitive to what the master wants and the leading of the Holy Spirit. Those charismatic leaders exhibit behaviour out of the ordinary that attracts followings.

Those are the leaders who understand the role of mission in the 21st century and have the charisma to link the present with a better future. (Kinick 1992:523). They know the essence of, purpose, roles in the world, and goals of a missionary congregations and are able to integrate it into life. They are able to lead as servants and motivate the members to emerge towards ministry in the world (Van Engen 1999:173).

Such leaders, in the words of Van Engen (1999:173-173) need to be inquirers, listeners, be in love with their people and have links with other organisations.

Scot (1982:224) maintains that such a visionary leader has the aura of charisma by maintaining an optimistic view, using passion as a catalyst for generating enthusiasm, and

communicating with the whole body, not just in words but in needs. The missiological implication of Scot's point is that such leadership has the ability to draw in members of the body of Christ by creating a bond of unity that inspires others to desire salvation. Pearce (1991:312) observes that such leadership realises the potential of followers by tapping into their emotions and moves the body of Christ into action.

Finally, these words of Van Engen (1999:174) have missiological implications for the African church in the 21st century: "Certainly one person cannot be all things to all people. However, it is extremely important that missionaries carefully consider their personality and leadership styles with reference to the people they serve and the environment in which they minister. Through careful analysis of leadership issues missionaries may develop that type of leadership that will most effectively mobilise the church in that context for ministry in the world."

But styles of leadership are never static. The congregation, the context, the leaders and the followers are subjected to constant change. Styles of leadership must change to suit the growth of the followers.

5.1.3 The state of the African church, evaluation and conclusion

The African Protestants', Catholics', Charismatics' and Pentecostals' definitions of Christianity agree or nearly agree with the biblical definition of the church. Faith in Jesus Christ is the only means by which one can enter the church.

With regard to the African Independent Churches, Alexander (1989:183) maintains that African Independent Churches have incorporated so much African tradition that it will not be proper to christianise those churches or even regard them as Christian. Phenomenologically some of the African churches may look Pentecostal but theologically they exclude themselves. It is very crucial at this moment to examine Alexander's point. Are African Independent Church a Christian church?

- Misunderstanding in African Independent Churches

Oosthuizen (1968:119) maintains that the African Independent Churches misunderstand the Holy Spirit. In his explanation the kingship or chieftainship type of leadership is usually combined with the office of the diviner, both in the prophet and Messiah. As the king or chief forms an important link with the supernatural world, so do the prophets or messiahs, who work under the injunctions of the spirit as is the case with the diviner. From Oosthuizen's observation it is clear that the spirit like the diviner often takes the prophet possession. It should therefore be realised that this is not the Scriptures. The African Independent Churches refuse to accept the Christ of the Bible, but rather label him as the Christ of the white.

With regard to sin African Independent church leaders are perfectionists. In the church movements of Africa, we see that such people eventually become "incapable" of sinning. The African Independent churches look at sin as temptation while remaining inviolably attached to God in the centre of his soul (Oosthuizen 1968:188-190). In the words of Daneel (1987:334) African Independent Churches use dreams to communicate with the ancestors. Pauw (1963:34) concurs that African Independent Church movements involve ancestors in their worship.

Alexander (1989:183) states correctly that it will not be proper to characterise the African Traditional Church as Christian for the following are the reasons:

Demonic activity in the form of magic and divination as practised in African Independent Churches is unscriptural. Magic is defined as the "divinely forbidden art of bringing about results beyond human power by recourse to superhuman spirit agencies which is organised in the human rebellion against God, in the quest for knowledge and power, in the desire to be like God" (Gehman 1989:110). Christian faith is the total submission to God in faith and obedience to his divine will and purpose through Jesus Christ. The use of amulets and charms as observed in the African Independent Churches is a negation of trust in God, who provides ultimate protection against evil forces. Although healing and

exorcism can be done in the name of Jesus Christ, the name of Jesus is not an intrinsic power, a power in itself. His name should not become another magical instrument or charm. His name only symbolises the power of God and it has no power within itself. Healing and the casting out of demons are based on the reality of the nature and power of Jesus and not on his name, or the mere mentioning of his name (Van Rheenen 1991:229).

It is very unfortunate that the church government that has already been discussed under the heading Presbyterianism, Episcopalianism and congregationalism have caused disunity.

Church government is not unscriptural but it is one of the gifts of the church and not a characteristic of the church itself, because Christ is the head of the church (I Cor. 12). Looking for the unity of the church in the unity of the church governing structure is an error which led to denominationalism in the African church.

As has been pointed out in the definition of the church there is no evidence of denomination. According to the biblical evidence about the universal church, the body of Christ, there is unity already and this unity precedes its visible embodiment in the congregation. Unity is spoken of as resulting from one source, calling on Christ, confession and testimonies that Jesus is the Christ, fellowship of people with one another, the same service. Everything can be traced back to the unity which is the body of Christ (Küng 1973:116). The need for the organisation of the church so as to allow the multitude to function as a body is derived from this unity.

Denominationalism can be broadly defined as an organised Christian church or tradition or religious group or community of believers or aggregate of worship centres or congregations, usually within a specific country (Chadwick 1997:800).

Harrison (1974:164) sees denominationalism as the sinful tendency toward the fragmentation of the church, the one body of Christ, into various splinter groups against God's will that the church be one with Christ. Why did the church in African take such a

radical step of contravening the command of its Lord? Why did the fellowship of believers in Christ in the African Church split into conflicting and contradictory factions and unhappy divisions? What sort of forces was at work prescribing and maintaining these fragmentations or denominations - thereby undermining the unity of the church? The traditional explanation for the split of Christianity into various denominational groups is that the initial schism occurred in the mother churches in the West around the 16th century, and from thence were imported into Africa (Sheldon 1988:45). One reason for the schisms in church history is doctrinal. It is therefore popularly assumed that the split of Christianity arose from the single-minded loyalty to the truth and obedience to the word of God, because some Christians felt that the official church was no longer faithful to the teachings of the gospel.

- Divisions

Looking at the state of the African Church today, and also tracing schisms and division among the leadership, one could agree that there is more to it than the doctrinal differences. In his evaluation Chadwick (1999:103) maintains that religious convictions may have given sectarian movements the energy and push toward splitting up of the church. Doctrinal explanations of denominationalism are more often than not the rationalisation for more causes of division, causes which are connected with the socio-cultural ordering of society. Stark (1972:4) in effect maintains that after a religion has splintered on a doctrinal issue, one party unites with some previously separated group with which it had - until reconciliation - doctrinal differences. Stark's argument demonstrates that theological differences in themselves are not insurmountable obstacles to the unity of the church, but they are used to justify and legitimise sectarian life-styles and activities.

Chadwick (1999:105) concludes that in denomination we do not merely have to do with neutral and abstract truths or ideas, or with systems which represent the interests, hopes, dreams, struggles and ambitions of particular sections of the society. Sections, which for one reason or another have felt themselves unaccommodated socially, economically and religiously in the status quo, are also present.

Besides socio-economic alienation, cultural and nationalistic dissatisfactions have played a major role in fuelling sectarianism (Wilson 1967:300).

By way of summary, the social sources of denominationalism and division in the African church are many and the list could be expanded endlessly. For our missiological concerns about the African church the above survey should suffice to make our point, namely, that there are profound socio-cultural factors which independently or jointly could supply the occasion for the fragmentation of the Christian church. They could continue to be powerful factors behind the maintenance of denominational divisions. For this reason an exclusively theological interpretation of denominationalism is merely a glossing over of the real issues that divide the African Church.

The challenge therefore for the African leadership is that the existence of the church in denominational fragmentation should be viewed as a negative development and disobedience to the will of God. Gene (1994:74) rightly states that denominationalism and church splits imply a moral and theological defeat for the church. The church has failed to transcend the social conditions which have given rise to the divisions between man and man. As Chadwick (1999:107) painfully points out, denominationalism is the emblem and sign that the church has failed and capitulated and sold out its birthright to those caste systems that it was supposed to change and transform. That is, the church, instead of leading and uniting humanity, has succumbed to the apparently unchanging and invincible economic , political, racial and other divisive forces that militate against the unity of the church and mankind.

5.1.4 The influence of African culture on church leadership

In relation to the African church leaders, Van der Walt (1994:283) clearly states that many Christians still hold a hierarchical view of authority which functions vertically from the top. In accordance, even in the church, God is the highest authority and all the lower

authority also emanate from Him. He delegates his authority to the highest human figures of authority for example, a king, a state president, a chief director or principal, who in turn then delegates his authority to other lower holders of office.

Unfortunately it is sometimes the case in the leadership of the African church, when authority is made divine, that it is no longer subject to control by those below the rank. Authoritarian power, which is a symptom of this belief, is also accepted as normal leadership. So is non-accountability by those at the top - since their authority is delegated down from the hierarchy (Van der Walt 1994:283).

The next result of all these implications is oppression. Oppression is not always overt, physical violence, but can manifest in subtle ways or operate unnoticed by the victims. This is particularly so when the members of the community accept it as normal (or are made to believe that what they are going is a legitimate experience). Oppression is anything that limits the freedom or development of the individuals in the African community and the church as well.

What is the missiological understanding of responsibility? To be meaningful, leadership responsibility must first of all be a service or a calling from God; then service to fellow men will fall in line with God's requirement. In other words. African leaders ought to be servants of God before they can truly serve man. We ought to be right with God before God can call us to serve him.

An important point to note in this regard is that every service is subject to God's norms or principles which we find in the Bible. Whatever calling we may receive, God has given sufficient guidelines (directions for use) to help us to fulfil it. There are guidelines on how to help fulfil it. There are guidelines on how to be a good statesman, guidelines on how to be a just judge, a good employer, a dedicated employee, a faithful husband or wife. To ignore these guidelines is to invite trouble and chaos. The solution of African churches' leadership problem lies in being right with God and in obeying God's divine

norms. Then we will realise that God's desire is to use each surrendered person in a specific office to serve, and not to be served.

Can the African church survive in the midst of the changes of the 21st century?

Responses to the call for change are coming from every side: liberal and conservative, laymen and clergy, local churches and national Christian organisations. Some call for elimination of the local church, some call for radical change, others call for retrenchment; but each is calling for a response to the winds of social change that are threatening to rip the African church community from its foundation (Anderson 1972:21).

In his attempt to call the church to re-examine its purposes and principles and to confront the demands of our generation with renewed confidence and energy, Van Engen (1999:179) clearly states that, time and again, as he speaks with pastors and missionaries, they are delighted to hear all that he has to say, until he speaks of administration. Then they seem to have ears but cannot hear. So many missionaries and pastors want their churches to grow and want their congregations to reach out in mission, but are unwilling to pay the price in careful, intentional disciplined and visionary administration.

Stating the importance of church administration, Powers (1985:13) maintains that church administration is a ministry, not methods; it is people, not paperwork; it is human processes, not inhuman policies; it is management, not manipulation.

Church administration or management is a science, an art and a gift. As a science, church management involves procedures and techniques that can be learned studied and practiced. As an art, administration calls for relational sensitivity, intuition and timing (Neil 1971:257).

Additionally, the apostle Paul names administration as a spiritual gift (1Cor. 12:25). Different translations of the New Testament refer to this gift by using a variety of terms

such as “governments” (KJV), administration (RSV), workers of spiritual power (Philips) and the “power to guide” (NEB) (Neil 1971:257).

5.2 The church’s stance.

Floyd (1994:18) observes that there is a big problem in Christian circles regarding the nature of our participation in political processes. Some say the government represents the will of the people while the church represents the will of God.

Bonhoeffer (1971:84) maintains that there is a relationship between evangelism and social responsibility and that one is spiritual, the other is social. Bassham (1979:343) observes that the first refers to the commission to announce the good news of salvation through Jesus Christ. Chaney (1976:217) concurs as he states that Edwards’ two “mandates” were inseparable. With particular reference to the notion that a Christian should not be involved in politics, Van der Walt (1998:5), with reference to Anane Fenin, a Ghanaian writer and a churchman, calls on the African Christian to wake up. Van der Walt in this regard argues that the view of many Africans not to be involved in government, law and politics is wrong.

Anane, the Ghanaian writer mentioned by Van der Walt, assessed that much of the devaluation of human life seen today in Africa cannot be solely blamed on governments. Past generations of Christians who watched silently as the culture shifted toward secularity are also responsible (Van der Walt 1998:6).

Secondly, Anane cries for Ghanaians and Africans to consider accountability in society. If Christians are to reclaim the African society, then there is need to be hard-hitting within Biblical principles. In the reclaiming exercise, the first thing to do is to ensure the accountability of our leaders (Osei-Mensch 1990:26).

Van der Walt (1998:8) states that, according to Anane, the Africans and Ghanaians must also change their colonial mentality: “The first and foremost, I am afraid, is what I call the colonial mentality”. The nature and performance of the colonial regime has psychologically affected them terribly. The chiefs and their people were ruled as subjects of imperial Britain. They had no rights and their legitimate demands invariably took the form of supplications. Among other things the chiefs and their subjects paid homage to the governor general - the queen’s representative, chief commissioners, district commissioners and lesser functionaries of the colonial regime, by holding durbars, on which occasions petitions were made (not demanded) for social and other amenities. According to Van der Walt (1998:8) the Ghanaian churchman lamented that this practice has survived the post-independent era, and even paramount chiefs hold durbars, not only for the heads of states, but for district chief executives, who are in fact servants of their chiefs and their people. Parrinder (1949:54) points out that prayers are held and petitions are made to them. The Ghanaian writer in Van der Walt (1998:8) and Bediako (1995:182) maintains that political independence ought to have brought a change in this relationship of overlord and subject but the realisation has not dawned on us yet. Bediako (1995:183) further observes that the explained attitude has encouraged manipulative leadership in Africa. He therefore writes: “African Christianity may have no greater political mission in African societies than to assist in this transformation.”

The second factor is derivative of the first. The rulers and bureaucrats consider themselves as successors of the colonial masters and are therefore entitled to homage and the right to rule. They are hardly sensitive to public opinion (Bediako 1995:185).

The third factor is a follow-up of the second, which is that the public officials in public corporations have taken their cue from the bureaucracy and have settled down to a style of work and living which is diametrically opposed to service. (It is not surprising that these public corporations are now collapsing states Van der Walt (1998:9).

The fourth factor is the cynicism of the Ghanaian. Whenever anybody summons up the courage to point out any flaws in the government he or she is attacked and told “If you were in that position you would also do the same things.” Van der Walt (1998:10).

The fifth is the emotionalism of the Ghanaians. They have an explicable capacity to endure hardship and injustices without complaining, and a single salutary gesture on the part of their oppressors makes them forget a thousand outrages meted out to them the day before (Van der Walt 1998:11).

According to Van der Walt the Ghanaian writer calls on all African especially Ghanaian Christians to talk about the situation.

The above observations that call African Christians to action have serious missiological implications, which need to be discussed. Bediako (1995:237) correctly states that citizens are the bearers of opinion in a political community, and that it is from the opinions of citizens that government policy is derived in a well functioning democratic society. In the process of responding to the political crisis in Africa, to restrict government access to the opinion of Christians who are also citizens, is to undermine the intellectual pluralism the political institution. With this in mind, Mugambi (1997:44) correctly argues “It is not enough merely to argue that democracy must draw upon the religious values of its citizens. In a democratic society the good citizen not only understands what he must withhold. It is precisely because Christians can serve as model citizens in a democratic state”.

In an attempt to explain his point, De Gruchy in Guma (1997:92) argues that his reasoning does not mean that the reign of God and democratic transformation is the same thing, or that democratic systems as such are God’s divine order for society. However, the fact that we cannot achieve the Kingdom of God does not mean that we should not witness to its coming within the context realities of democratic transformation. In conclusion, De Gruchy explains that the establishment of a democratic order will not

usher in the Kingdom of God, but it is the best form of government that human beings have been able to construct, given the constraints of the ability of Christians and the extent of their fallibility (Guma 1997:93). So De Gruchy's point is clear. Connection between the prophetic witness of the church and the task of political transformation can be made as long as Christians do not equate them.

As does Van der Walt, Yoder (1997:181) sees the problem as a world-wide crisis: "Spiritually the evangelical and Pentecostal leadership often has not included the Lordship of Christ over the whole spectrum of life. Spirituality often has been closed down to a very narrow area."

In his response to the African crises, Van der Walt (1998:15) maintains that Anane from Ghana is right to want to correct the situation. Van der Walt (1998:16), like Yoder (1997:186) adds that the old revivalists in Great Britain, Scandinavia and United States called for personal salvation. But they also called for resulting social action. Yoder (1997:186) even emphasised that every single one of them went this route and there can be no greater example than the great revivals of John Wesley (1703-1791) and George Whitefield (1714-1770). Van der Walt's and Yoder's reference to the revivalists can illustrate a point in African situation at present.

Regarding people who were victims of society, Wesley offered the good news of Jesus Christ. But he did more. He formed them into a close-knit fellowship where they could be shepherded and in which he worked to reform conditions under which they lived. As Yoder (1997:187) correctly explains, Wesley's effort went beyond welfare to include creative economic alternatives. Through his pointed and prolific writings, he agitated for major reforms. Van der Walt (1998:18) maintains that he was convinced that his open stand against all the ungodliness and unrighteousness which was rife in his country is one of the noblest ways of confessing Christ in the face of his enemies.

Van der Walt (1998:18) further states: “The Wesley and Whitefield revivals were tremendous in calling for individual salvation and thousands upon thousands were saved, yet even secular historians acknowledged that it was the social results coming out of the Wesley revival that saved England from its own form of the French revolution - we sound the names of Christians coming out of Wesley and Whitefield revivals with a cry of pride and thankfulness to God.” Yoder and Van der Walt’s references to the Revivals in Europe and America have very important missiological implications for Africa today. The men and women involved in social and political change did not do things incidentally, but because they saw them as part of the Christian good news. God used those involved not only for the salvation of individuals but also for social and political actions.

5.2.1 The church and moral reconstruction

There is much discussion about the political leadership in Africa being linked with moral bankruptcy in African society. Mugambi (1997:1160) observes that this is unfortunately typical of the elite, the secularised, the urbanised, even the christianised, and generally all those who can be said to have entered the “modern” sector.

Christian and missionary leaders in the world are also part of a sinful humanity, “there is no difference, for all have sinned and fall short of the glory of God” (Rom. 3:26-33). Healey (1981:37) states that the restoration of morals in politics, public and individual life is the work of God and his Church. African society in general has come to believe that moral values that govern a community’s life, including interpersonal relationships, common action and individual contact, are ordained by God and have stood the test of succeeding generations. Lambert (1976:114) explains that the sum total of moral values such as discipline, diligence, honesty, a sense of justice and temperance is a person of integrity. Today it has come to light that morality has to do with the whole of life, both corporate and personal, political, economic, cultural, and spiritual. The community and even politicians are calling on the church to help restore morality to Africa.

The church leaders have a divine mandate to address issues that affect the well-being of one and all in Africa. Many are rendered voiceless due to abject poverty and other forms of marginalisation. The distressed and endangered literally run to the church for refuge, especially when they are running away from guns and arrows. The institutional church has had no alternative but to face the complex issues that bedevils the society. The church is certainly best suited to spearhead moral recovery in Africa. To quote Gana (1997:223), “The challenge before the church as we approach the 21st century is the necessity to harness its immense moral and political force in the promotion of justice. In the African context, this dictates direct confrontation with the African ruling classes and their international allies.”

In the words of Gana (1997:227), the church can exercise her moral authority to fight impunity. Gana (1997:228) suggests what he called “The third party principle of arbitration” so familiar in African society, as an open choice for the church in Africa.

One of the greatest challenges facing church leaders in Africa is the dire need for moral reconstruction and the issue of morality within the church. Mugambi (1997:128) explains that the church’s credibility is often questioned. The people within and outside the church are sceptical about the ability of the church to spearhead moral reform when the church does not practise what it preaches. Goba, in Guma (1997:66), realises that denominations and even individual Christians in one denomination sometimes do not share a common agreement about what constitutes Christian morality. With a sad heart Goba, in Guma (1997:66), cites this example: “Current examples are the disagreements amongst Christians about living under the secular state, disagreements over the new constitution and the issue of abortion. Even within the same denomination there are serious differences amongst Christians about the issues”. Van der Walt (1994:28) implies that the African Christian worldview has experienced an identity crisis and hence he calls for a new African personality, worldview and thinking.

A missiological approach accepts the fact that there is no glossing over the shortcomings within the church. The only option open to it is to be transformed to be truly the church of Jesus Christ, “a radiant church, without stain or wrinkle or any other blemish, but holy and blameless”. (Eph. 5:25-27).

It would be in place for the church to consider seriously some specific recommendations arising from a recent ecumenical consultation and printed by Byaruhanga (1994:29-37) in a publication significantly entitled *Cast Away Fear*.

1. African Worldview and morality must be related to the church’s moral teachings. The moral teaching of the church must make sense to the African to have any real effect.
2. The church must accept that it has been part of the problem in the growing moral crisis in Africa, and empower African Christians to establish what is considered to be genuine, relevant and acceptable living for them.
3. African morality is generally person-centred, community-centred, humane and practical as opposed to the more rigid, dogmatic, codified and absolutist Western type. The church in Africa must adopt an approach in its moral teaching which can best be appreciated by Africans.
4. African morality must be based on at least the “love principle” and life-affirming morality taught by Jesus Christ, but not on the more negative, world-denying and absolutist affirmations which have characterised Western Christianity for a very long time.
5. African morality must be liberating, life-enhancing, people-centred and humane without being irresponsible or less binding on all members of the church. Such morality is, in a way, inconsistent with the gospel of Jesus Christ upon which all Christian morality should be based.

6. African people themselves must be allowed to formulate, promote and practise morality in the authentic way according to their authentic interpretation of the gospel of Christ.

The people of Africa are searching for models of integrating and they are searching in vain. Church leaders and Christians in leadership positions have the onus to be exemplary - otherwise the talk of a better Africa in the 21st century should be abandoned as futile. I wholeheartedly agree with Goba, in Guma (1997:69) that giving an account of our hope is a moral imperative. It is part of our task to engage in the difficult task. The church must provide the moral basis for the re-creation of our nation.

5.2.2 Strategy for the continent:

In this regard Hessel (1992:148) suggests that Christian education is needed in Africa to restore moral and political decay on the continent. Hessel (1992:148) explains that Christian education must aim at equipping persons of all ages to encounter the word of God, to reduce the gift of faith and express basic qualities of faithfulness inside and outside the church; to learn how to effect justice and to love mercy and to work humbly with God.

Van der Walt (1994:534) concurs as he writes: “The highest purpose of Christian education is to guide our students concretely to be disciples of Christ. If this does not happen, our education as Christians has been a failure”.

In the mind of Loram (1994:86) the ethnic conflicts, wars, poverty and economic crises can only be challenged properly if Christian education equips African people to do so. In summary Loram (1994:87) states: “This tool is available in our churches but the way it now functions in most churches must be reconstructed.”

The above missiological suggestion in the words of Cole, as stated in Van der Walt (1998:225), demands an ideal curriculum for Christian religious education. Cole thinks the policy maker is equally concerned with the political dimension of schooling in terms of the constitution, justifying an enormous investment in education. In Van der Walt (1998:2270 Cole illustrates his point with philosophy of education based on the integration of the development into a sound and effective citizen in Nigeria.

5.2.3 Summary statement

In the development of this thesis, which concerns Christian religious instruction, it is noted that the nature of the subject matter is value-orientated. It is also noted that behaviours are guided by values. It is also clear that personal discipline and character development might be achieved through religious instruction. If really this will work, then curricula will include activities that will probe values and help build character. The success of this proposal in my view depends on well-informed and better educated members of the teaching profession, particularly those who have Christian convictions.

The writer concurs that missiological attention be given to this idea since moral renewal is crucial for sound African leadership. In view of all the above my conclusion is that much needs to be done by educators trying to realise the ideals of state policies in the inculcating of moral values through religious instruction. For the religious instructors and those who plan curricula for religious instruction, it is an up-hill struggle trying to cater for the cognitive, affective and behavioural needs of students. Habits take time to form and when formed, are hard to break. In that regard the policy must take into consideration that the learning environment stretches beyond the confines of the classroom. In fact, it stretches into the wide society in so far as values are concerned. If the schooling environment were perfect, but the adult life in the larger society corrupt, then policy such as that of Nigeria will not work. The reason is that the learner will soon learn to think that there is no relationship between the values espoused at school and the values that are predominant in society. The missiological interpretation should reflect on

the fact that the environment of the wider society also contributes to the task of teaching in values.

The approach to religious education must therefore attempt to influence values more than any other person in the general public. The implication according to my understanding, is that parents must be aware that their children are tomorrow's leaders. They must therefore co-operate as co-trainers in religious education. Ward (1978:82) correctly observes that values begin at home. Parents cannot leave the task of training in values and character building to the school. Parents, in particular Christian parents, should be examples at home and in society. Adult behaviour impacts greatly on that of the child.

Before tackling the question of church administration, it is appropriate to reflect again on Van Engen's observation as to why administration is ignored by most African church leaders. Rudge (1976:17) observes that one of the reasons for the difficulties encountered by many religious orders is that their governing bodies have not been fully apprised of the changes that are taking place in the world outside the church, and that while many orders have been alert to changing circumstances, others may have been isolated from significant developments taking place which have greatly affected the nature of the work they have carried out.

It should be taken into account that the church is not only an organism but also an organisation. The mere words Presbyterianism, Congregationalism and Episcopalianism should indicate that the church as an organisation needs an effective administration to function properly.

In his epistle to the Romans, Paul states: *"Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others."* (Rom. 12:4,5). Dayton in this regard (1979:26) explains that organisations are formed around a purpose.

Whether the purpose is despicable or lofty, unless there is an understanding of why the organisation exists, it would be difficult for it to come into being.

The church must therefore recognise that dynamic administration needs adequate resources, communication skills and well-defined structures to operate (Malphurs 1993:29). We also need to recognise that dynamic administration must be culturally appropriate and contextually equivalent.

Van Engen (1999:182) however, observes that administration as a gift brings harmony and wisdom to those who as yet do not worship God. Van Engen is adamant that the African Church leaders should not forget that Paul placed the gift of administration alongside the gifts of apostle, prophet, teacher, worker of miracles, healing, helping and speaking in tongues (1 Cor. 12:27-29).

In conclusion the following principles of administration, suggested by Getz (1999) and set forth in Van Engen (1999:182-192), might be useful for the African church leaders:

That as principles of administration, church leaders should:

1. Face the reality of problems.
2. Develop a proper perspective on each problem.
3. Establish priorities.
4. Delegate responsibilities to qualified people.
5. Maintain a balance between divine and human factors.
6. Approach problem-solving and decision-making with consideration for the attitudes and feelings of everyone.
7. Solve every problem creatively under leadership of the Holy Spirit

It should be borne in mind that pastors and missionaries can serve the best administratively when they know exactly what the purposes, goals, objectives and strategies of their congregation, denomination or mission organisation are, and then organise and involve people in the pursuit of those purposes (Dale 1992:109). Spirit-led

administration is an absolute requirement at all levels for it seeks contextualisation and facilitates proper evaluation.

CHAPTER 6

THE INVOLVED CHURCH

6.1 The church's visible involvement in Africa's revolution

Mugambi (1997:119) maintains that the church's civic education programme is very important as he writes: "The churches in Africa engaged in the formal civic education may be described as one that creates awareness among the citizens of a country of their rights and duties. Civic education, therefore, was seen by the churches as an instrument of promoting the principles of unity, peace, equality, democracy, freedom, social justice and progress. The churches' participation in civic education was justified by the argument that laws, regulations, moral and religious principles promote harmony and responsible conduct in society."

According to Mugambi (1997:117) civic education undertaken by the churches focused on topics like the citizens' practical duties, the role of the family inculcating in the young the important virtues of society, the role of society, the importance of the community in bringing about development in the villages, and culture whose values and practices were good as long as they did not promote derisive or exclusive ideology; the principle of decentralisation was included because as it applied to local government level. According to Mugambi (1997:118) the churches also taught the citizens that as far as economic order is concerned, there were five major factors which together determine the level of economic development of a country when they are transformed into usable goods and services. These are: work ethics, natural resources, nature of economic activity, scientific and technological advancement and the level of human resource development.

Uganda

On political order and with particular reference to Uganda, Mulunda (1996:128) and Mugambi (1997) point out that the citizens were taught the principles of separation of powers which is the division of labour among the three branches of government, viz.

executive, the legislative and the judiciary. The idea behind this teaching was to limit the abuse of power.

In 1993, the Uganda Council of Churches expressed its conviction that Uganda was on the threshold of building a new political culture based on the principle of constitutional governance (Ruzindana 1997:191). In order to foster the spirit of fair play and transparency the Ugandan Council of Churches set up a team in June 1993 for the purpose of monitoring the conduct and management of the Constituent Assembly elections as well as other processes leading to the adoption of the New Constitution (Ruzindana 1997:192).

Before Constituent Assembly elections were held, the churches' monitoring team; according to Mugambi (1996:127), conducted a number of workshops and seminars at national and regional levels. The objectives of these seminars were to build teams of civic educators and domestic monitors who would in turn train people at the local level. The main concern during monitoring was to have a representative present at each of the various stages of the electoral process. Martin (1995:5) added that a committee was appointed with a chairperson and two representatives from each member church to be in charge of the process. The committee also co-opted one additional member from each church. All these representatives have formed the Ugandan Joint Council of Churches' monitoring team. The whole monitoring action, according to Martin (1995:8), required over 15 000 monitors so as to have a representative at every polling station.

Rwanda

Kobia (1996:38) states that Rwanda faces a very troubling situation because the church and the government are all survivors of the genocides. In August 1991, a Peace and Reconciliation consultation was held in Rwanda in which 39 people representing 22 organisations participated, among them were three governments (Kenya, Zaire, Rwanda), churches in Rwanda, i.e. Catholic Episcopal Conference of Rwanda, Union of Baptist

Churches, Episcopal churches of Rwanda Methodist church and NOW's. (Prunier 1995:26). As explained by Kobia (1996:39) this consultation was guided by the following:

- (i) Honest dialogue between contending parties that realised the necessity for an atmosphere of confidence building and reciprocal trust.
- (ii) Direct dialogue between contending parties, and in this case the government of Rwanda and refugees must be facilitated.
- (iii) That churches in Rwanda must be enabled to take initiatives for peace and reconciliation.
- (iv) Churches in the region should be encouraged to play supportive enabling roles in Rwanda's reconciliation process.
- (v) Involvement by all interested parties in the generation and implementation of solutions was essential.

Kobia (1996:41) states that the churches of Rwanda carry the responsibility for future peace and reconciliation initiatives, while churches in the regions, together with All African Council of Churches and World Council of Churches, are expected to offer material and spiritual support towards the success of these endeavours.

Kenya

According to Mugambi (1997:174), the National Council of Churches (NCCCK) has played a role in the transition to multi-partyism in Kenya. Apart from Civic Education, the Justice, Peace and Reconciliation (JPR) programme was set up by the NCCCK to play an advocacy role. The Economic Justice Committee according to Mugambi (1997:175), played a significant role in examining issues such as the effect on people of policies carried in the national budget. The role of the committee is to offer input regarding the budget before it is presented and also to review it after presentation to see how its suggestions are included, and then to interpret its implications on the people. Mugambi

(1997:176) observes finally that the pressure put on the government has sometimes been so intense that the government has on many occasions threatened to ban the church.

Ghana

The Christian Council of Ghana of the Catholic Bishops Conference played a very important role against curtailing human rights in Ghana (Bediako 1990:29). It is worth nothing that a radio programme has been instituted, named “Good Morning, Accra” in which various social, economic and political problems are highlighted and people are given the opportunity to voice their opinions and concerns on wide-ranging social issues. Another advocacy group mentioned by Mugambi (1997:176), supported by the church, is the Federation of Women Lawyers (FIDA) which advocates on laws affecting women.

Tanzania

The Christian Council of Tanzania (CCT) and Evangelical Lutheran Church have confronted the government on human rights abuses (Mulunda 1997:110). In the words of Pityana (1995:172) the Council demanded a constitutional conference to chart the process of Tanzania’s democratisation. The Council has also held the church accountable for corruption and drugs-related crimes such as trafficking in prohibited drugs. The Christian Council of Tanzania has also examined World Bank / International Monetary Fund structural adjustment policies and their effect on civil society (Pityana 1995:173).

Lesotho

The country has experienced political upheavals since independence in 1965. According to Mugambi (1997:179), the church has acted as a pressure group agitating for democratisation. Before the 1993 elections, the church convened a national conference in which resolutions were passed for election monitoring and peaceful acceptance of

election results after their release. Mugambi (1997:180) observes that the church continues to address issues of justice.

South Africa

The contributions Christian leaders have made in the reconstruction of the political decay in South Africa are great. The evidence can be found in the careers of Archbishop Tutu and other prominent leaders in South Africa in the struggle against apartheid. Bediako (1995:248) indicates that it has been the South African Council of Churches, Christian churches and their bishops, moderators and other official leaders who have been called upon to step forward to act as interim chairmen and presidents of the numerous negotiations and national conferences held to smooth the way into the new political South Africa. In the process, South African church leaders used an inculturation approach to the construction of African theology as an attempt which tries to marry the essential core of the Christian message with the African worldview, so that Christianity could at least speak to African politics. (Mugambi 1997:106). In contrast to this approach, many South Africans devoted much energy to the construction of a black theology of liberation which was characterised by its emphasis on the struggle for socio-economic and political liberation from white racial oppression (Mugambi 1997:107). However, the point is not necessarily to praise black theology, because it definitely has its weaknesses in its relationship to Biblical theology.

At this point it is correct to argue that the creation of new South Africa and the disappearance of the problematic apartheid was the work of not only due to the black church leaders. It stands to reason rather that it was the responsibility of Christians, both white and black, coloured and Indian to develop both biblical and political theology that spoke against apartheid. Vorster (1988:148) in effect points out that Christianity could no longer tolerate the appropriation of its God and theology, either to justify an oppressive secular order or to stand in judgement from the perspective of an unrealised but identified new political social order. Nurnberger (1991:613) concurs as he observes that:

1. The church used the low ebb of that time in state propaganda to educate the apartheid system concerning the true situation of the country and the constraints, challenges and opportunities of a greater South Africa. The white South African Christian leaders played a constructive rather than an obstructive role in the transitional period and thereafter.
2. The church worked out a new formula to redress the shameful economic discrepancies in the country.

With regard to the whites' voices that protested against change, Van der Walt (1996:3) maintains that much happened in private discussions and academic debates which never reached the media.

In a nutshell it can be said that the Christian citizens in South Africa have succeeded in achieving a radical transformation in a peaceful way.

It is evident in the discussion so far that the church in Africa has to some extent responded to the African political environment. The efforts of church leaders such as Archbishop Tutu and others in South Africa have also contributed much. Over the last decade as country after country embarked upon the path of democratic pluralism, it has been the Christian churches, their bishops, moderators and other official leaders who have been called upon to stand in the breach and to act as interim chairmen and presidents of the numerous negotiations and national conferences held to smooth the way into the new political dispensation.

Bedia (1995:245) correctly observes at this moment that the major challenge now facing the Christian churches in Africa in the political sphere is to emphasise, in society as a whole, the church's message of righteousness, love and justice and the search for sustainable democratic governance. As African church leaders work towards a better political Africa, Bediako's (1995:47) view must be seriously considered: "The Church in Africa must continually remember that the search for democracy is not an end in itself.

And that the end of human existence is the Biblical vision of Shalom in the kingdom of God, the arrival of democracy is not the coming of the Kingdom.”

6.2 The African Union; The Next Hope for the 21st century?

Regional integration as a means of managing African dependence could not work. The Organisation of African Unity’s current chairman, President Anassigbe Eyadema of Togo, declared at its 5th extraordinary summit on March 2, 2001 that the African Union is a decisive step towards the realisation of a victory for Africa. On the same day the OAU Secretary General, Salim Ahmend Salim read the declaration, saying that all the member states had signed the constitutive Act of the Union, which was conceived in Sirte in September 1999 and adopted by the OAU in the July 2000 summit in Lome, Togo.

About the May 23, 2001, OAU meeting, Charity Munganga reports that the African union aims to achieve greater unity and solidarity between African countries and its people in order to create greater capacity to defend the sovereignty, territorial integrity and independence of member states.

Dean of the Diplomatic Corps, Zimbabwe High Commissioner to Namibia, Mary Mubi, said the OAU had played a crucial role in the de-colonisation process, promotion of economic growth and conflict resolution on the entire continent.

For now, there is little to discuss about the African Union as the only and the best solution to the African leadership problem. Forty years of independence could not place Africa on the world map. The continent is still facing numerous problems and the current issue is no longer unity against outside enemies, but how to pull the region out of the spiral of conflicts, bad governance, poverty, economic underdevelopment and the Aids pandemic.

While African commentators and rulers constantly bemoan the fact that the continent, despite possessing natural resources, remains marginalised from the global economy, they are in turn criticised for not effectively addressing the many complex problems that persist.

A list of the current conflicts provides a stark picture of just how much work needs to be done by the African Union.

According to the Institute for Security Studies, as cited in Sowetan May 25, 2001, conflicts presently rage in literally all parts of the continent.

These include:

- (a) The Democratic Republic of Congo (DRC) conflict, which has been dubbed Africa's "First World War" since at times up to eight different countries have been involved.

The Kinshasa government, which has been challenged by rebel movements supported by Uganda and Rwanda has been kept in place with help from its allies Angola, Zimbabwe and Namibia.

- (b) In Angola a civil war has raged for more than 25 years and the fighting between the government forces and the rebel Unita movement spills over into Namibia, the DRC and occasionally Zambia.
- (c) Burundi also faces an internecine conflict, with two rebel groups operating from the DRC and Tanzania heightening tensions among the neighbours. The Burundian government forces are pitted against two rebel movements.

- (d) Rwanda's internal strife is also linked to the neighbouring DRC, from where rebel groups operate. The conflict is primarily between militant Hutus and the Tutsi group with the official army doing battle against soldiers of the former army and the Interhamwe (Hutu militants), many of whom are suspected of being involved in the 1999 genocide.
- (e) Since a civil war started in 1991 in Somalia, there has been a total collapse of the state. This has led to inter-clan warfare and warlordism.
- (f) in Sierra Leone, the internal conflict originated to some extent in neighbouring Liberia's civil war. Now there are insurgencies in Liberia and Guinea as well.

Ecomog, the military force of the Economic Community of West African states, a united Nations peacekeeping force and a reformed local army, are trying to keep the peace against the Revolutionary United Front, a rebel movement notorious for brutal violence.

- (g) Sudan has had a civil war since 1983, with the defence force and government-backed militias fighting against the Sudanese People's Liberation Army (SPLA) and the National Democratic Alliance.
- (h) Neighbouring Uganda supports the SPLA, while it has to still deal with resistance from groups such as the Lord's Resistance Army, National Army for the Liberation of Uganda and Allies Democratic Forces. This is in addition to its involvement in the war in the DRC.
- (i) Ethiopia, one of the least developed countries on the continent, has also been involved in conflicts with three of its neighbours. It has had a border dispute with Eritrea. However, a peace agreement has been signed and an international peace-

keeping force deployed in the area. Both countries have to deal with rebel groups opposing their governments.

- (j) There is also tension between Ethiopia and Somalia, with Ethiopian forces deployed in some parts of Somalia. Ethiopia is opposed to the recently installed transitional government in Somalia and is arming groups to oppose it.

Ethiopia also has a tense relationship with Kenya over cross-border incidents. Rebels use the neighbouring country as a base when fleeing the Ethiopian army.

- (k) In several North and West African countries there are low-level conflicts that have persisted. In Senegal for example, the defence force is pitted against the Movement of Casamance Democratic Front.

- (l) Algeria has had internal conflict since 1992 when the government cancelled a general election after Islamists appeared to be in the lead. Government forces oppose the Armed Islamic Group and Appeal and Struggle Group.

- (m) In Chad two rebel groups are challenging the government.

- (n) Between Nigeria and Cameroon there is sporadic conflict over disputed territory.

Perhaps the biggest and maybe the only improvement has been in governments accepting the role of civil society bodies. Since the 1980s there has been a significant growth in such democratic movements.

The Constitutive Act of the African Union in the Khartoum summit of OAU (February 2001) put the following structure in place to tackle the African problems:

In accordance of article 3 of the Constitution, the objectives of the Union shall be to:

- (a) Achieve greater unity and solidarity between the African countries and the peoples of Africa;
- (b) defend the sovereignty, territorial integrity and independence of its member states;
- (c) accelerate the political and socio-economic integration of the continent;
- (d) promote and defend African common positions on issues of interest to the continent and its peoples;
- (e) encourage international co-operation, taking due account of the charter of the United Nations and the Universal Declaration of Human Rights;
- (f) promote democratic principles and institutions, popular participation and good governance;
- (g) promote peace, security and stability on the continent;
- (h) promote and protect human and peoples' rights in accordance with the African Charter on Human and People's rights and other relevant human rights instruments;
- (i) establish the necessary conditions which enable the continent to play its rightful role in the global economy and international negotiations;
- (j) promote sustainable development at the economic, social and cultural levels as well as the integration of African economies;

- (k) co-ordinate and harmonise the policies between the existing and future Regional Economic Communities for the gradual attainment of the objective of the Union;
- (l) advance the development of the continent by promoting research in all fields, in particular in science and technology;
- (m) work with relevant international partners in the eradication of preventable diseases and the promotion of good health on the continent.

Conclusion:

The African Union is to be modelled on the principles of the European Union, with its parliament, court and Central Bank. Kofi Annan, the UN Secretary General, quoted in *The Citizen* (10 July 2001), warned that an ambitious plan to transform Africa into a European style union would not succeed unless African leaders stemmed conflict and embraced democracy. According to the paper Kofi Annan stated: “This historic effort will require leadership, courage and willingness to depart from the ways of the past, if it is to do for Africa what the European Union has done for the European”.

Kofi Annan’s caution is in place. If the AU hopes to be taken seriously it must be substantially different from the past leadership, which has not made a positive impression on the world stage.

A virtual endorsement of Zimbabwe’s disastrous landgrab policies, laying the blame on Britain, as reported by SABC News July 10 2001, is a wrong and disappointing start for the African Union. The key to the success of the African Union should be good leadership and governance.

To keep Africa on the map the African Union must visibly demonstrate commitment to clean and lawful administration, even if it means self-discipline and sacrifice.

6.3 Evaluation

In this evaluation the answer to the following question is relevant: Has the African Church responded sufficiently to its political environment crisis? Does the African church have the resources, i.e. human and financial, to act?

In the first place, it should be stated that the cross-section of the African churches responded according to their ability. On the other hand, due to doctrinal differences and differences in worldviews, some Christian leaders deliberately avoid having anything to do with their political environment, even willing Christian leaders, however, cannot do much, for the following obvious reasons:

6.4 Solution in church issues

African church leaders are restricted as regards social and political duties for the reason that the Christian churches of Africa live to a large extent in a context of relative material poverty, amid some of the most vulnerable economies of the world at the present time (Bediako 1995:248). On the income side of the Christian churches in Africa, one of the main sources is voluntary contributions in the form of tithes and offerings by members. The National Church of some denominations depends financially on levies and donations from local assemblies or collections from the public in the case of a charity. Some churches to some extent, as explained by Hodges (1976:77) and Beyerhaus (1964:15), still depend on foreign missionary societies. Some Christian churches receive a return from properties that they own.

Still other Christian churches receive income in the form of fees for services provided or the proceeds of the sale of products in case those that schools and hospitals. Dickson (1995:248) assessed that as the church has registered growth in membership in the course of time, so has their burden, which they have to carry to sustain their witness and ministries increased. The increasing social and economic hardship of the church have

also been accompanied by deepening of Christian consciousness, especially in relation to various pressing national issues and the need to be relevant to questions at the grassroots level of society (Bediako 1995:248). In countries like Ghana, Nigeria, etc., inflation is so high that the normal living expenses that people have to meet may rise so much that there is little left over for charitable giving. It is not even easy for the church to retain a sense of proportion about giving in an inflationary period and as a result it is difficult to invest in reconstruction in Africa. Whenever the need arises, the churches have on the whole not been prepared to respond. African leaders are unable to employ sufficient staff to deal with issues. A lot of work of reconstruction is being done by people on a voluntary basis who may or may not have basic qualifications. Consequently Mugambi (1998:86) concludes that the steps recommended most often may not be implemented.

A challenge remains for African leadership. The church does not have the necessary expertise; whether political, educational, technical or military. Van der Walt (1994:329) describes theological education in Africa as having been restricted to Church history, Old Testament, New Testament, Systematic theology (Doctrine), Ethics and Pastoral theology.

6.4.1 Christian worldview

The African church could not unite to respond properly to the environmental problem due to what Van der Walt (1994:98) describes as differences of Christian understanding of the core concept of confession of faith (creation, fall, redemption, kingdom of God) in a universal, all-encompassing sense. According to Scripture, creation includes everything that God made, and while the fall corrupted the whole of creation, redemption is intended for the entire creation and the concept of Kingdom of God points to the fact that God is King of the whole reality.

Van der Walt (1994:99-100) also states the counter perspective: “In the history of Christianity, however, creation (as nature) has often been regarded as a loss of something and not a totally penetrating corruption of everything. In the same way redemption is seen as total renewal. In this way too the Kingdom of God is seen as an area or separate sphere of creation or even apart from creation. The end result of such a mode of thought is a dualist Christianity. Reality is divided into two spheres: a secular, profane or natural one; and a religious, sacral or supernatural one. Nature (creation) and grace (redemption) are situated alongside, above, or even in opposition to each other.”

The above confusion has given rise to four positions that influence policies in God’s redemptive purposes in Africa.

- The Gospel against politics

According to Chaplin (1995:61), Arthur Gish describes the political views of some of the early Anabaptist groups in Europe as the refusal to participate both in government and the military believing that such actions compromised true discipleship (and invoking widespread persecution by government as a result). Chaplin (1995:62) quotes one of their early confessions thus: “Finally it will be observed that it is not appropriate for a Christian to serve as magistrate because of these points: the government magistracy is according to the flesh, but the Christian’s is according to the spirit; their citizenship is in heaven.”

In many ways these sentiments of the early Anabaptist represent one example of a Gospel against politics position with which the cross-section of the African Church concurs.

According to this view, politics along with culture in general, belong to the radically corrupted order of the world, an order in which Christians have no true home (Hasselgrave 1991:116). Active political involvement constitutes a compromise of

Christian discipleship since it necessarily involves the Christian in coercion, deception, manipulation and a host of other sins (Chaplin 1995:62). The state, however, is to be obeyed, except where it explicitly commands a Christian to commit sin or apostasy (Chaplin 1995:63).

In the African scene, Van der Walt (1994:100) observes that Christians are to devote themselves to the church's essential mission, the evangelisation of sinners out of the world of sin. The implication is that the effects of Christ's redemption are exclusively confined to the church which is identified with the Kingdom of God. In Chaplin (1995:63) the world and its culture and politics are firmly under the dominion of the enemy until the return of Christ. The effect of the fall has had so radical an effect on human culture and politics that whatever God may have intended at creation for political and social life is unrecognisable. The revelation power of creation is thus lost to us. The attitude of these Christians is in line with what Kraft (1979:105) describes as antagonistic attributed manifest in a situation whereby those Christians withdraw, reject, escape isolate and insulate themselves from the world and politics in order to develop and maintain holiness. This group of Christian in Africa literally refused to be involved in the world and politics.

While rightly understanding that Satan makes use of human culture and politics this approach makes these errors:

- (i) Firstly it equates the concept "World" with only the negative use of the Greek use of the word "cosmos" in the New Testament. John does use this term in a negative sense but with specific reference not to the whole world but to a particular use of that "world" by the evil (Roberts 1990:1413). To love the "world" then is to pledge allegiance to a principle of life - a principle of "world" usage with a point of reference other than God. The Christian way is rather to pledge alliance to God and use politics for His own glory and benefit of mankind.

(ii) The second fallacy in this approach to my understanding is to assume that it is possible to escape from the world politics by “running” from it. The political environment with its legislation affects the missionary nature of the church and the life of an individual in any nation.

(iii) The third fallacy of this approach is the assumption that since Satan is able to use politics, politics is evil. The record must be put right here. Politics in itself is not evil. Rather the use man makes of it, makes it evil or good. It should therefore be evaluated that these Christian groups in Africa are not 100% correct to ignore involvement in African challenges.

- The Gospel in tension with politics

Van der Walt (1994:104) describes this group of Christians as regarding themselves as superior to politics. One important consequence, as explained by Chaplin (1995:65), is that there can be no such thing as Christian politics since this would involve the conflation of two orders. Politics in this view, as discussed by Van der Walt (1995:45) has to be guided and even dominated from above; it has to be Christianised. The implication is that it is impossible to change political life in a fundamental way because it is in fact an autonomous area. Political meetings may therefore be started with scripture reading and prayer, but the subsequent political debate itself will not necessarily testify to a Christian approach (Van der Walt 1994:101). Christian politics in this regard is a contradiction in terms, since it would amount to “coercive love” (Chaplin 1995:66). The explanation is that Christians find themselves caught up in the compromise of “dual citizenship” and of having to live simultaneously in both “realms”. They must seek the Kingdom yet remain in the world.

It is clear from this argument that African Christian leaders with this viewpoint may not respond to the African challenge as a divine duty. To them redemption tends to be seen as

bringing the fallen creation to an end. Christians are saved out of the world with its fallen order of law, coercion and politics.

- The Gospel above politics

Van der Walt (1999:101) defines this view as the situation whereby a Christian can be a politician but his Christian faith has nothing to say to politics. Chaplin (1995:67-68) with particular reference to special report by five Roman Catholic members of Parliament from Quebec on the theme: “Ethical; reflections on the economic crisis” in 1983 states that they assume that the activities of a Christian are distributed on two levels. According to him the first level is that of the spiritual world, that is everything which concerns the doctrine of faith, the gospel, the sacraments, the apostolate, etc. It is the realm of the church itself as it directly concerns God and the things of God. He describes the second level of activity as that of the temporal world, which has to do with the affairs of everyday life, notably economic social, political and cultural matters; in short anything relating to earthly life.”

From the above arguments, it is clear that in the view of the holder of the above, political life belongs to the natural realm. The state is an order of creation (better: the state is an order of nature), not an order of preservation. Van der Walt (1994:102) describes this as “According to this grace (redemption) does not reject nature (creation) but only perfects it. Because grace only completes creation, being something like the cherry on top, it cannot inherently change nature. Redemption keeps floating on top like oil on water, not effecting an integral change”.

The discussion of the argument is as follows: There can be no distinctly Christian politics. Christian politics would involve the confusion of two realms, which are to be kept distinct, though related. It is worth noting that we find good and bad politics, just and unjust states, but the criterion for judging a good state originates in the realm of

nature (except that the state must also protect the rights of the church to exist and carry on its mission.) Chaplin (1994:70) expressed his view: “Since non-Christians disagree in this realm, so will Christians. Some might tend towards a liberal, some towards a socialist direction in politics.” It can also be analysed that the practical differences between position two and three may often be slight, for position two also requires that Christians form their political judgement according to secular, “lower realm” criteria. In conclusion, neither of the three positions, however, creates an impetus towards the formation of a distinctively Christian political mind or communal action in responding to African challenges.

- The gospel transforms politics

The final position brings together what seems to be the most consistently biblical teaching on the meaning and relation to creation, fall, redemption and the Kingdom of God. It really combines an affirmation of political value of with a search for a distinctively Christian perspective. In this view political life is seen as being rooted in the created structures for a human community. It seeks to recognise the deeply corrupting effects of sin on political life as we experience it in a fallen world. Christ’s redemption is seen as embracing all aspects of human culture, including government and politics. Hasselgrave (1991:117) views creation as the theatre of God’s glory; that God continually upholds and reveals his will through creation in spite of the distorting effects of the fall.

The purpose of redemption is seen here as the ultimate restoration of the fallen creation. Van der Walt (1994:107) correctly intimates that redemption does not leave creation behind; rather it purges it of evil and transforms it into the Kingdom of God. Since redemption reaches all of creation; Christians should seek Christian politics, politics motivated and directed in the redemptive purpose of God. Chaplin (1995:74) finally notes that this will not be politics totally alien to non-Christians, since they inhabit the same

creation. And that in its essential foundation it will be quite distinct from other political perspective.

6.4.2 Effective leadership for the 21st century

Benison (1993:228), a leadership expert, states that the desired characteristic of leadership needs to be shaped by perceptions of the anticipated challenges in communities, politics, families and work. It is therefore important for 21st century leadership to construct an inventory on 21st century realities as a valuable exercise in reconstructing of the African Society, as it stimulates an examination of the beliefs and understanding of African identity and consequently reveals assumptions to the new approach to problem solving. While the realities under discussion below may not fully exhaust the possibilities, their importance should be acknowledged as the understanding of the desired leadership for Africa is shaped.

The following realities can be deduced from all the discussions of the African situation:

1. According to Clark (1994:318) organisational, community and global pluralism is an accepted and increasingly valued and valuing diversity in people. Cultures and ideas occupy a significant portion of community, academic and corporate attention. (Clark 1994:319). To avoid dictatorship in the present and the future, Africa needs a healthy mind and individual leaders that are comfortable with their own cultural and gender identity in order to appreciate the diversity of others (democracy).
2. The troublesome side of pluralism, as writes Burns (1978:233), is the reality that difference is often the basis for structural inequality. Inequalities are created and maintained by the economies and the ideologies of nations' organisational and global arenas (Burns 1978:234). Economic scarcity and its manifestation in un- and under-employment, malnutrition and war is a reality that impacts on the lives of individuals

and a whole country (De Pree 1989:284). To put these observations under control, Africa in the 21st century needs leadership that must be aware that the inability to provide economic participation to all members of the communities has for decades had devastating effects in development, survival of democracy and on the growth of healthy leadership on the continent.

3. Organising diverse people into groups that live, grow, explore, produce and solve problems may be increasingly likely to be done in Africa using what Rosi (1997:10) terms horizontal, flatter forms of organisation. In addition, these groups as described by Rosi will most likely may use more horizontal, flatter forms of organisation with one another in forms that are still emerging. As it grows horizontally, the networked organisation creates webs of interdependencies among its members (Rosi 1997:11).

Traditional, pyramidal, bureaucratic structures that rely on hierarchy for order and conformity are becoming obsolete (Miles 1986:72). The rational model of human behaviour, especially rational decision-making upon which this organisational model is based, is being questioned (Sayles 1993:312).

The implication for Africa is that hierarchy alone can no longer control the flow of communication, the chain of command that is difficult to identify must be looked into. The effectiveness of top-down command and control leadership that is questionable in the African society at the moment, needs serious attention.

In view of the above, Africa needs a leadership with horizontal organisations that should assume a more holistic approach to their members and to the work of the organisation, rather than the more narrow, role-specific approach of the bureaucratic system. Instead of a status quo, African people in the 21st century need creativity and a change that should emerge as a result of interaction, creativity and improvisation from all parts of any organisation being religious or secular, must be encouraged.

4. Within the structures in Africa, what De Pree (1992:210) calls team-based decision-making, production and accountability, must replace reliance on the individuals. A limit must be put on unilateral solutions and the value of win-win strategies. Leadership of the 21st century must create opportunities for members to participate. Collaboration and co-operation must replace competition as the primary relation within and among organisations and communities.

In actual fact the above definition of African society in the four realities is with us in Africa - in our families, schools, governments, religious, communities and businesses. In short Africa in the 21st century may likely be experimenting flatter organisational forms to get its jobs accomplished. In the context of pluralism and potential conflict, it may rely on collaboration and team-based decision-making. African people at the moment are expecting leadership that creates an atmosphere whereby they will be heard and be required to listen to.

The missiological implication is that most of all Africa today needs leaders with vision. The task of leading Africa in our generation must be to guide the African people according to a clear vision towards those specific goals in our society. These visions have to provide the norms according to which they must lead.

The African people at grassroots level badly need such inspiration to change their situation. Some, but not all Africans, still have a low self-image of themselves. They think they are powerless. The visions of our 21st century leadership also have to inspire these discouraged citizens in our society.

The leadership of the 21st century must consider the fact that post-colonial leadership did not fulfil its beautiful promises for a better life than did those of colonial times. More than 40 years after independence the pages of this thesis cannot even contain the records of Africa's problems.

It has already be discussed fully that one of the causes of the leadership problem is a worldview problem. As has been pointed out by Van der Walt (1995:9), human authority has been made divine and as a result control of authority is practically excluded because criticism or opposition, even in the case of the abuse of authority, can be seen as rebellion against God himself. This wrong worldview is not what the 21st century needs in Africa.

The need for leadership and social responsibility must eradicate this worldview. Leadership education must start very early in the primary and secondary schools to prepare people for the process earlier in their lives and in a way that is integrated with the rest of their development. As Conger (1992:287) has suggested, such leadership training is often an answer to true change from within an organisation, change that would take longer than a five-day training week and might result in the cultivation of broad-based leadership at all levels within the organisation. The kind of leadership training we have in our universities and colleges is just skill building. Sayles (1993:97) suggests that skill building does not often change worldviews of this nature.

In African institutions today, with some notable and encouraging exceptions, the typical college approach to leadership is still through the division of student life, which on most university campuses is not well-integrated with academic affairs, is considered extra-curricular and is targeted at small numbers of students reading management courses.

The missiological implication is that successful integration of leadership into the educational experience has not been accomplished. As a result most people complete their formal education with little sense of personal identification with the concept of leadership, little sense of their responsibility to participate in leadership, and no appreciation that it is their responsibility to cultivate leadership within their organisations. The consequence is that the traditional concept and practice of leadership are not well suited to deliver what Africa needs.

A curriculum to educate leadership and social responsibility must attempt an inventory to the realities of the 21st century, where the leadership will be applied. However, biblically desired characteristics must shape the perceptions of the anticipated challenges in communities, politics, families, religious life and work. The curriculum must stimulate an examination of Biblical beliefs and understanding about the new millennium and, consequently, reveal assumptions about how students need to be prepared for it.

If African leaders are to make qualitative improvements in religion, business, politics, community and relationships, our understanding of leadership must change. A culture's assumptions about leadership have much to do with the health of the organisations that greatly influence the lives of individuals. Rosen (1991:84) correctly assessed that organisational health is measured by the organisational ability to enhance its members and constituencies and, as a result, to provide goods and services that are of high quality. Senge (1990:62) refers to the creation of the "learning organisation" as the embodiment of this kind of vitality.

A second critical reason for this early education directed at leadership and social responsibility for the 21st century, is the need to forge the common good within diversity. Democratic forms of organisation depend on the ability to value and utilise individual whole being (Bellah 1985:187). Furthermore, democracies depend on an understanding of the necessity of participation in the process of leadership. When the majority of the population does not vote, democracy is threatened. When the majority of an organisation's members and constituencies do not participate in active ways in organisational decisions, the organisation is weakened (Bellah 1985:189).

With specific reference to the church leadership, theological training for the 21st century needs a wider scope. Van der Walt (1994:556) concurs as he writes: "One of the first and most appropriate steps in the direction of a broader theological curriculum (with a view to

gradually developing liberal arts colleges out of theological institutions) would be a compulsory course for all theological students on a Christian worldview”.

African church leadership needs to define the gulf between the church and the environment (the world) and to determine to what extent knowledge in certain vital areas from the secular world can be used in the church for the following purposes:

- (i) To enable modern leadership to improve its administrative pitfalls
- (ii) To really understand the environment so that an appropriate strategy to respond can be formulated.
- (iii) To assist Africa to develop its own Biblical Christian worldview.

Leadership on the continent needs some basic skills to be equal to the task. Tidwell (1985:204) explains that these skills are the ability to use one’s knowledge efficiently.

The deplorable situation in the African church is obvious; the church in fact has a responsibility to Christians in the management of its leaders but realities do not always match that standard. In spite of legal obligations in relation to contracts of employment, for instance, not all churches and Christian organisations provide them for those who serve there. In most of the African churches, it may not be clearly set out what the full conditions for sick leave are; the question of pension provision is overlooked and, in some cases, attempts are made late in a person’s service to establish some formula which will provide security in the years beyond retirement.

As a result there is not a 100% commitment to church administration. Church leaders have to seek employment in the secular world and do the missionary work part time.

For effective church administration in the 21st century, the solution is relatively simple: principles of employment laid down in the business world as a checklist may be helpful to ensure some suitable provision to cover each contingency. A curriculum could be put in place so graduates can educate the church world about their stewardship. The church in biblical understanding has a responsibility to be Christian in the management of its staff, but unfortunately realities do not match that standard in Africa. The fault is seldom deliberate, because it is usually that the Christian leadership has not been aware of the full implications of human resource management in the church.

The second important area that needs improvement in the church is financial management. The reason is that Christian leadership per se does not mean there will not be corruption. Christian leaders are also sinners. Everyone is aware of how corrupt many Christian leaders in Africa have been. With the above in mind, Obel's (1995:249) recommendation for financial management in the business world may be applicable for the church in the 21st century. The attitude that financial management is irrelevant within the body of Christ by some Christian (observed by Rush 1983:78) is unacceptable for the leadership of our generation.

In the countries like Ghana, Nigeria, etc., where there is inflation, accounting knowledge will help a great deal. Rush (1983:118) correctly observes that a comparison of figures of the current year with those of the previous period is a better way to prepare a budget in the light of past performance.

Rush further argues that, even more important than establishing a realistic budget and instituting a practice of frequent comparisons, is the need to keep the income up to the expected figure and costs down to the desired level (Rush (1983:119).

In my opinion, the modern church must not be run like the church of the 10th or 15th century. We are in a modern world. The environmental changes demand a response from the church. Therefore, all management courses with an emphasis on leadership theories

which can help the church to respond properly to the environmental challenges of the 21st century, must be considered in theological curricula.

6.4.3 Essential qualities African leaders need.

In this concluding chapter, I would like to remark that the problem of Africa has been mostly caused by bad leadership in the past. However, we must be careful not to infer that nothing good ever came from these leaders. Therefore all the blame should be put on their shoulders of our past and present political, educational and economic leaders. We, the present generation, can learn from their mistakes and accept the challenge to correct those mistakes.

The present and upcoming leadership must note that this attitude of rulers who do not want to act as shepherds, servants and stewards of God to his people is not something new. More than 2 500 years ago Ezekiel 34:1-10 was instructed by the Lord: *“Son of man, prophesy against the shepherds of Israel; prophesy and say to them: ‘This is what the sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You eat the curds, clothe yourself with the wool, and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick, or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because there was no shepherd, and when they were scattered they became food for all the wild animals. My sheep wandered all over the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them.*

Therefore, you shepherds, hear the word of the LORD: As surely as I live, declares the Sovereign LORD, because my flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my

flock but cared for themselves rather than for my flock, therefore, O shepherds, hear the word of the LORD: This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.”

Before giving details of the conclusion, I want to clearly state that simply to place the word “Christian” in front of the word “leadership” will not automatically solve our problems in the continent. Of course it is of the greatest importance to have Christian leaders with high standards of morality and integrity. If we in Africa would like to avoid the situation described in Ezekiel 34:1-10, and long to want to change the critical situation in our continent, we need Christian faith and high spiritual leadership qualities.

Petrine and Pauline sidelights on leadership are very clear on this point: *“To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory of the revealed: Be shepherds of God’s flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.*

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility towards one another, because “God opposes the proud, but gives grace to the humble”. Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.” (1 Pet. 5:1-7).

It should be noted that Peter did not write as chief of the apostles, but as “a fellow Elder”, one who was bearing similar responsibility. The implication of the opening statement to African leaders is that human leaders or authorities are not divine as is regarded in African society. Kistemaker (1987:188) writes: “He spoke to them not from above, but

from alongside - a good vantage ground for the exercise of leadership". The leader that can turn things around in this generation in Africa is the one that sees himself as a human being with weaknesses and failures. Peter sees himself as a witness of the sufferings of Christ, one whose heart had been chastened by his own failure, broken and conquered by Calvary's love.

Africa needs leaders who are disinterested in gain in service. "Doing your work not for what you can make 'out of it,' not for shameful gain." (Ramsay (1988:89) comments that Peter had not forgotten the corrupting power of covetousness on his companion Judas, and he was concerned that his fellow elders should be entirely free from avarice.

Leaders in the 21st century must never be affected in their service or decisions by any consideration of financial or other gain. Gaebelin (1980:367) suggests that greed for money is not the only thought contained in the Greek words "shameful gain". The phrase might as appropriately be applied to greed for popularity of fame, and equally insidious temptation. Prestige and power that are coveted even more than money cannot help in this time paradigm shift Africa is going through.

The Christian leader must not be as dictatorial as we have seen in the last century. "Not as domineering over those in your charge" (5:3a KJV). An ambitious leader can easily degenerate into a petty tyrant with a domineering manner (Morris 1980:125).

He must set a worthy example for his flock "Proving yourselves models for the flock to imitate 535. These words are reminiscent of Paul's exhortation to Timothy: Be thou an example of the believers in words in conversation in clarity in spirit, in faith in purity (1 Tim. 4:12). According to O'Brien (1982:137) Peter reminds the elders of the spirit in which their ministry is to be exercised - the shepherd spirit. The word 'feed' implies the complete prerogatives not rightly theirs, he reminds them that it is God's flock, not theirs and it is to Him that they are finally accountable.

Leadership in the 21st century needs to be above reproach (1 Tim. 3:2) African leaders of the past took courses in leadership, but then failed badly as leaders. The reason in my view is that they could not work to be above reproach. The 21st century must take note of what Sanders (1990:44) comments about this quality of being above reproach which comes before any other gift. Without it, however great a person is, he/she will never realise his/her highest possibilities. The implication for Africa is that we need disciplined people on the political front. These people need to conquer themselves. Sanders (1990:45) further observes that the word 'disciple' and 'discipline' derive from the same root. Such a leader is a person who has first submitted willingly and learned to obey a disciplined impose from without, but who then imposed on himself a much more rigorous discipline from within.

Must be wise

Wisdom is the faculty of making the best use of knowledge, a combination of discernment, judgement, sagacity and similar power. As Stott (1995:63) explains it, in the African context wisdom must be more than the knowledge which is accumulation of facts. African leaders must have insight into the heart of things and know them as they really are. It should be a combination of knowledge of God and academic disciplines. I believe when this quality is rooted in African leadership, we should see the right application of knowledge in moral and spiritual matters, in meeting baffling situations and in the complexity of human relationships. The quality of wisdom in African leadership must impart necessary balance and deliver Africa from the eccentricity and extravagance which we have experienced in the past years.

Must be spirit filled and courageous.

Courage of the highest order is demanded of a spiritual leader (O'Neill 1970:104). Moral and physical courage are needed to overcome leadership problems in Africa. Courage is that quality of mind which enables men to encounter danger or difficulty with firmness, or without fear or depression of spirit" (Warston 1972:102).

African leaders in this regard have a lot to learn from Martin Luther, who possessed this important quality in unusual measure (Dowley 1995:369). It has been asserted that he was perhaps as fearless a man as ever lived. When he set out on his momentous journey to Worms he said: "You can expect from me everything save fear of recantation. I shall not flee, much less recant" (Dowley 1995:370). His friends warned him of the grave dangers he ran and sought to dissuade him. But Luther would not be dissuaded. "Not go Worms though there were as many devils as flies in the roofs " (Dowley 1995:371).

When Luther appeared before the emperor he was called on to recant. They insisted that he should say in a word whether he would recant or not "Unless convinced by the Holy Scripture, or by clear reason from other sources, I cannot, " he declared. "To the councils of Pope I cannot defer, for they have often erred. My conscience is a prisoner to God's word" (Bull 1967:153).

When again given an opportunity to recant, he folded his hands. "Here I stand, I can do no other, God help me." (Dowley 1995:372). A few days before his death, recalling this incident, Luther described his feelings: "I was of nothing, God can make one so desperately bold. I know not whether I could be so cheerful now" (Petray 1962:236).

It is also true that not all are as courageous as Luther was, but at least there should be some courage in leaders. By the power of the Holy Spirit African leaders can be courageous.

This holds serious implications for reconstruction in Africa. The African leaders must be filled with the Holy Spirit (II Tim. 1:7) so that they may demonstrate willingness to face unpleasant and even devastating facts and conditions with equanimity; and then act with firmness in the light of them, even though this may mean incurring personal unpopularity. If African leaders of this generation would be equal to the task, then human inertia and opposition should not deter them. Their courage should not be a thing of the moment, but should continue until the task is finally done. African people would like to be sure of their leaders' courage and calmness in a crisis. They should strengthen their followers in the midst of shattering reverses and weakening influences.

The book of Acts, an inspired source book for principles of leadership is the story of the men who established the Christian Church and led the missionary enterprise. It is of more than passing significance that the central qualification of those who were to occupy even subordinate positions of responsibility in the early church was that they may be men full of the Holy Spirit (Layman 1983:34). They must be known for their integrity and sagacity, but pre-eminently for their spirituality (Layman 1983:35). The lesson for the African leaders in our generation is that, however brilliant a man may be intellectually, however capable an administrator, without this essential equipment, he is incapable of giving truly spiritual leadership.

Behind the actions of the apostles the executive activity of the Spirit is seen everywhere: a supreme Administrator of the church and as chief strategist of the missionary enterprise, He is everywhere prominent (Bruce 1981:92). It is abundantly evident in the record that the Holy Spirit is jealous of His prerogative and will not delegate His power of authority to secular or carnal hands (Bruce (1981:93).

African leadership must therefore be based on Paul's counsel to the leaders at Ephesus which throws an illuminating sidelight on the way in which their office should be viewed. "Take heed therefore, unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers (Acts 20:28). Naymod (1990:57) correctly argues that they did

not hold their office by apostolic selection or popular election but by divine appointment. They are answerable not to the church alone, but also to the Holy Spirit.

Humility is also very essential. In the present African scene in the realm of politics and commerce, humility is a quality neither coveted nor required. There the leader needs to seek prominence and publicity. African leaders of our generation must be aware that in God's scale of values, humility stands very high.

Self-effacement, not self-advertisement was Christ's definition of leadership (Van der Walt 1996:11). In training His disciples for their positions of authority He told them not to be pompous and overbearing like the oriental despots, but to be humble and lowly like their master (Matt. 20:25-27). The African leaders of our generation, be it secular or in the church must therefore choose the hidden pathway of sacrificial service and approval of Jesus rather than the flamboyant assignment and the adulation of the unspiritual crowd.

In the early days of his ministry, one might have concluded that the greatness of John the Baptist lay in his fierce denunciation of the evils of his day, in the burning eloquence and blistering words which pierced and exposed the hearts of his contemporaries. But the secret that made him the greatest of those born of women is to be found in his unconscious but infinitely revealing affirmation: "*He must become greater; I must become less*" (John 3:30). In this one sentence his spiritual stature is revealed.

African leadership must not reject the humility of the leader, as his spirituality should be an ever-growing quality. It is at this point instructive for Africans to notice Paul's advice on the grace of humility with the passing of the years. Early in his ministry, as he reviewed his past and abhorred record, he acknowledges: "*For I am the least of the apostles and do not even deserve to be called an apostle*" (1 Cor. 15:9). Sometime later he volunteered: "*...I am less than the least of all God's people*" (Eph. 3:8).

African leaders must therefore realise that the spiritual leader is in all probability the one who expresses his humility working gladly and faithfully.

In addition, there is an element of sacrifice in humility. “Greater love has no one than this”, Jesus said to his disciples, the future leaders of his church, “*that he lay down his life for his friends*” (John 15:13). Van Engen (1994:238) observes that there seems to be an element of sacrifice inherent in leading the church forward in mission in the world. The implication for African leaders in the present generation is that humility demands giving of oneself for the sake of the body, an act of will which places priority on the welfare, growth, development, and new direction of the church above one’s own. It is time, in my opinion, for African leaders to humbly admit that none of us matches these traits very well.

Unity through prayer

Since leadership is the ability to move and influence people, I believe the spiritual leaders in our generation should be alert to discover that the most effective means of promoting unity in Africa and the African church must be prayer. Dawson (1991:98) remarks that the most frequently quoted of Hudson Taylor’s statements are his expression of conviction that “it is possible to move men, through God, by prayer alone. Men are difficult to move, and it is much easier to pray for temporal needs than for situations which involve the intricacies and stubbornness of the human heart (Johnstone 1993:415). The implication therefore is that attempts at expanding and stabilising ecumenical ties must be backed by the power of the Holy Spirit through prayer. All attempts at unity so far in Africa have yielded little fruit. The continuing schisms in the African church, are becoming an embarrassment for Christianity among pagans and unchristian religions. The easy and unrestrained manner in which division continues makes a mockery of the biblical vision of the unity of the church. Africa needs leadership which will not only

tackle the problem by understanding the dynamics behind the division and schisms and analyse the development of the processes involved, but will also pray unceasingly.

6.5 Concluding remarks and suggestions.

The study concerns leadership in the African context. The discussion highlighted the effect of globalisation and science and technology on Africa and the inability of African leadership to respond to the challenges due to inherent leadership problems.

The following realities can be deduced from all the discussions of the African situation:

On the one hand organisational community and on the other hand global pluralism are aspects of diversity among African people. Leadership failures occupy significant portions of community, political, religious, academic and corporate attention. Dictatorship in the present and the future is unhealthy to the African mind. The individual leaders that are comfortable with their own cultural influence must appreciate the diversity of others (democracy).

Traditional leadership as Africa's heritage cannot be dispensed of easily. Governments depending on the objectives, conditions of their countries and traditional realities, have to use a model which they consider to be suitable for their purposes. Important also is to state that it is apparent that both traditional forms and modern forms of governance have historically coexisted in Africa (in both colonial and post colonial times), and thus African Independent countries should use this reality and its own experience to define African political problems and as a means of reconstructing appropriate African political atmosphere. Re-definitions of the role of traditional leaders under the new dispensation must empower communities at the local level. Such empowerment may go a long way to help diagnose and cure African political situations.

For this to work, it is significant, however, that those who will design policies on decentralisation and local governance should not take traditional structures as being in competition with the modern structures of government. Instead, they should seek to harmonise the two to enable them to operate side by side, complementing each other to facilitate to the greatest possible extent the attainment of the illusive development purpose cherished by both central government and local communities.

As a traditional community, local people are found to involve themselves more in issues of a local nature as they are aware that those in charge of their own identity (traditional leaders) are also actively involved. In such a community anything that the chief seems not to be interested in nor actively involved in, is viewed with suspicion and this, may have the tendency to undermine popular participation, which is cherished by political leaders (Whitaker 1988:92).

Thus the harmonious approach will ensure this mutual co-existence of structures. It will ensure that traditional leaders are mobilised and considered as important co-stakeholders in the decentralisation (Dia 1996:42). They can in fact use their popular base to give legitimacy to the local leadership at the rural levels of sub-governments. Traditional leaders in this regard are well placed to mobilise communities and encourage them to participate actively in development programmes and democratic rule. They can mobilise resources in order to supplement government effort. With the necessary support from central government, they can reorganise and strengthen their ability to perform all the tasks allocated them through legislation.

Although decentralisation can be seen as a concept in modernity, its focus on development may mean that government should allow people at the grassroots level to participate in their development, which cannot be done outside the existing traditional structures. The truth is that African leaders have links with their communities they represent, which in any case cannot be cut and forgotten. A wise government can use this to advantage for both the government's and the community's benefit.

We would like to conclude with a statement of UN Human Development Report (1993:660 in support: “Decentralising governance from capital to regions, towns and villages can be one of the best means of promoting participation and efficiency. Local officials and politicians become much more open to public scrutiny and become accountable to the communities and individuals they are supposed to serve. The public development projects - be they dams, roads, schools or health programmes all become much more relevant and effective if the communities concerned have a real say in their planning and implementation.”

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ABSTRACT

Leadership in African context: A missiological approach

by Bright Afeke

Ph D in Missiology

Good leadership is of utmost importance for the people of Africa and the political future of the continent. In the African context it is clear that important new directives for sound leadership is needed. From the missiological perspective an overview of leadership and biblical guidelines are given.

In chapter one an outline of the context, scope and purpose of the thesis is given

In chapter two leadership is defined in the secular literature and given theories on leadership is discussed.

In chapter three a biblical overview of leadership is put forward. The Old Testament's view of king, prophet and priest is discussed. According to the New Testament Jesus replied to the environmental problems of his time and age. Jesus himself was a shepherd of his people, servant and steward. Paul's views are also discussed.

In chapter four the context of Africa is reviewed. Africa is a continent with as terrible past and important aspects of the pre-colonial and colonial rule is discussed. However, the problems of Africa are not only as a result of its colonial past. Leadership is often lacking and dictators and military leaders often bring about disaster to their people.

In chapter five the socio-economic and political stance of the church is discussed. The church has an important role to play in Africa to help the continent on a new way.

In chapter six the churches' involvement in Africa's revolution is defined and discussed. The church must influence the leadership of Africa. The way in which the worldview must be influenced is also important.

Chapter seven ends with a short evaluation.

Key terms

Leadership

Biblical view of leadership

The African context

Political renewal in Africa
The church in Africa
Leadership from the perspective of the church

UITTREKSEL

Leadership in African context: A missiological approach
[Leierskap in die konteks van Afrika: 'n Sendingkundige benadering]

deur Bright Afeke

Ph D in Sendingwetenskap

Goeie leierskap is essensieël vir die mense van Afrika en ook vir die politieke toekoms van die kontinent. Belangrike nuwe riglyne vir leierskap is noodsaaklik 'n Oorsig word oor leierskap gegee vanuit die perspektief van die sending. Bybelse riglyne word gegee.

In Hoofstuk Een word die konteks, doel en raamwerk uiteengesit.

In Hoofstuk Twee word leierskap gedefinieer en vanuit die sekulêre literatuur bespreek. Verskeie teorieë word behandel.

In Hoofstuk Drie word 'n oorsig oor leierskap in die Bybel gegee. Die Ou Testament benader leierskap vanuit die perspektief van die koning, profeet en priester. In die Nuwe Testament tree Jesus op te midde van die tydsomstandighede. Hy is tegelyk herder, dienaar en dienskneg. Paulus se beskouing word ook bespreek.

In Hoofstuk Vier word die konteks van Afrika behandel. Die verlede word bespreek uit die perspektief van die pre-koloniale en koloniale tye. Afrika gaan gebuk onder omstandighede wat alleen aan die koloniale verlede toegeksryf kan word nie. Daar is dikwels 'n gebrek aan goeie leierskap en diktators en militêre leiers bring dikwels ellende vir hulle mense mee.

In Hoofstuk Vyf word die kerk se sosio-ekonomiese ingesteldheid beskryf. Die kerk het inderdaad 'n belangrike rol te speel

In Hoofstuk Ses word die kerk se rol in die revolusie van Afrika bespreek. Die kerk moet leiers beïnvloed en ook die lewens- en wêreldbeskouing transformeer

Hoofstuk Sewe sluit met 'n kort evaluering

Sleutelterme

Leierskap
Bybelse beskouing oor leierskap

Die Afrika konteks
Politieke vernuwing in Afrika
Die kerk in Afrika
Leierskap vanuit die perspektief van die kerk.

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