

**LEADERSHIP AND TRANSFORMATION
IN THE AFRICAN CHURCH:
A PRACTICAL THEOLOGICAL STUDY OF ONE DENOMINATION**

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VRIJE UNIVERSITEIT

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A practical theological study of one denomination

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LEADERSHIP AND TRANSFORMATION

IN THE AFRICAN CHURCH:

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ABSTRACT

The Dutch Reformed Church in Africa in the Orange Free State (DRCA OFS) is one of the Dutch Reformed family churches in South Africa. The DRCA OFS was established over a century ago for Black Africans. Its membership in the post-apartheid era is still predominantly Black Africans with a few White missionaries serving and subsidised by the DRC in South Africa. At the moment, the DRCA OFS is experiencing a waning ministry. Internally, there is poor commitment to missional activities such as *leitourgia*, *koinonia*, and *kerugma* with mounting tension and conflicts among those in leadership. The external ministry mission including diaconal ministry is very poor. In light of the above, the following research questions arise: What kind of leadership is predominant in the congregations of the DRCA OFS? What kind of transformation of congregational leadership is required in view of the external and internal challenges of the DRCA OFS? The findings revealed that the dominant pastoral leadership in the congregations of the DRCA OFS failed to produce better leadership and to facilitate required changes. By contrast, transformational leadership produced better leaders, targets inner change of a person and facilitate required changes in the congregational ministry. Briefly, the study also discovered that leadership in the congregations of the DRCA OFS needs deep change with regard to vision, character, leadership framework, and strategies of leadership practice. This empirical study aims to describe the role of transformational leadership in the renewal of the congregations in order to facilitate transformation of the church towards a missional and visionary church of the future.

KAKARETISO (ABSTRACT IN SESOTHO LANGUAGE)

Kereke ya Dutch Reformed Church in Africa in the Orange Free State (DRCA OFS) ke enngwe ya dikereke tsa ntjhafatso tse theilweng ke DRC ya mona Aforika Borwa. Kereke ya DRCA OFS e theilwe dilemo tse fetang lekgolo tse fetileng bakeng sa Ma-Aforika a batho-batsho. Botho ba teng kamora mmuso wa kgethollo, boholo e ntse e le Ma-Aforika a batho-batsho le ha ho ntse ho le teng ba basweu ba mmalwa ba sebetsang jwaleka barumuwa mme ba tshehetswa ka ditjhelete ke DRC ya mona Aforika Borwa. Ka ona motsotso tshebetso ya kereke e a theoha: Ka hare ho diphutheho maemo a bontsha maikemisetso a tlase mabapi le tshebetso ya borumuwa jwaleka kgumamelo ho Modimo, ho ba mmoho, boithuto ba lentswe mme e bile tsitsipano le diqabang di a hola ho bao ba leng boetapeleng. Ho tshebeletso e kante ho phutheho, jwaleka borumuwa ho kenyeletswa le kgauho le teng maikemisetso a tlase. Mabapi le se boletsweng hodimo, potso tse tla tataisa diphuputso e tla ba tsena: Ke mofuta ofe wa boetapele o atileng ka hare ho diphutheho tsa DRCA OFS? Ke ntjhafatso efe ya ketapele mo diphuthehong tsa DRCA OFS e hlokahalang mabapi le mathata a teng ha jwale a DRCA OFS? Diphuputso di hlahisitse hore

boetapele bo atileng ka hare ho diphutheho tsa DRCA OFS ke ba bodisa, mme boetapele bona bo hlolehile ho hlahisa baetapele ba hlwahlwa le ho potlakisa dipheho tse hlokalang. Ka hlakoreng le leng boetapele ba ntjhafatso bona bo hlahisitse baetapele ba hlwahlwa, bo fetotse maphelo a batho, le ho tlisa dipheho tse hlokalang ka hare ho diphutheho. Ka bokgutshwanyane boithuto bona bo hlahisitse hore ketapele ka hare ho diphutheho tsa DRCA OFS bo hloka pheho tse tebileng mabapi le ponelo-pele, boitshwaro, motjha wa boetapele le maano a boetapele. Boithuto bona bo ikemiseditse ho hlalosa tshebetso ya ketapele ya ntjhafatso le ho potlakisa ntjhafatso ya diphutheho le kereke ka karetsa ho etsa kereke e be ya borumuwa le hoba le ponelopele ya bokamoso.

ABSTRACT (DUTCH LANGUAGE)

De Nederlands Gereformeerde Kerk in Afrika in de Oranje Vrijstaat (DRCA OFS) behoort tot de familie van Nederlandse gereformeerde kerken in Zuid-Afrika. De DRCA OFS werd meer dan een eeuw geleden gesticht speciaal voor zwarte Afrikanen. Ook na de afschaffing van de apartheid zijn de leden nog steeds overwegend zwarte Afrikanen en een paar witte zendelingen, gesubsidieerd door de Nederduits Gereformeerde Kerk in Zuid-Afrika. Op dit moment ervaart de DRCA OFS een tanend leiderschap. Intern is er een slechte inzet voor missionaire activiteiten zoals leitourgia, koinonia, en kerugma, terwijl de spanningen en conflicten tussen mensen in leiderschapsposities toenemen. De externe activiteiten van de kerk, waaronder diaconaat, functioneren zeer slecht. In het licht van het bovenstaande zijn de volgende onderzoeksvragen geformuleerd: Welk soort leiderschap is in de gemeenten van de DRCA OFS aan te treffen? Welk soort transformatie van leiderschap in de gemeente is nodig met het oog op de externe en interne uitdagingen van de DRCA OFS? De uitkomsten van het onderzoek tonen dat de dominante leiderschapsstijl in de gemeenten van de DRCA OFS een verbetering van dat leiderschap in de weg staan waardoor gewenste veranderingen worden belemmerd. Transformationeel leiderschap daarentegen leidt tot meer effectieve leiders, richt zich op innerlijke verandering van de persoon en vergemakkelijkt de gewenste veranderingen in de gemeente. Uit deze studie blijkt dat bij het leiderschap in de gemeenten van de DRCA OFS diepgaande verandering nodig is met betrekking tot visie, karakter, en modellen en strategieën van leiderschap. Het doel van deze empirische studie is om de rol van transformationeel leiderschap te beschrijven in de vernieuwing van de gemeenten met het oog op de transformatie van de kerk in de richting van een missionaire en visionaire kerk van de toekomst.

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LIST OF ABBREVIATIONS

Ac: Acts
AIDS: Acquired Immune Deficiency Syndrome
APK: Afrikaanse Protestantse Kerk
C1: Congregation number 1
Chr: Chronicles
Col: Colossians
CONTRALESA: Congress of Traditional Leaders of South Africa
Cor: Corinthians
CS: Congregational Survey
DA: Democratic Alliance
Dn: Daniel
DPSA: Department of Public Service and Administration
DRC: Dutch Reformed Church
DRCA: Dutch Reformed Church in Africa
DRCA OFSS: Dutch Reformed Church in Africa Orange Free State
DRMC: Dutch Reformed Mission Church
Dt: Deuteronomy
Ec: Ecclesiastes
Eph: Ephesians
Ex: Exodus
Ezk: Ezekiel
FGI: Focus Group Interview
GKSA: Gereformeerde Kerk in Suid Afrika
Gl: Galatians
Gn: Genesis
Heb: Hebrews
HIV: Human Immune Deficiency Syndrome
HKA: Hervormde Kerk in Africa
HSRC: Human Science Research Council
II: Individual Interview
Is: Isaiah
Ja: James
Jdg: Judges
Jn: John
Job: Job

Jr: Jeremiah
Ki: Kings
Lk: Luke
Lv: Leviticus
MEC: Member of the Executive Committee
Mk: Mark
Ml: Malachi
MLQ: Multifactor Leadership Questionnaire
MS: Ministers' Survey
Mt: Matthew
Neh: Nehemiah
NPC: National Planning Commission
Phlp: Philipians
Ps: Psalms
Pt: Peter
RCA: Reformed Church in Africa
R1: Respondent number 1
Rev. 1: Reverend number 1
Rm: Romans
Rv: Revelation
SANAC: South African National AIDS Council
SAPS: South African Police Service
Sm: Samuel
Tm: Timothy
Th: Thessalonians
Tit: Titus

CHAPTER 1: INTRODUCTION

Leadership, transformation and congregations are related and essential concepts in the ministry of the church. This is especially true in the Christian context of social engagement that describes congregational leadership and congregations as agents of change in social transformation in the secular world (Nicholls 1986:15; Browning 1991:279; Hewitt 1996:10). For example, congregations consist of people called by the Triune God (Erickson 1985:1035). The mandate given to the congregations is to express, in word and deed, the mission of the Triune God. According to Bosch (2000:403) and Bouwers-Du Toit (2010:263), the missional mandate of congregations is both spiritual and social. The spiritual mandate involves care of the soul through witnessing the good news of Christ to the degenerate individuals and evil structures of this world, whereas the societal missional mandate implicates concrete action through compassionate solidarity with the poor and those suffering with the purpose to bring about hope and inner change of mind, emotions and behaviour (Guder 2000:53; Kritzing 2013:2).

However, throughout history, congregations¹ have emphasised one aspect of missional calling over the other. Heitink (1999:51-54) argues that, in the early 19th century, theological ministry was restricted to the spiritual world, with hardly any emphasis on the material world, causing the church to be alienated from its societal engagement. According to Heitink (1999:53), a skewed understanding of how congregations should engage societal challenges such as poverty stimulated this alienation. Either God or laziness was perceived to cause poverty, whereas wealth was the result of good conduct or the Lord's blessings (Heidelberg Catechism, Lord's Day 10). Heitink (1999:51-54) mentions that the consequence of this understanding led to the church's view at that time that poverty is not a social problem.

Campbell (2000:80) relates that, in the 19th century, the ministerial practice of the congregations was spiritual maintenance, with the aim of personal spiritual perfection of the members of the congregations, while pursuing internally oriented ministry and ignoring ministry that engages societal challenges. Campbell (2000:80) maintains that this is demonstrated by the practice of leadership and by members of the congregations who were regarded as servants to the congregational members only, and the relation to the external world was a secondary concern.

The other emphasis on the missional calling of congregations throughout history was from a Christian movement known as the social gospel movement. The latter preferred to emphasise the congregations' social concern and horizontal dimension of neighbourly love over against

¹ Khaue (2011:22, 23) calls this "split mind" when churches develop an understanding of emphasising one aspect of ministry over the other. Kekana (2012:72, 73) mentions that it is a "split faith" whereby spiritual salvation is emphasised at the expense of socio-political engagement and vice-versa.

absolute emphasis on spiritual transformation (Bouwers-Du Toit 2010:265). According to Jacobs (2015:2, 4), the social gospel movement originated in the United States of America in the late 19th century. At that time, the United States of America was experiencing squalor and abject poverty due to its plummeting economy. Jacobs (2015:2, 4) indicates that the purpose of this social movement was to conscientise Christians to respond to the social iniquities of the time such as poverty and poor labour conditions. To the congregations, this social gospel movement intended to mobilise congregations to be involved at practical level in social reformation. To society in general, this social gospel movement was concerned with escalating social challenges and aimed at mobilising society in order to revitalise practical social action. In Jacobs' (2015:3) view, radical unjustified perceptions² of the social gospel movement became the very scapegoat for churches to ignore participation in their communities for social transformation.

The above inadequate theological perception towards the missional mandate of congregations, which emphasised one aspect of congregational missional mandate over the other, continued into the 21st century. It led many Christians and congregations to tussle with the engagement of societal challenges. In particular, Christians in congregations in present-day sub-Saharan Africa, which is experiencing the numerical growth in Christian faith (Khauoe 2011:11), are still facing a challenge of emphasizing one aspect of congregational missional calling over the other.

Van der Walt³ (2003:25; 2006:32) emphasises that some White missionaries, influenced by Western culture, encouraged many African Christians to confine their Christian faith to personal and church life rather than using it to challenge evil societal structures. For example, Kritzinger (2013:10) reasons that, during the apartheid era, the Dutch Reformed Church (DRC)⁴ family⁵ churches in South Africa emphasized the spiritual aspect of congregational ministry⁶, which was characterized by a narrow pietistic missionary spirituality that separates soul and body, spiritual and political, Sunday and weekday. This means that members of the DRC family churches were encouraged to focus on matters that concern spiritual development, and become less critical and active in matters that concern the transformation of society (Kgatla & Magwira⁷ 2015:320). Kritzinger (2013:10) claims that this narrow pietistic missionary spirituality paralysed

² Cf. Jacobs (2015:3) for more about these perceptions.

³ Cf. also Kritzinger (2013:10).

⁴ This is one of the Afrikaner churches in South Africa, also abbreviated as DRC. Read also Dubow (2014:19)

⁵ Historical DRC family churches include the Dutch Reformed Church in Africa (for Black Africans); the Dutch Reformed Mission Church (for Coloureds), and the Reformed Church in Africa (for Indians). Post-1994, the DRMC was disbanded, following a merger with part of the DRCA to form the Uniting Reformed Church in South Africa.

⁶ Cf. Vumisa (2012:123) on the challenges of African missionaries.

⁷ Read further about how the Dutch Reformed Church mission policy characterised by racism negatively influenced the spirituality of its members and DRC family members, and the social transformation in the apartheid era.

the involvement of many of the congregations in the DRC⁸ family churches in their struggle against social injustices.

On a wider scale, confining Christian faith to personal and church life was common practice among some Western missionaries in other denominations; hence, many congregations in Africa developed an indifference towards societal injustices (Adeyemo 1995:13; Van der Walt 2003:25). It created a concern that Christian congregations in sub-Saharan Africa find it difficult to produce agents of change in the African context (Adeyemo 1995:22). Hence, many congregations in Africa are unable to wield transforming influence in the political, economic, cultural and social spheres of society. Ultimately, instead of becoming a beacon of hope and the epitome of social transformation, Africa became overwhelmed with many challenges ranging from socio-economic to theological-pastoral challenges (Dalglish 2009b:52, 53; Sesi 2009:3-20). As a result of these numerous challenges, Africa has been described⁹ as a continent in crisis or a Dark Continent (Van der Walt 1995:1; Nkurunziza 2008:58).

In light of such a virulent and denigrating description of the African continent and increasing societal challenges, who is to be blamed? Ikime (1974:xiv) and Mekonnen (2009:77-80) argue that interference by western imperialistic practices should be blamed for this. This happened mainly through colonization and slavery in Africa, and the situation was aggravated in South Africa by the imposition of apartheid. The impact of these imperialistic forces left Africa traumatized in many ways (Van Rensburg 2007:29; Ramphela 2008:18). For example, these imperialistic forces tainted the human dignity of Africans, causing them spiritual and psychological pain, while materially Africans were stripped of their economic, cultural and social development. Consequently, these imperial forces contributed, to a large extent, to anthropological poverty among the victims in Africa (Parrat 2004:4; Ramphela 2008: 14, 16; esource:Apartheid 2013).

However, not only external interference in Africa, but also African leadership, in particular, is to be blamed for the tainted image of Africa. Tutu (2007:v) and Mekonnen (2009:77, 81) support this point of view when they blame the crisis of postcolonial Africa on some ruthless and vicious leadership in Africa that perpetuates the legacy of colonial imperialism and self-aggrandisement. In light of the above discussions, the literature emphasises that, despite Africa's own fault, the legacy of white imperialism¹⁰ has a lingering effect on the human development in Africa, including the leadership (Mtose 2011:325; Gumede 2012:221-225). South Africa, in particular, faces a major challenge of reclaiming the spiritual and human dignity of the formerly oppressed Africans.

⁸ Cf. Dubow (2014:19)

⁹ Cf. Adeyemo (1995:1-7) to understand how other leaders in and beyond Africa describe and view this continent.

¹⁰ Cf. Adeyemo (1995:1-4) warns that we should be aware of not becoming too optimistic by seeking scapegoats from outside concerning the problems of Africa, or too pessimistic by blaming the past for the present. Instead, we must adopt the realistic view to engage the problems of Africa as they are empirically presented to us through authentic research and unfolding of life in African society.

This leads to overwhelming societal challenges that tarnish the image of South African society as violent and racially divided (Woermann 2012:89). Furthermore, often the leadership excludes others and is self-serving rather than serving the community; this practice is likened to what happened in the colonial and apartheid eras (Gumede 2012:221). This leads one to ask questions such as: Does the leadership of the denomination used as case study struggle with the legacy of White imperialism? Should we attribute the success or failure in the ministry of the denomination used as case study to the weakness of its leadership or external force? These are some of the questions that may need engagement. I shall discuss these in Chapter 2.

In reflecting on the relationship between leadership, congregations and transformation, this study will discuss transformation on a personal level and how it relates with transformation in congregations and societal institutions. Transformation on a personal level involves a profound change in human spirit, mind, and behaviour; hence, it is both internal and external (Hewitt 1996:136). An individual's internal change involves a profound change in spirituality, mind (Hellig 1997:67). An individual's external change is related to visible behaviour and relationships (Hewitt 1996:136; Thiessen 2005:58-61).

The above discussion raises a critical question. Which comes first, internal or external change? The reason for raising this question is that often humanity tends to display external behaviour as if it is a true reflection of internal change (Isa 1:11-15; Jr 6:14, 8:11). On the other hand, some scholars emphasise the inner change of an individual and society as a foundation for a better external change (Yasuno 2008:2; Du Toit 2009:22).

In terms of transformation on societal level, contemporary literature (Bouwers-Du Toit 2010:263; Swart 2010:244) on churches and societal engagement reveals a continuing debate on whether to recede from societal development and engage in societal transformation concerning the societal challenges. Bragg (1987:22) states that there are various views of social development.¹¹ Suffice it to say that, according to the modern view, social development is about the transfer of knowledge, technology and capital from the advanced nations to the less advanced ones. According to Ramphela (2008:13), societal transformation is a profound change in form and substance. Form refers to structures, institutional arrangements, policies, and relationships, whereas substance may refer to values and beliefs. Furthermore, societal transformation is more concerned with quality growth, especially with humanity in relation to its inner being and external relationships with other human beings and societal structures (Erasmus 2005:140). The issue as to whether churches should pursue societal development or transformation in societal engagement is related to the understanding that the present practice in congregations indicates that many congregations are trapped in a welfare-project mindset that addresses only the

¹¹ Study Bragg's article (1987:21-47) in order to understand some views on social development.

immediate needs and perpetuates the dependency of the beneficiaries (Bouwers-Du Toit 2010:263; Swart 2010:244).

However, Bouwers-Du Toit (2010:268) suggests that congregations should pursue societal transformation¹² for the following reasons: it involves spiritual transformation; it generates hope within humanity, and it entails profound change on a personal level and of societal structures such as politics and economics. Profound change on a personal level is often referred to as internal change in societal transformation, and profound change of political and economic policies is part of external change in societal transformation (Du Toit 2009:22). The critical question is: In societal transformation, which one comes first, internal or external transformation of society? Scholars seem to agree that internal or personal transformation is paramount and facilitates external transformation of the world (Yasuno 2008:2; Du Toit 2009:22; Bouwers-Du Toit 2010:268).

The literature indicates that congregations are unable to contribute to societal transformation if they themselves are not transformed (Hewitt 1996:10; Stetzer & Rainer 2010:2). Transformation in a congregation occurs on both the internal and the external level. In the context of the congregation, external transformation touches on material things such as buildings, programmes, and financial income, whereas internal transformation relates mostly to profound change in human spirituality, thought, emotions, and relations. In terms of which one comes first, Hewitt (1996:18, 19) suggests that personal transformation should be engaged first, followed by external transformation of the congregation.

Furthermore, in terms of personal transformation in a congregation, transformation has to start with the leadership to ensure and facilitate a smooth process of transformation in both congregation and society (Hewitt 1996:19; Rendle 2001:173). It is a known fact that lay people could initiate transformation in the congregation, as was the case during the reformation era (Russel 1986:33, 37). However, if leadership in the congregations is not transformed, how will it be able to effectively equip and transform its lay members, let alone the outside world?

In a congregation, leadership is essential in leading the transformation process of humanity, congregations and even society. Leadership can be understood as an influential process towards a certain goal of an organisation (Northouse 2012:6). The significance of the role of leadership within the congregations and transformation in society led this study to explore African leadership theories, organizational leadership theories and Christian leadership theories in order to enhance an understanding of leadership. The purpose is to learn from each other because for many years leadership in the congregations has experienced challenges of how to engage continuous transformation in both congregations and society. Due to an inadequate

¹² Cf. Bragg (1987) on aspects of societal transformation, indicating that hope and the spiritual aspect play an essential role in societal transformation.

understanding of personal and societal transformation, many congregations have suffered from spiritual malnutrition and have become socially paralysed.¹³

The service that leadership provides should fulfill and implement the mission of the Triune God (Anderson 2001:42). This mission is practised within the anthropology of understanding humanity as corrupted by sin and hence unable to please God and to misuse God's creation for its selfish purposes (Williams 1996:221). It is for this reason that the mission of the Triune God should bring about transformation on a personal level in a congregation and society in order to facilitate a profound change of societal structures (Bouwers-Du Toit 2010:264-268).

1.1 Research background

I shall briefly introduce the essential concepts of leadership, transformation and church to show how these will be engaged and are understood in this study.

Leadership

There are numerous definitions¹⁴ and tasks of leadership, depending on one's perspective of leadership. Leadership is generally understood as an influential process (Yukl 2002:141; Page 2008:49; Northouse 2012:5). According to Yukl (2002:143), this influential process can yield positive results in order to commit to, and comply with the decision or to be totally opposed to carrying out the decision. This study approaches leadership from the perspective of a Christian context and Black African congregations. In the Christian context, leadership is a calling modelled on the Triune God (Rinehart 1998:86). It is practised from the point of view of who we are in God rather than from our position of authority (Rinehart 1998:86). This is what makes Christian leadership more accountable to God, because God is the ultimate source of authority and calling in Christian leadership (Rausch 1989:38).

It should be noted and emphasised that leadership in the congregations is specifically designed and mandated to perform a specific task for the kingdom of God. According to the literature, one of the tasks of leadership is to implement change either on the individual level or on the congregational level (Hendriks 2004:197; Tannenbaum *et al.* 2013:5). This change on individual or group level can be internal or external and should be directed by the missional mandate. The challenge, however, is what kind of change is needed for members of the congregation? The specific response to this question will be in the context of the denomination used as a case study. In general, Osmer (2008:199) mentions that change in the congregation

¹³ I discussed a great deal of literature on this point earlier (Adeyemo 1995:13; Van der Walt 2003:25, 2006:32; Kritzinger 2013:10; Kgatla & Magwira 2015:320).

¹⁴ Stogdill (1974:7-16) discusses eleven definitions of leadership; Page (2008:23) gives us sixteen definitions of leadership, and Yukl (2002:3) mentions nine definitions of leadership to prove how wide these definitions are.

can be evolutionary or radical, whereas Van Gelder (2007:167, 168) states that it can be the first-order or second-order change. The appropriate choice depends on the leadership, followers, vision and mandate of the specific organisation or congregation.

For the effective implementation of change on either the individual or the congregation level, the leadership should experience first the change it intends to implement and understand its implication. In support of this statement, Chakraborty and Chakraborty (2004:197) emphasise that only the transformed leader can transmit the transforming influence. In the context of a congregation, should leadership first experience and understand the kind of change it desires to implement? This question is prompted by the statement that transformation must start with the leadership to ensure and facilitate a smooth process of transformation in both congregation and society (Hewitt 1996:19; Rendle 2001:173).

The other challenge according to the literature concerns the ultimate purpose of leadership? Based on the leaders' arrogance and condescending attitude in some secular organisations, one could ask the question: Is the ultimate purpose of leadership self-serving? The congregations that resist change in the name of church polity and tradition could ask the question: Is the ultimate purpose of leadership to honour either church polity and tradition or the mission of the Triune God? These are continuing daily challenges that need to be clarified to enable each leadership practice to carry out its mandate.

Transformation and its nature

Transformation is a common goal of ministry (Cochrane, De Gruchy & Petersen 1991:10). This implies that the proclamation of the gospel and the practice of mission should bring about transformation (Stetzer & Rainer 2010:1, 3, 10). Transformation is profound change in form and substance (Ramphela 2008:13). For example, photographic technology that underwent profound change from the analogue to the digital system (Boeksta 2006:13), and a caterpillar that turns into a beautiful butterfly (Maldonado 2012:137). God is the ultimate agent of transformation and the other delegated agents of transformation are a minister, a lay leader and community members (Browning 1991:279). Transformation is a gift and initiative from God to facilitate profound change in an individual and in societal structure; hence, God has the latitude to delegate this responsibility to any of the agents of transformation (Walter 1988:233; Love 2000:231). Hence, it must be noted that not only those in leadership are entitled to implement the process of transformation (Russel 1986:33).

Transformation has both a secular and a spiritual dimension. In Van der Walt's (2007:5) words, secular transformation does not use faith as a point of departure and can be practised in

secular organisations such as labour, politics, and business organisations. Ramphela¹⁵ (2008:13) uses this approach when she explains transformation as a change in form, substance, orientation from the past values and practices that hampered development and changes in the structures, policies, modes of operation and relationships.

The spiritual dimension of transformation prefers to use faith or spirituality as a point of departure. Hewitt (1996:17) understands this kind of transformation as calling for concrete commitment to the purpose of the Kingdom of God in the world, namely to make disciples by reconciling the world to God. In a congregational context, transformation strives towards a profound change in identity, culture, operating procedure, and mission in the ministry of the congregation (Osmer 2008:196).

According to Van der Walt (2007:6), the spiritual dimension of transformation in Christian faith amounts to a radical and critical reshaping and purification of cultural and social institutions by the power of God's Word and the Holy Spirit. This critical reshaping implies that cultural and social institutions are "freed from the context of their world view or from their religious or ideological seed-bed to be integrated into Christian worldview and become truly serviceable in the kingdom of God." (Van der Walt 2007:6). This leads to an understanding that the spiritual dimension of transformation involves human beings and societal structures that interact as part of cultural and social institutions. The use of faith, as point of departure in transformation, aims to profoundly change the essence and substance of social and cultural institutions. As a result, the spiritual dimension of transformation is an approach that can be used in the context of congregations and societal transformation in South Africa. Spiritual empowerment can free the vast majority of the South African society from the apartheid legacy that is characterised by racial discrimination and inequality. This is a matter of urgency, since many congregations in South Africa are not aware of their role in societal transformation. Masuku (2014:163) mentions that they are suffering from a diminishing prophetic role.

This study approaches transformation by means of the spiritual dimension and will thus use insights from scripture (Ac 10:9-16; Rm 12:2) to help understand transformation with complements from organisational leadership theory and African perspectives to help indigenise and contextualise transformation from Christian perspectives. The above will also be used to engage with complex questions derived from the literature study: What compels the implementation of transformation in a congregation? Why do some congregational leaders engage in transformation and others do not? Who initiates transformation in the congregations? What leadership is required for the effective implementation of transformation in a congregation?

¹⁵ It must be noted that Ramphela (2008:18) does not reject the spiritual aspect in the process of transformation of the South African society: "Material freedom disengaged from inner spiritual freedom puts us at risk of losing focus on the larger purpose of freedom."

Church concept

Various definitions of the church have evolved throughout the history of church existence and interpretation of the scripture (Giles 1995:8-15). One of the working definitions of church is that it is a Christian community called by God to witness about His word and deeds among humanity and other creation. The significance of clarifying the church concept is crucial because it affects the approach to leadership practice and societal transformation. Dulles (2002) discusses various models of church and how they affect leadership and societal ministry. In this discussion, it is realised that church models such as church as an institution and as herald versus the transformational model of church and church as communion of believers differ as to the extent of concrete action against social injustices (Hendriks 2004:47). This implies that church models such as the institutional and herald models lack effective societal engagement. Therefore, for this reason, congregations should learn about such models and adopt other viable and effective models or improve on the weakness of those models. In light of the above discussion, this study works with a premise that the church model impacts on the effectiveness of leadership, especially in societal transformation. I shall now discuss the research focus, the position of the researcher, the aim, the research question, the outline of the study as well as the methodology.

1.2 The research focus

The research focus of this study is on leadership and transformation in the congregations of the Dutch Reformed Church in Africa (DRCA) in the province of the Free State (FS), South Africa. This leadership refers to the official and appointed leadership within the congregational set-up of a selected denomination to be used as case study. The actual name of this selected denomination is the Dutch Reformed Church in Africa, Orange¹⁶ Free State Synod (DRCA OFSS).

The DRCA (for Black Africans) is one of the historical family members of the Dutch Reformed Churches in South Africa such as the Dutch Reformed Church (DRC, for the Afrikaners), the Reformed Church in Africa (RCA, for the Indians), and the Dutch Reformed Mission¹⁷ Church (DRMC, for the Coloureds) (DRCA OFS, Church Order 2003:7, Article 2). The DRCA is a name adopted after a merger of the four churches established for Black Africans by the Dutch Reformed Church on 7 May 1963 in Seeisoville, Kroonstad, in the Free State province of South Africa (Church Order 2003:6, Preamble). Those churches are the DRMC in OFS, the

¹⁶ It must be noted that South Africa no longer uses the name Orange Free State; it is now called the Free State. But the DRCA in the Free State province has not yet removed the name "Orange", as it is still used in its official documents, even at the time of writing this thesis.

¹⁷ It was disbanded in 1994 when a large part of the DRCA merged with DRMC to form the Uniting Reformed Church in South Africa (URCSA).

DRMC in Transvaal,¹⁸ the Dutch Reformed Bantu¹⁹ Church²⁰ in South Africa, and the DRMC in Natal²¹ (Church Order 2003:6, Preamble).

According to Crafford (1982:149, 158, 173, 245, 564), prior to 1994, the DRCA had eight synods, namely the DRCA OFSS (established on 9 March 1910 in Bloemfontein); the DRCA in Transvaal (established on 2 March 1932 in Johannesburg), which was later on 27 April 1964 divided into the DRCA in Northern Transvaal and the DRCA in Southern Transvaal; the DR Bantu Church in South Africa (established on 7 November 1951 in Molteno, Western Cape); the DRCA in Natal (established on 30 October 1952 in Ladysmith); the DRCA Phororo²² Synod (established on 15 March 1966 in Mafikeng); the DRCA Eastern Cape²³ (established in 1973), and the DRCA Transkei Synod (established on 29 August 1978 in Umtata). After a failed unification process in 1994 between the DRMC (for the Coloureds) and the DRCA (for the blacks), the DRCA was left with two synods, the DRCA OFSS and the DRCA Phororo Synod (NGKA, s.a.). In 2010, the Northern and Southern Transvaal Combined Synod²⁴ and, in 2015, the DRCA Eastern Cape Synod²⁵ were revived. At present, the DRCA has four Synods. The main languages often used in DRCA worship services are South Sotho, Tswana, Xhosa and Zulu.

In the congregations of the DRCA OFSS, the leadership offices are those of the minister, the elder, and the deacon (Church Order 2003:9, 10, Articles 7, 13). This study does recognise the essential role the laity should play in the leadership, but due to the development in the DRCA, the minister, the elder, and the deacon have played a major role in the history of leadership within the DRCA and were recognised as official leadership offices in the church. As a result, this study assumes that leadership in the present DRCA comprises elders, deacons and ministers approved by the DRCA OFSS. I shall emphasise the following essential point, namely how the present leadership led the congregations in their internal and societal ministry of the congregations.

The research focus can be summarised as follows: The ministry of the congregation involves witnessing about the gospel and responsible involvement in societal issues (Bouwers-Du Toit 2010:263). However, in terms of societal involvement, Swart (2010:212, 244, 290) argues that the involvement of many congregations is inadequate, as it is limited to addressing the

¹⁸ One of the provinces during the apartheid era in South Africa; the new name is Gauteng, Limpopo and Mpumalanga provinces in South Africa.

¹⁹ Bantu was a name given to Black South Africans during the apartheid era, and it is often assumed to be a derogatory concept for Black Africans in South Africa.

²⁰ This church was situated in the present Western Cape.

²¹ It was one of the provinces during apartheid South Africa, but now it has been merged with the former Zulu-tribe homeland and called Kwazulu-Natal.

²² *Phororo* is a Tswana name for waterfall, and the synod of the DRCA Phororo is situated in what are now called North-West and Northern Cape provinces in South Africa.

²³ The DRCA Eastern Cape is situated in the Eastern Cape Province of post-apartheid South Africa and includes Xhosa-tribe areas such as the former homelands of Transkei and Ciskei.

²⁴ Cf. the invitation letter from the moderamen of the DRCA OFSS, dated 11 January 2010.

²⁵ Cf. the invitation letter from the moderamen of the DRCA OFSS, dated 16 November 2015.

immediate needs and maintain the status quo instead of challenging the existing evil structures. To demonstrate, Masuku (2014:163) raised a concern that, in post-apartheid South Africa, the role of churches in addressing the injustices of the state and society is dwindling. This study will assess the role of the congregations in the DRCA OFSS concerning societal challenges.

In relation to this study, witnessing about the gospel involves communicating the gospel in word and deed. This spiritual ministry involves aspects such as worship service, study of the Word of God, preaching, and mission. These aspects should help empower the congregations to be open to engage the world (Campbell 2000:85). They should direct congregation members towards spiritual transformation that involves a changed heart and mind in the service of God. On this issue of spiritual transformation, Sandford and Sandford (1982:8) argue that many congregations lack comprehension on how to facilitate this. In this study, I shall discuss the implication of spiritual transformation on leadership in the congregations of the DRCA OFSS.

Lastly, leadership in the ministry of the congregation has an essential role to play. Tannenbaum *et al.* (2013:5) argue that leadership has an objective to implement change on an individual or organisational level. In the context of the congregation, this change must be in line with both missional calling and the identity of the congregations (Hendriks 2004:197). This change can either be evolutionary or radical (Osmer 2008:199). In terms of this issue, this study discusses the possible selection of change for the congregations of the DRCA OFSS.

1.3 The position of the researcher

I regard my identity as Black African Christian from a Reformed tradition. This is because my church denomination is the DRCA OFS and I was trained in reformed theology at a university level. This means that the traditions of reformed theology and African Christianity have some influence on my being and practices of theology. I regard Africa as my home continent; therefore, I often try to appreciate its beauty and challenges. Christianity in Africa found a fertile soil to breed; hence, at present, Africa has the fastest growing rate of Christianity since 1910 (Johnson *et al.* 2010:32). As an African Christian from a Reformed tradition, it concerns me that Africa is often described in negative terms as a Dark Continent or a continent in crisis. It compels me to seek an understanding of the context of postcolonial Africa and post-apartheid South Africa and a way in which leadership in congregations could respond in the context of the legacy of White imperialism. I realise that, in order to respond appropriately to the societal challenges and growing Christian faith, it is necessary to review the role of congregational leadership and lay people. In the past, the researcher observed that the role of leadership in the congregations was dominant, controlling and hierarchical, whereas the role of the lay people was obedience and passiveness. This led to ministers being overrated and having too many ministerial responsibilities, while the lay people were underrated and expected to be passive and obedient.

The above relationship of dominance by leadership and passiveness of the lay people occurred within many denominations, including the mainline churches. This led to many challenges in the ministry. Osmer (2008:178) argues that transformative leadership is necessary and essential in the mainline churches, because many of the mainline churches are faced with internal and external problems that hinder their process of change in their ministry and identity to be a relevant church in the 21st century. This is true for the congregations of the DRCA OFSS that find it difficult to transform their ministry in order to be relevant and engage societal challenges.

1.4 Purpose and significance of the study

The central aim of this study is to describe the role of transformational leadership in the renewal of the congregations in order to facilitate transformation of the DRCA and its congregations towards a missional and visionary church of the future.

In order to achieve this central aim, I shall use Osmer's (2008:31-218) four questions as a guideline and link them to the objectives of this study. What is going on? Why is this going on? What ought to be going on? How might we respond? These questions contribute to the practical theological interpretation of a situation (Osmer 2010:ix, x). These questions are designed to help the religious practitioner learn and understand his/her context of congregational ministry. This study adopts these questions and uses them on the level of academic research in order to understand and guide the process of research in terms of the role of leadership in the internal and external ministry of the congregation. These questions help integrate theory and practice, empirical knowledge and theological knowledge and the context. Osmer's (2008) four questions are also linked to the four tasks²⁶ of Practical Theology, namely the descriptive-empirical task, the interpretive task, the normative task, and the pragmatic task. These practical theological tasks are useful to the minister or the lay leader to reflect and interpret the unfolding events in the ministry.

Concerning these four tasks, Osmer (2008:17) argues that they help bridge the academy and the ministry. Furthermore, Osmer (2008:10-11) relates that these four tasks enable the congregational leaders to use them in order to interpret the congregational situation and help guide the interpretation of scenarios experienced by church members. Therefore, Osmer's (2008) four questions and practical theological tasks are linked to the objectives of this study so that the process of interpretation of the situation within the DRCA OFSS could be well articulated and the solutions thus derived be useful to the members of the church. This is in line with what Woodward and Pattison (2000:7) emphasise, namely that practical theology must generate solutions that are of practical utility and that make a difference to the community it serves.

²⁶ According to Osmer (2008:11), these four tasks are not linear, but spiral. One can circle back and forth to the tasks that have been explored. In this study, the four tasks will not follow Osmer's (2008:4) chronological order.

The first objective is to identify the internal and external challenges of the congregations as experienced by the spiritual leadership. The objective is achieved in Chapter two and three. The question as to what is going on facilitates this objective. This question is related with the first task known as Osmer's (2008:31-78) descriptive-empirical task. By using the question and the descriptive empirical task, this objective will help identify the internal and external challenges in the congregations of the DRCA OFSS as part of human institution and people called by God. The process entails implementing the spirituality of presence, which involves priestly listening, continuum of attending. Spirituality of presence is defined as spiritual attending to the other in his/her particularity and otherness in the presence of God. It is about relating to others openly, attentively and with prayers. It is about being present and sharing the empathy, sufferings and frustrations of the ministers and members of the congregations. The presence is not simply to share the sufferings, but also to intercede in prayer and be transformed by the Spirit into the image of Christ. As part of exercising spirituality of presence, various worship services and meetings of church councils, presbytery and synods of the DRCA OFSS were attended in order to observe and experience various contexts within the DRCA. My experience from practising spirituality of presence revealed to me the frustrations, challenges and successes of the ministry in the DRCA OFSS.

Priestly listening involves personal contact, empathy, and listening to the other and praying on his/her behalf to God. It evolved from the priestly duty of the believer; hence priestly listening is expected to be the activity of all believers, not only of leaders. In this study, priestly listening was practised when the researcher sat in the DRCA gatherings and shared the pain and frustrations of the leadership and, in the process, sang and prayed with them for God to help the church regain its direction.

There are three approaches to the continuum of attending, namely informal, semi-formal and formal. Informal attending involves active listening, interpersonal communication and openness to daily challenges. Semi-formal attending involves the use of specific methods and activities that provide structure to attending such as journaling, meetings and small group discussion. Formal attending uses empirical research to investigate a particular situation or context. I sent out questionnaires to, and held focus group interviews with the eight congregations.

The second objective is to delineate the theology of leadership in order to understand the nature of Christian leadership. This objective is engaged in Chapter four. In this instance, the guiding question is: What ought to be going on? This question is related with the third task known as Osmer's (2008:129-173) normative task. The normative task is the process of prophetic discernment, which involves the practice of making judgements and applying theological and ethical interpretation to a situation with the aim of engaging in good practice. Good judgement

accompanied with correct theological and ethical interpretation may lead to sympathy with the plight of those who suffer. On this point, this study emphasises that, due to the intensity of the legacy of White imperialism and its denial, many Black Africans, especially in South Africa, will suffer the consequences for a longer period of time. The appropriate decision taken to alleviate the plight of those who suffer depends on the spiritual discernment about divine guidance amid circumstances of life. This spiritual discernment happens by listening to the word and critical comments from the missional, theological and critical documents in order to appropriately judge any leadership activity that is inappropriate and support leadership activities that promote integrity and contribute to the better image of Africa.

The third objective is to investigate the role of leadership in the transformation of the congregations of the DRCA OFSS. This objective is attained in Chapter five. In this instance, the guiding question is: Why is this going on? This question is related with the second task, Osmer's (2008:79-128) interpretive task. To achieve this objective there will be reflection, interpretation of theories and judgement in order to achieve good practice of ministry and leadership. It is hoped that, with this objective, this study will analyse the concept transformation and transformational leadership from the organizational leadership theories, the African context and the Christian context. The in-depth analysis and discussion on transformation and transformational leadership will be followed by a brief suggestion on the appropriate model and principles of transformation and transformational leadership to be implemented in the congregations of the DRCA OFSS.

Osmer (2008:82) states that the interpretive task requires application of sage wisdom. This sage wisdom requires the interplay of three key characteristics. *First*, thoughtfulness implies the quality of a leader who is committed to reflecting deeply about the questions life throws at him/her, especially when experiences of being brought up short challenge his congregation's pre-understanding. *Secondly*, theoretical interpretation denotes the ability to draw on theories of art and sciences in order to understand and respond to particular episodes. Both the postcolonial theory and the African theory of leadership influence this study. The latter is wise judgement as the capacity to interpret episodes, situations and context that are mainly related with the context of African society and churches.

The fourth objective is to suggest actions that a leadership can apply in order to facilitate the transformation of congregations. This objective is realised in Chapter six. In this instance, the guiding question is: How might we respond? This question is related with the fourth task, Osmer's (2008:175-218) pragmatic task. Every denomination is unique and there is no blanket solution to the challenges faced by the church denominations in Africa. It is hoped that solutions to the challenges faced by the mission churches, especially in Africa, will be subjected to analytical discussion of vision, situation and strategy for implementing the changes. Leadership is essential

in the implementation of changes. As a result, this is where guiding by leadership is crucial. A good leader is able to offer good guidance only if s/he can overcome his/her inability to attend the other. Again a leader who discerns the situation of his/her congregation, the history and has a vision will guide the congregation towards the new directions. A minister as interpretive guide must help members understand the present situation, their identity and their task in shaping the new course for the congregations.

1.5 Problem statement

Understanding the context within which a leader functions and the ability to read the signs of times are essential ingredients for effective leadership (Gibbs 2005:13, 25; Van Rensburg 2007:20). This means that a certain context calls for a certain kind of leadership. For example, Osborn, Hunt and Jauch (2002:806) argue that a stable context calls for transactional leadership and a context of crisis may need both transactional and transformational leadership. Furthermore, some contexts do not submit easily to an influence of change. To demonstrate, Shawchuck and Heuser (1993:18) state that, in the practice of ministry, some elements within the social context reject the influence of the minister, on the one hand, and congregations may neutralise the influence of the minister by turning him into a manager, on the other. Understanding the context is essential to help leadership adopt appropriate behaviour that will help facilitate change in the context.

Changing times also affect society. The post-apartheid South African society is often labelled as a violent and divided society (Johnson 2015:105; Woermann 2012:89). Violence is rampant in the labour sector (*i.e.* salary disputes), in the municipality sector (*i.e.* poor service delivery, and in society itself (*i.e.* crime and xenophobic attacks). The South African society is divided across the colour line (Netshitenzhe 2012:16). This is obvious across the political, religious and business organisations (Gumede 2012:15). Often church leaders'²⁷ efforts to intervene are scorned. Present societal challenges call for leadership in the churches to review their approach to societal challenges and their relations with the state. This necessitates reviewing the theology of leadership in the context of mission of the Triune God.

Furthermore, the role of leadership in the congregations is essential to help congregations rediscover their identity and mission (Hendriks 2004:197). Congregations are religious institutions established by God to facilitate His missional goal, namely spiritual and societal transformation ministry (Bouwers-Du Toit 2010:263). For many years, leadership in the congregations found it difficult to understand the implication of spiritual and societal ministry of the congregations (Heitink

²⁷ For example, in 2009, Archbishop D. Tutu warned the ANC of appointing President J. Zuma as president, and the African National Congress Youth League lambasted the Archbishop, stating that he should repeat it every hour that President Jacob Zuma is the president of South Africa (<http://mg.co.za/article/2009-04-03-anc-youth-league-gives-tutu-advice>. Downloaded on 4 October).

1999:51-54). This led to the missional calling of the congregations experiencing imbalance, whereby congregations emphasized one aspect of mission over the other. It is not surprising that, according to some scholars, congregations do not know how to facilitate transformation in the spiritual ministry of congregations (Sandford & Sandford 1982:8). Concerning societal engagement, many congregations are trapped in a welfare-project mindset that addresses only the immediate needs and perpetuates dependency of the beneficiaries (Bouwers-Du Toit 2010:263; Swart 2010:244). As a result, societal transformation that was meant to provide hope and inner change to the beneficiaries becomes only external, materialistic, superficial and limited in scope (Ramphela 2008:18; Du Toit 2009:21).

The leadership in the congregations that does not understand its calling faces a challenge of being too focused on the internal issues of congregational ministry and loses relevance with the immediate contexts. This is possible in the present circumstances of the congregations of the DRCA OFSS. Some of the practical challenges observed in the congregations of the DRCA OFSS are lack of commitment to mission and diaconate ministry as well as conflicts that lead to loss of integrity of the DRCA OFSS. Recent reports on mission within the congregations of the DRCA OFSS in relation to local and international contexts indicate that mission practice is declining and may soon collapse (Report of the Commission of Mission 2007:109; 2010:19; 2011:118). On the congregational level, societal engagement as part of diaconate ministry is reported to be unknown, because many congregations did not submit reports, even after efforts to train and invite congregations to use the help of the DRCA OFSS office or the DRC in the Free State (Report of the Commission on Diaconal Ministry 2007:115; 2011:133).

As far as leadership²⁸ conflicts are concerned, it is realised that there is an increase in conflicts within the DRCA itself. The frequency of conflicts reported from presbyteries to the DRCA OFSS of 2007 increased from less than five presbyteries to over half of the seventeen present presbyteries in the DRCA OFSS 2015 (Report of the Moderamen 2007:9; 2011:25; 2015:20-23). These conflicts involve ministers themselves, ministers and congregations, as well as members of the congregations. According to the Report of the Moderamen (2015:32, 33), some of the conflicts are perpetuated by arrogance that leads to physical threat, lack of respect for, and undermining of each other, as well as disruption of DRCA assemblies. All these called upon the moderamen to plead for self-introspection, repentance from our sins and reconciliation with God and our fellow believers, as the DRCA OFS now lost its integrity, authenticity, and relevance.

Lack of commitment to mission and diaconate ministry as well as internal conflicts call for a profound change in leadership practice and behaviour in the congregations of the DRCA OFSS.

²⁸ Cf. The agenda of the DRCA OFSS 2015 about the several challenges of the leadership in the present context. Some of these challenges include the reluctance to implement tithing; the growing rate of divorce, and a lack of commitment to submit forms completed by congregations concerning their ministry.

In light of these internal conflicts and lack of commitment to some ministerial duties, the DRCA OFS moderamen raised the following question: How will the DRCA in the OFS witness to the world the good news of the Lord if it cannot practise them? (Report of the DRCA OFSS Moderamen to the Synod 2015:32, 33). This indicates that the leadership and congregations of the DRCA OFSS are in need of a deep change (Osmer 2008:176).

1.6 Research question

Considering the challenges faced by the congregations of the DRCA OFSS and its leadership, this study is guided by the following primary question: *What kind of transformation of congregational leadership is required in view of the external and internal challenges of the DRCA OFS?* In order to fully explore the primary research question, the following secondary research questions²⁹ must be addressed:

- a. What are the societal challenges faced by the DRCA OFS at present?
- b. How does the current leadership respond to the challenges?
- c. What is the interaction between the leadership and the DRCA OFS members?
- d. What descriptions of leadership are presented in the literature on leadership?
- e. What framework of leadership fits the challenges of the DRCA OFS?
- f. What strategies are required to implement the required framework?

1.7 Limitations of the study

The findings of this study may not be used to generalise the situation in all African churches, as the church in Africa is diverse and varies depending on the context and denomination. Not all the findings³⁰ in this study are related to the situation of all the congregations of the DRCA in South Africa. The findings in this study refer more to the leadership in terms of congregations. Therefore, there is hardly any reference to the activities of the leadership in presbytery and synodical terms. My access to some relevant and important documents³¹ was often restricted by poor administration and reluctance of some ministers to cooperate in this study. I thus found it difficult to obtain precise data for accurate statistics and for analysing the situation. Lastly, obtaining

²⁹ Cf. Read 1.10. Outline of the study, where it is indicated in which chapters each of these secondary questions are engaged.

³⁰ For example, both the DRCA Northern and Southern Transvaal Synod and the DRCS Eastern Cape Synod have a small number of recognized ministers, as the majority of the leadership in those synods consists of elders.

³¹ This may refer to statistics on membership and finances, and are supposedly available at the DRCA's head office in Bloemfontein. The majority of the congregations do not submit the required forms to the church's head office, or they do not give accurate data as required (cf. the report of the DRCA OVS Monitoring Committee to the Synod (2015:119-120).

relevant information was hampered by the members' uneasiness³² to divulge information in an interview.

1.8 Positioning within Practical Theology in Africa

Practical Theology is a theological discipline that developed from church theological reflection on its practice towards being a critical theological discipline. Practical Theology is no longer limited to ordained ministry or Christian religion, but it has lateral and dialogical relationship with other theological disciplines, religions and social structures (Woodward & Pattison 2000:86; Ganzevoort 2009:2). The purpose of such relationship is the transformation of individuals, communities and society in the church and the outside world.

1.8.1 Nature of practical theology

According to Anderson (2001:22), "Practical Theology is a dynamic process of reflective, critical inquiry into the praxis of the church in the world and God's purpose for humanity and carried out in the light of the scripture, tradition and in critical dialogue with other sources of knowledge". The definition could be clarified as follows: critical enquiry into the praxis of the church in the world implies genuinely relating to the context and asking honest, hard questions about the purpose of the church in the world (Framback 2007:20). Next, God's purpose for humanity is to bring all creation, including humanity, into a deep transforming relationship with the Divine being. It should be noted that the critical inquiry into the praxis of the church and God's purpose for humanity should be done in accordance with the guidance of the scripture, early church tradition and other sources of knowledge such as social sciences.

Ganzevoort (2009:3-7) seems to have a nuanced definition of Practical Theology, describing it as a hermeneutics of lived religion. By hermeneutics he understands a discernment of interaction between text, doctrinal structures and the praxis of the studied religion. Concerning lived religion, Ganzevoort (2009:4) mentions that it is "*the actions and meanings operant in the ways humans live, interact and relate to the divine*". These actions in relation to the divine can be in the form of faith, spirituality, and institutional religion or, if I may add, indigenous religion. Ganzevoort's (2009:3-7) definition has great affinity with that of the African Practical Theologian Ikenye (2010:38) who understands Practical Theology as a theological discipline descriptive of African lived experience. Lived experience could be traditional narrative, influenced by the internal relations of African tribes, colonisation, slavery, apartheid and interaction with religions such as Islam and Christianity. In brief, the above discussion implies that Practical Theology in Africa must acknowledge and endeavour to understand the background of African Indigenous Religion,

³² More about this in Chapter 1, 1.9.3: Empirical challenges encountered.

interaction between Islamic and Christian religions, the history of White imperialism, and African culture if it intends to bring about genuine and relevant solutions to African problems.

This study acknowledges Practical Theology as a critical inquiry into the praxis of the church in the world (Anderson 2001:22), a study of the field of lived Christian religion and experience (Ikenye 2010:38; Ganzevoort 2009:2-9). It understands Practical Theology as the study of the actions of believers and their faithful communication of the gospel in a specific context, by means of an inductive and critical approach (Schoeman, Laubscher, Pali & Van Den Berg 2012:129, 131). My understanding of Practical Theology is that it is a theological discipline that engages in the praxis of religions such as Christianity, Islam and African Traditional Religion. In Christian terms, it focuses on the relations between the church and society, between human and divine being, and between lived religions and experiences. In addition, Practical Theology critically enquires the interaction of theory and praxis with the purpose of achieving Divine will in society.

What is the relationship between Practical Theology and Missiology? According to Bosch (2000:496), Missiology is a critical reflection on the interaction between God and humanity in their engagement of missionary praxis. Furthermore, Bosch (2000:494-496) emphasises that Missiology as an independent theological discipline is tasked with reminding other theological disciplines of their missionary nature, thus emphasising mission as theme and subject of theology. Hence, Practical Theology in the Christian context has to be missional in order to prevent it from being inwardly focused instead of empowering and mobilising congregation members and resources to engage the world.

Leadership and congregations in Practical Theology

This research relates to the study of church leadership. Church leadership has been part of theological study since the 19th century (Fowler 1988:3). This is obvious from the historical development of Practical Theology. In the past, it focused mainly on the task of the clergy, and on the function of the church. The study of the church leadership in Practical Theology is part of subdiscipline Church Leadership and Management, or Church Jurisprudence and Polity (Farley 2000:123; Woodward & Pattison 2000:2; Graham 2000:112; Dreyer 2012: 511).

In this study, leadership refers specifically to elders, deacons, and ministers within the congregations of the DRCA OFSS. It is acknowledged that the leadership of the church extends further. The above offices of church leadership played a significant role, and influenced the church in mission and social involvement over the centuries (Calvin's Institutes 1947:564).

This research also forms part of the congregational study. Church leaders practise leadership activities in their congregations. According to Hendriks (2004:11), the congregation is a local manifestation of the Catholic Church. A congregation in which church leadership is

practised is very significant in this study. Some congregations from the DRCA OFSS will be analysed in this study in order to understand the role of leadership in the internal and external ministry of the congregation.

Analysing a congregation is a method of trying to diagnose the weaknesses and strengths in the congregation and raising a consciousness of acting upon them. Osmer (2008) mentions four questions that can be used to analyse a congregation and were discussed on above.³³

The field of Practical Theology

In the first half of the 20th century, the field of Practical Theology was confined to the religious actions of the clergy and the Christian church (De Roest 1998:19; Ganzevoort 2009:7, 8; Miller-Mclemore 2012:511). In the course of time, the scope of Practical Theology expanded tremendously from clerical and ecclesiastic paradigm to Christian practices in society, known as praxis (De Roest 1998:19; Cilliers 2000:33; Dreyer 2010:3; Miller-Mclemore 2012:511). By contrast, Ganzevoort (2009:7-9) mentions that the field of Practical Theology ranges from Christian phenomena to a broader view of religions and world views. Therefore, the field of study in Practical Theology involves the study of ordained ministry, Church, Faith, Religion, Culture, and Society. This study focuses on ordained ministry in the church and society.

Theological identity of Practical Theology

According to Anderson (2001:39), the identity of “Practical Theology is grounded in the Trinitarian ministry of the Father towards the world, the Son’s ministry to the Father on behalf of the world and the Spirit empowering the disciples for ministry”. This implies that Practical Theology is Trinitarian, that is, in our endeavour to understand the ministry of Jesus, we are also enlightened about the will of the Father for humanity. The discernment of the ministry of Jesus and the will of the Father for humanity cannot be achieved with human effort, but through the power of the Holy Spirit that empowers and guides believers. This study locates itself in a biblically reformed practice of Practical Theology in an endeavour to analyse and discern the research problem.

Currents within Practical Theology

In the past century, Practical Theology has experienced a shift from a prescriptive, theological description to a social-scientific description (De Roest 1998:20; Cilliers 2000:33). This shift in approach is acknowledged by Browning (1991:4) who argues that Practical Theology is currently in a period of social reconstruction: we no longer rely on theoretical and technical reasons, blind customs and traditions to solve our problems. As a result of this shift in approach to Practical

³³ Cf. Chapter 1, 1.4. Purpose and significance of the study.

Theology, international scholars (Heitink 1999; Van der Ven 1993; Osmer 2008) and local scholars (Burger 1991; Cochrane *et al.* 1991; Heyns & Pieterse 1990; Dreyer & Pieterse 1994; Pieterse 1993) classified various approaches to Practical Theology as confessional, correlative, contextual, and hermeneutical. However, the dominant approach in this study is the hermeneutical one.

The hermeneutical approach is about understanding and interpreting God's acts of salvation and the implication of salvation in the church and the world throughout history and about trying to make sense to man through faith. However, Kim (2007:430) defines it as the interpretive activity of Practical Theology that attempts to understand our concrete situation and discern God's will through the use of hermeneutical circle that develops an understanding of the text through the interplay between text and context. In Practical Theology, the hermeneutical approach helps construct meaning of lived religion through conversation with other human beings and traditions that model our lives (Ganzevoort 2009:5).

For the hermeneutical approach to develop an appropriate and relevant church that discerns God's will and engages adequately in a given situation, the text, context, community and action are essential (Graham 2000:109; Van Gelder 2007:105). The scripture, together with theology and historical confessions, are essential tools because they shape the life, choices and practices of the congregation. This study uses the Biblical text, confessions such as the apostolic confession, the Belhar confession and the Kairos document to enrich and explain some of the concepts or context. More significant is the experience of the social context of the congregation that could usually be clarified and analysed by way of social science research. In this study, the social context is postcolonial Africa and post-apartheid South Africa.

The other essential factor is the community as Christian believers to discern God's will to confess and practise their faith. The community of believers, in this instance, begin from the local and extend to the global with the emphasis on how the local community of believers engages its challenges and contributes to the global body of Christian community.

The last factor is the strategic planning of the believers to a given situation, which helps reflect their normative understanding of the scripture, insight of the context, wisdom from the shared practices within the community of believers, and ultimately transformation of the context. The strategic planning will be the last part of the study whereby the research contributes to the solution to the challenges discussed.

The hermeneutical approach does have its merits and demerits. The merits of this approach are that it addresses the praxis of God as ecclesial and non-ecclesial (Kim 2007:430). This means that God is present in the church as well as beyond the church. Therefore, God intends believers to contribute in the transformation of the world and its structures. The

hermeneutical approach bridges theory and practice, connects church to society, and correlates theology with its non-theological partners (Kim 2007:431). The findings from practices and social structures often demand new theories in order to facilitate renewal and reformation of the human practices and social structure (Woodward & Pattison 2000:85). To demonstrate, Africa and South Africa, in particular, is struggling with the legacy of slavery, colonialism, and apartheid. According to Ramphela (2008), the consequences of this imperialism in South Africa are self-hatred and low self-esteem, especially among Black people, inequality, and a divided and violent society. To address these challenges, the hermeneutics of suspicion are necessary to challenge the power of the sinful practices and evil structures in society and promote effective relationship between theory and practice, as well as between church and society (Graham 2000:112).

The demerits of this approach could be that the study of the context if overemphasized may hamper the process of the desired interpretation of scripture. In the hermeneutic approach, the researcher approaches his topic from his own prejudices (Van der Ven 1994:37, 38); therefore, when one is not sufficiently careful, this prejudice may sabotage one's research.

This study will engage in hermeneutics that seeks to critically analyse the context empirically and theologically, using an inductive approach to a given context. The aim of this approach is to establish an authentic link between the text, the context and the tradition of the church and society, in order to avoid subjective projections and unrealistic speculations about the situation. Van der Ven (1993:20) also uses this approach in his emphasis on hermeneutical empirical theology; Heitink (1999:111) with hermeneutical theology that emphasises unity of faith, knowledge and action; Ganzevoort (2009:5) with hermeneutics of lived religion, and Osmer (2010:6) with his Practical Theological interpretation practised within the paradigm of reflective practice. However, Osmer's (2010:ix, x) Practical Theological interpretation is relevant to this study, in that he uses the four questions linked with practical theological tasks to examine the context and guide the objectives of this study.

Challenges of contemporary Practical Theology

The wider field of Practical Theology has now created enormous challenges for the practice of Practical Theology. I shall address only those challenges mentioned in this study. Dreyer (2010:3, 5) raised concern about the minimum use of empirical methods in Practical Theological research or adaptation of empirical studies from other disciplines. To overcome such a shortfall, this empirical study will use a mixed methodology to analyse and understand the research question. The other challenge for Practical Theology is the grounding of Practical Theology as the critical, reflective enterprise in the distinctive identity of the Christian community without eliminating its

scholarly contribution and relevance to the common good (Osmer 2010:13). This critical reflection enterprise as distinctive identity of Christian community is not yet achieved in the context of South Africa. Theology in the Higher Institutions still serves the minority in South Africa and not the majority. It is still a more reformed style than being reflective of the African Independent Churches (AIC) or Charismatic Churches. Through its engagement with the African context, this study contributes to the relevant and contextual, reformed African Christian theology that may be representative of our South African context.

1.8.2 Practical Theology in missional context

This study locates itself within the missional³⁴ approach to Practical Theology and takes as a starting point the mandate to serve the mission of the Triune God. Bosch (2000:390) understands mission as the very nature of the Triune God that is God, the Father sending the Son; God, the Father and the Son sending the Holy Spirit, and God, the Father, Son, and Holy Spirit sending the church into the world. The mission of the Triune God is the central theme in the revelation of God in the scripture (Khauoe 2011:14). Transformation is at the heart of the mission of the Triune God and transformation has to impact on humanity in the congregations and in the world at large (Stetzer & Rainer 2010:3). The mission of the Triune God should be understood as the divine plan to redeem sinful creation (Guder 2000:51). To achieve the divine plan, the faith community is mobilised to witness about the divine salvation to all creation (Guder 2000:51). Individuals or the community can witness through communicating the gospel and through their actions.

The mission of the Triune God immensely affects the practice of spiritual leadership. This happens when a theological understanding of leadership is based upon the mission of the Triune God, and when the “being” of leadership, the practices and the actions become clear (Strawbridge 1991:63). Furthermore, leadership that has clear goals of the mission of the Triune God has the potential to engage in the true transformation of individuals and society (Strawbridge 1991:63). This means that the leadership that understands the mission of the Triune God will pursue activities that facilitate the individual’s spiritual transformation within the congregation and those that prompted transformation in society. Briefly, in missional context, Practical Theology involves a study of the believers’ actions in relation to the communication of the gospel, a study of the religious service forms of the congregations to its context, the meaning and sense of God-human relationship in a specific context (Schoeman *et al.* 2012:131, 133). It should be carefully understood that the missional perspective of Practical Theology helps shift Practical Theology from focusing only on pastorate and being inwardly focused on being apostolate through a proclamation of the gospel and concrete action against injustices.

³⁴ More about this in Chapter 4, 4.2.1: Mission of the church.

In summary, I shall approach Practical Theology in this study from a Christian perspective guided by the mission of the Triune God. The mission of the Triune God necessitates spiritual and societal transformation. As part of a practical theological study, the role of ministers in both church and society is essential in implementing this mission of the Triune God. The hermeneutical approach will be the main theoretical framework guiding the entire process of missional approach to Practical Theology. Hence, Biblical text, understanding the context, the narratives of the congregation and their practices are essential and engaged rigorously for the sake of understanding the situation and to suggest the appropriate solution.

1.9 Research methodology

The methods used for data collection include the literature review and empirical data collection. The literature review has already been implemented and will continue to be used. The implementation of empirical methods in Practical Theology is not new, as it has been in use since the mid-20th century (Van der Ven 1993:1). In this study, the empirical approach is used with the intention to describe and explain what really happens in the congregations of the DRCA OFSS (Van der Ven 1993:78), in order to avoid subjective projections or unrealistic speculations of the situation in the DRCA OFSS (Van der Ven 1993:20). In the majority of the African Christian churches, the DRCA in particular, the use of empirical methods to analyse the congregations is still a new and difficult process that needs a specific skill and patience. For example, the congregations of the DRCA OFSS have mixed feelings about the empirical approach; some appreciate empirical practice as it helps them understand the context better, while others still treat empirical approach with suspicion for fear of exposing the weakness of leadership and sensitive information of specific congregations. The other point is that, due to the reluctance of some ministers to co-operate in this study and the delays of protocol for being permitted to do this empirical study, empirical approach within the congregations of the DRCA OFSS took up a great deal of time. However, the other reason why empirical approach is treated with suspicion is the theological disciplines that still prefer the deductive-theological tradition and believe that the spiritual domain cannot be measured empirically (Burger 1991:60).

1.9.1 Introductory considerations in research methodology

This discussion is merely an introduction to enlighten the reader about the goals of empirical research and empirical approaches used in this study.

Development of empirical approaches in Practical Theology

The implementation of empirical methods in Practical Theology has been a gradual process from mono-disciplinary to multi-disciplinary, and from inter-disciplinary to intra-disciplinary (Van der

Ven 1993:89-102). It is not that the process was linear, but these were the developmental stages that could be observed throughout the history of empirical methods in Practical Theology.

This study prefers the intra-disciplinary approach. A brief discussion follows to explain what this approach entails. Van der Ven (1993:101-110) explains the intra-disciplinary phase as theology becoming empirical through expanding its traditional range of instruments in the direction of empirical methodology. This means that theology, and Practical Theology, in particular, borrows concepts, techniques and methods of social science and integrates these into theology. This is current practice in Practical Theology, although it is still at the novice stage. Hendriks (2004) and Osmer (2008) use this approach in their analyses of congregations. This study adopts an intra-disciplinary approach by adopting the concepts, techniques and methods of social science within the Practical Theological domain.

Goals of empirical research

There are various goals of empirical research (Neuman 2006:21, 22; Sullivan 2001:15; Hendriks 2004:224). Osmer (2008:49) classifies empirical research goals as basic, applied, evaluative, and action research. This study has basic research goals, because it aims to contribute to the fundamental knowledge and theory of social reality (Neuman 2006:23; Osmer 2008:49). It strives towards expanding knowledge and contribution of new scientific ideas and opinions about the world (Neuman 2006:24). It seeks answers to questions that may have an impact on opinions over a long period of time (Neuman 2006:25). The fundamental knowledge referred to in this study includes the challenges and successes of African Christian congregations to achieve the divine will and how African Christian leadership could contribute towards achieving that divine will.

Mixed methods as empirical approach

The empirical approach is one of the essential tools used in doing research in Practical Theology. Dreyer (2010:3), Osmer (2008:39), and Hendriks (2004:211) encourage the use of empirical methods to do research in Practical Theology. The empirical method in this study is the mixed methods approach. This empirical research approach attempts to use multiple approaches in order to answer the research questions (Johnson & Onwuegbuzie 2004:17). It combines the advantages of the quantitative and qualitative approaches in order to achieve the best possible solution to the research questions. This multifaceted approach to a research question makes the latter more crucial and the core of the research than the approaches used to achieve the solution. As a result, the approaches used to respond to the research questions are a means to an end.

Why mixed methodology?

The mixed methods approach provides ample opportunities in research processes. It creates an opportunity for multiple approaches in addressing a research question (Johnson & Onwuegbuzie 2004:17; Cresswell & Clarke 2011:6, 8). This is evident when the qualitative research approach provides more detailed understanding of a research problem for the purpose of theory generation. The quantitative research approach provides a more general understanding of a research problem for the purpose of verification. The mixed methods approach provides a greater opportunity for presenting a diversity of divergent views (Tashakori & Teddlie 2003:14-17). This is realised when research findings from empirical approaches converge or generate new knowledge of a phenomenon. This new knowledge may often compel a researcher to re-examine the conceptual framework and the underlying components of the quantitative or qualitative approaches. Lastly, the mixed methods approach provides an opportunity for better inferences (Tashakori & Teddlie 2003:14-17), leading to multiple inferences that confirm or complement each other.

In this study, the mixed methods approach is used to corroborate the findings, and to clarify the findings of the research questions. To achieve this, various approaches³⁵ to data collection, analyses and interpretation are implemented.

1.9.2 Theoretical perspectives

I shall now discuss the theories in this research and their level of implementation.

Approaches in empirical research methods

Every authentic scientific research is engaged from a specific research paradigm (Hendriks 2004:19). Osmer (2008:73-78) labels these research approaches as critical realism, post-structuralism, pragmatism, interpretive, critical theory, and post-positivism. The dominant research approach in the mixed methods empirical research of this study is the pragmatic approach, which, according to Osmer (2008:75), understands the context as diverse with complicated problems. In order to solve the problems, the process entails problem identification, data gathering, exploration of possible solutions, selection of the appropriate solution, and analyses of the ensuing consequences. It is important to note Osmer's (2008:76) statement that the practice of reflection on experience is essential in order to improve learning and to reconstruct experience. The pivotal role of pragmatic paradigm³⁶ is to use empirical research in order to understand, debate and resolve the problem in a particular context.

³⁵ Cf. 1.9.2. Theoretical perspective, under sub-theme data collection.

³⁶ This is also in line with Campbell (2000:78) as well as with Woodward and Pattison (2000:7) who mention that Practical Theology must provide practical solutions and bring about a difference in the community it serves.

There are other positive points of pragmatic paradigm. It justifies the combination of numerical and textual data to address different aspects of the research question for a deeper understanding (Ivankova *et al.* 2010: 265). As a result, pragmatic paradigm refutes the belief that there is one scientific approach and framework to collect scientific data in order to produce indisputable knowledge (Maxwell & Loomis 2003:57). Prior to the advent of the mixed methods approach, the social science philosophies of the empirical research approach compelled researchers to choose a research approach based on the type of research question (Tashakori & Teddlie 2003:19). Thus, the philosophical framework of social sciences dictated the choice of empirical approach via the research question. This reinforced the linear relationship between the research question and practice, restricting the use of findings to a certain context. Instead, in pragmatic instance, the findings have a warranted utility in various situations (Greene & Hall 2010:132), and reality is not only one-dimensional but multi-dimensional (Cresswell & Clarke 2011:43). This is evidenced by the response to the research question that is addressed from various dimensions in order to provide many perspectives. This multi-dimensionality of reality is a contributing factor to a complexity of research processes that engage numerous approaches in order to address a reality.

In a pragmatic framework, knowledge is viewed as a combination of action and reflection (Biesta 2010:112). This combination makes one perceive knowledge as constructed, tentative, and in constant flux. Hence, the constructed reality of knowledge should correspond with the real world one experiences (Johnson & Onwuegbuzie 2004:18). The meaningful combination of action and reflection is dependent on the relationship between the researcher and what is being researched (Cresswell & Clark 2011:43). Hence, a human being's role is essential in research processes and should actively and authentically be involved in a natural environment of the research field in order to extract the final truth of social reality.

Empirical research constructive theories

A theory is a set of interrelated, abstract statements that offers an explanation (Sullivan 2001:24). Some of the essential theories to be discussed as empirical constructive social science theories are deductive and inductive theories. These theories are significant in the research process to help one understand whether the study begins with a normative statement to the concrete situations or with various observations that lead to a general formulation of the statement. According to Sullivan (2001:39), these theories have an essential function in the research, namely explaining the phenomenon, guiding research, and integrating multiple observations. This study will integrate both theories in order to obtain optimum results.

Deductive theory begins with a theory or an abstract and moves towards a concrete empirical evidence (Sullivan 2001:40; Neuman 2006:49). The deductive statement can often help improve the situation or impose on the situation. This study endeavours to engage deductive

statements that can help improve the situation. Inductive theory begins with the detailed observations of the world or the situation and moves towards more abstract generalisations and ideas (Neuman 2006:49). For example, in this study, an in-depth analysis of social engagement by congregations and the findings from those congregations may lead to a new theory or to verifications of the existing theory.

Briefly, this study uses the two theories as follows. Chapters 2 and 3 are empirical; inductive theory will be more applicable and be used to derive possible theories from the contexts studied. Chapters 4 and 5 are theoretical and use the deductive approach to explain and understand the context. Chapters 6 and 7 used interchangeably the deductive and the inductive data approach in order to design and systematize a solution to a problem.

Level of theories

Knowledge from this study could be transferred, to a limited extent and with caution, to other African Christian churches, because every situation is unique. In the DRCA and various African Christian churches, the manner of approach to ministry and hermeneutic understanding of the scripture is different. Hendriks (2004:76, 77) and Neuman (2006:49) name these levels of theories macro-level (referring to global society), meso-level (referring to society at national level), and micro-level (referring to the immediate area of the congregations. This includes the Free State province and its towns. As a result, the levels of theories engaged in this study are functional mostly on the micro- and meso-levels, but they should be engaged with utmost care if the result is applied to the macro-level. The reason why this study is described as more influential within the micro- and meso-levels is that it will focus more on the activities of leadership in the congregations within the DRCA OFSS with congregations within the borders of the Free State and neighbouring provinces. This study does not take place on the macro-level, because the findings cannot be transferred to all the congregations on African continent, and the global village.

1.9.3 Aspects related to the application of the mixed methods approach

This section is about how the mixed methods approach was to be used in response to each of the secondary research questions.³⁷

a. What are the societal challenges faced by the DRCA now?

The response to this secondary research question is addressed from various empirical data resources. Quantitative approach, in this instance, is used to confirm the general problem. In order to achieve this, the survey questionnaire is used to confirm and highlight the challenges

³⁷ Cf. chapter 1, 1.6. Research question.

experienced by the DRCA OFSS. The qualitative approach is used to construct meanings and explore the 'why' questions related to the general problems mentioned in the quantitative survey.

b. How does the current leadership respond to the challenges?

The qualitative approach is used mainly to respond to this question through the focus group and individual interviews conducted.

c. What is the interaction between the leadership and the DRCA members?

Both quantitative and qualitative research approaches are used to respond to this question, namely: questionnaire survey, individual and focus-group interviews data is used to respond to this question.

d. What descriptions of leadership are presented in the literature on leadership?

The response, in this instance, is mainly from the literature review, but the qualitative and quantitative approaches partly confirm or highlight ideas of leadership styles practised in the congregation.

e. What framework of leadership matches the challenges of the DRCA?

The response is mainly from the literature review.

f. What actions are required to implement the required framework?

The main response is from the literature study, directed by the data from the qualitative and quantitative research approaches.

Empirical challenges encountered

In this study, in order to eliminate the element of suspicion and fear, the participants were informed of their rights³⁸ and confidentiality in terms of their participation in this study. On the issue of time and protocol, the researcher consulted with the DRCA leadership of different synods to inform them of the purpose of the study. For example, early in 2010, the researcher wrote a letter to the church moderators of the three DRCA synods to inform them of the purpose of the study and to ask for permission to do this study. Initially, the intention was to do this study within the DRCA, Phororo synod,³⁹ because of its unique and relevant challenges to this study that would have emphasised the issue of transformation as an urgent matter. But, the DRCA, Phororo synod's leadership, even though they were positive about the study, there was a delay in granting

³⁸ I shall elaborate on these rights later in this chapter as part of the ethical aspects of empirical research.

³⁹ Cf. the letter written to the Synod, dated 18 November 2010.

the permission to start with the study. The DRCA, Northern and Southern Transvaal synod⁴⁰ moderator also delayed his response to a request to access some documents on the developments within their newly formed synod established in the early months of 2010. Towards the end of 2011, the DRCA OFSS⁴¹ was the only synod where the leadership co-operated and granted the permission to do the study. The ministers and members of the church council delayed their responses to the questionnaires and their granting the permission to do interviews with them and their church council members.

Within the DRCA OFSS, the delay to respond to the questionnaires and to grant permission for the interviews could be attributed to three factors. Fear and suspicion of the purpose of the study arose, although sufficient consultation took place on different levels of the church structures in order to guarantee confidentiality. The issue of busy ministers working on an *ad hoc* schedule contributed to frequent postponement and failure to attend to appointments scheduled. Lastly, it is an issue of protocol, because within the DRCA OFSS the administrative authority is situated within the church council and the minister. The church council convenes four times a year, and if the matter is not discussed in a scheduled meeting, it has to be referred to the next church council meeting. This contributed to some unnecessary delay to respond to this study.

Sampling

The DRCA has four district synods, namely the DRCA OFS, the combined DRCA Northern and Southern Transvaal, the DRCA Phororo Synod, and the DRCA Eastern Cape Synod. Purposeful sampling was done in order to achieve the objectives of this study. As part of purposeful sampling, congregations of the DRCA OFSS region were selected. *The first reason* for the selection of this synod is that it co-operated well with the researcher. *The second reason* is that the researcher is conversant with the congregations and ministers of the synod to enable him to do a correct purposeful sampling. Purposeful sampling implies that the participants are selected because of some defining characteristic that makes them the holders of the data needed for the study (Niewenhuis 2010:79). The researcher purposefully selected congregations that are dynamic and progressive in their ministry and those that are sluggish and dull in their ministry. The purpose was to balance a view that there are congregations in the DRCA OFSS that are really working hard to achieve their missional goal and there are those that are really struggling with their calling.

The third and last reason for the selection of congregations in the DRCA OFSS is that they have the challenges relating to the research questions and the potential to be transformed, due to its sizeable mixed generations of ministers. Towards the end of 2010, the DRCA OFSS had

⁴⁰ Cf. the letter written to the DRCA Northern and Southern Transvaal Synod, dated 23 June 2010.

⁴¹ Cf. the letter written to the Curatorium of the DRCA OFSS, dated 10 November 2010.

congregations in the Eastern and Western Cape, Lesotho, Southern Gauteng and parts of the North West (DRCA OFS, Report of the Commission of DRCA OFS Head Office to the Synodical Commission 2010; Addendum 2-9). In 2010, there were one hundred and forty-six congregations with sixty-five ministers and seventeen presbyteries in the Free State synod (DRCA OFS, Report of the Administrator to the Synodical Commission 2011). In 2015, the situation could be similar, but with a drastic decline in the number of ministers from sixty-five to forty, with a potential further decline in the number of ministers in the next coming years (DRCA OFS, Report of the Actuary to the Synod 2015:48).

In order to acquire empirical data about the situation within the congregations of the DRCA OFSS, two sets of questionnaires⁴² were sent to all the congregations of the DRCA OFSS. Based on the study of the DRCA OFS documents and the observations from the DRCA assemblies, the initial assumption for both questionnaires was the congregations and leadership of the DRCA OFSS face some challenges in their ministries. In order to identify and understand those challenges, a survey was done to assess the overall function of congregations and their leadership within and outside the congregations of the DRCA OFSS. The other assumption was that the intensity of the challenges identified from the ministry of congregations and leadership in the DRCA OFSS would determine whether or not there is a need for change in ministry.

For the ministers, one set of sixty-five questionnaires was sent to them; and forty-seven (72%) completed questionnaires were returned. The other set of one hundred and forty-six questionnaires was sent to the congregations to be completed by the church council body of deacons and elders (excluding the minister) on behalf of their congregations; approximately eighty-six (59%) completed questionnaires were returned. The design of the questionnaires was adapted from the Dutch Reformed Church Mirror survey of 2010.

According to Schoeman (2011:472), the General Synod of the Dutch Reformed Church initiated the Church Mirror survey in 1978; it was implemented in 1981. Since 1981, over eight surveys were done from the Church Mirror in the Dutch Reformed Church. Schoeman (2011:473) mentions that the initial objectives of the Church Mirror were to have a trustworthy and detailed description of the situation in the Dutch Reformed Church and to trace the movement of their members. In the context of the DRCA OFSS, the purpose of the questionnaires was to test views on numerous variables in the congregations and from the ministers concerning the role of leadership and congregations in both internal and external ministry of congregations. Furthermore, the Dutch Reformed Church Mirror survey was done on the level of congregations, church councils, wards, and ministers. This study adopted the questionnaires from congregational and ministers' surveys in the Church Mirror.

⁴² Cf. Appendix 1, 3.

The Church Mirror's congregational questionnaire⁴³ gives a general picture of the situation and functioning of the congregations, including questions about leadership, worship service, finances, social ministry, relationship with the Dutch Reformed Church, and ecumenical relations. Some of these aspects were asked in the questionnaire that was sent to the congregations of the DRCA OFSS. Ministers' questionnaire⁴⁴ gives a general portrayal of the ministers' performance and health, theological qualification and training, mission, social ministry, ecumenical relations, and conflicts in the congregations. Many of these aspects were also asked in questionnaires sent to the ministers in the DRCA OFSS.

For the congregations of the DRCA OFSS, completing questionnaires is not a new practice, as church council members, on behalf of the congregations, annually complete the forms that should be submitted to the DRCA OFSS head office for safe keeping and analysis by the synod. The questions in the questionnaires completed by the church councils of the DRCA OFSS congregations are mostly similar to those in the Dutch Reformed Church's Church Mirror. However, for the purposes of this study, some of the questions in the Church Mirror questionnaires were deleted, others adapted, and new ones introduced, where necessary. Before the questionnaires were sent out, they were translated from Afrikaans to English and Sesotho and, for validity, at least three Sesotho and English speakers were asked to evaluate the questionnaires for clarity of language, grammar and logic.

To attain a deeper understanding of the situation within the congregations of the DRCA OFSS, eight congregations were selected as purposeful sampling⁴⁵ and studied in depth by means of focus-group and minister's interviews. The main reason for selecting these eight congregations was to conduct focus-group and individual interviews with the ministers. The purpose of these interviews was to verify whether the challenges identified from the quantitative survey are present within the selected eight congregations and what the reason is for their existence. The other reason was to understand the consequence of the identified challenges from the ministries of both the congregations and its leadership in the DRCA OFS.

Furthermore, five of the eight congregations that were selected for this study had one minister. From the other three congregations, two had no minister, but were assigned an interim minister,⁴⁶ and the other one had two part-time ministers. The membership of the congregations ranges from 200 to 4,000 members depending on the environment and the context of the congregation. These congregations are randomly situated in a city, as well as in large and small

⁴³ Hereinafter, I shall use the abbreviation CS for congregational survey. Cf. Appendix 1.

⁴⁴ Hereinafter, I shall use the abbreviation MS for ministers' survey. Cf. Appendix 3.

⁴⁵ This concept was defined earlier. Cf. Chapter 1, 1.9.3 Aspects related to the application of the mixed methods approach, under subtheme of Sampling.

⁴⁶ In the DRCA, an interim minister is assigned to the congregations that do not have a minister. The duration for the interim minister's office is one year and the presbytery can re-appoint him/her or appoint another minister.

towns within the Free State province and in different presbyteries. The age of the ministers in these selected congregations ranged between thirty to over 70 years.

Participants

The following participants⁴⁷ were interviewed in 2012. Rev.⁴⁸ 1 is part-time in a ministry and his urban congregation has approximately 1,500 to 2,000 members. He is young in the ministry, and less than 50 years of age. He is approachable, peaceful and willing to serve and bring about change in his ministry and the life of the people. Concerning leadership, he is aware from his studies and experience of leadership that there is a paradigm shift in the practice of leadership; therefore, this shift has an impact on the leadership practice in the congregations.

Rev. 2 is under 40 years of age, and a full-time minister in a congregation situated in a big town, with a membership of approximately 1,500 to 2,000. Rev. 2 is still young, energetic and visionary. He is aware of the paradigm change in leadership and wishes that the members of his congregation could experience freedom to initiate matters for the benefit of the congregation.

Rev. 3 is over 40 years of age, and a full-time minister; his congregation has a membership of approximately 500 to 1,500, and situated in a small town. Rev. 3 likes pastoral leadership, and prefers a more open and visionary leadership approach. He is enthusiastic about his ministry, but is often disappointed by his congregation members whom he describes as passive and sometimes ignorant.

Rev. 4 is a retired minister who is contracted to serve Congregation 1 (C1)⁴⁹ on ministry to the elderly. He prefers a more traditional approach to worship, ministry and leadership, although he is open to new changes. He attributes success in his ministry to sharing and delegating leadership responsibilities to other members of his church council and colleagues.

Rev. 5⁵⁰ had retired when this interview was conducted. He prefers an authoritative traditional approach to leadership, that is, the minister is trained for his work and the members of the congregation should not interfere in his work by demanding or using any form of manipulation. In his ministry, he experienced conflicts and mistrust between himself and some members of the congregation and church council; his retirement was motivated by age and poor relations between himself and members of the congregation.

⁴⁷ Cf. Appendices 5, 6 for the list of all participants and the interviews made with the participants.

⁴⁸ Rev. stands for Reverend. To protect the identity of the ministers, I use Rev. 1 for minister number 1.

⁴⁹ To protect the identity of the congregation, I use a capital letter C with a number, therefore, C1 represents congregation number 1.

⁵⁰ This minister had just retired at the time of the interview; his ministerial activities were still vivid in the memory of the congregation members.

Rev. 6 and Rev. 5 worked for a long time as evangelists,⁵¹ who were promoted to ministers. Rev 6 is at retirement age, but is still active in the ministry. He prefers a traditional approach to leadership and supervises two more congregations besides his own congregation. In his ministry, he experienced conflicts and mistrust between himself and some members of the congregation and church council.

Rev. 7 is 50 years old and understands leadership as empowerment and caring of the lay people to serve God. This is evidenced by the many workshops he has conducted in his congregation and on classis level.

Rev. 8 is over 60 years old and about to retire. He is a pastoral leader. He is comfortable with the traditional approach of doing ministry and leadership, although he can accommodate changes as long as they do not interfere with the traditional mode of worship service and leadership integrity.

All these ministers are married. Revs 1, 4, 5 and 7 serve only one congregation; Rev. 2 also served only one congregation, although at the time of the interview he had just been allocated four congregations that he should supervise besides his present one. Rev. 3 supervised his present congregation and another one. Rev. 6 serves three congregations including his own, and Rev. 8 had one congregation which has grown to such an extent that it was divided into two congregations, but the process has not yet been formalised.

All the ministers interviewed also selected members of their congregations to be interviewed. The same semi-structured questions⁵² discussed with the ministers were used. Two or three members from various organisations in the congregations, including the church council, formed the focus-group interviews. These organisations included the youth, women, and men fellowship, church council and any other organisation that may be active in the congregation. The number of the participants in the focus-group interviews ranged between six to twelve members. The minister did not form part of the focus-group interview, as s/he was interviewed aside from the congregation members. For the selection of the participants, the researcher depended on the minister, church council and leaders in the various organisations of the congregations. The participants were of mixed gender and consisted of young people aged at least 16, as well as middle aged and elderly people.

C1 is a congregation to Rev. 1 who is part-time and in charge of the ministry of the congregation, and to Rev. 4 who had just retired but was still employed on a part-time basis in

⁵¹ Prior to 1994, evangelists were part of the leadership in the DRCA. After the schism in 1994, which resulted in the formation of the URCSA, many ministers left for the URCSA and many of the evangelists remained with the DRCA. From 1998, many of the evangelists who remained with the DRCA were given a two-year training at the University of the Free State to help them become ministers in the DRCA.

⁵² Cf. Appendices 5.1 and 6.1 on structured questions of interviews.

this congregation. C1 has a membership of approximately 1,500 to 2,000, predominantly Africans, and is situated in a township within the city in the Free State province.

C2's minister is Rev. 2. This congregation is situated in the larger town in the northern Free State. It has a membership of approximately 1,500 to 2,000.

C3's minister is Rev. 3. C4 does not have its own minister, but is supervised by Rev. 3. C3 is situated in a small town in the Eastern Free State. The membership in this congregation ranges from 1,000 to 1,500. C4 is also situated in a small town in the Eastern Free State. The membership in this congregation ranges from 500 to 800.

C5 is located in a city in the Free State province and has a membership of less than 255. The minister is Rev. 5 who recently retired from the congregation and the interim minister⁵³ was already actively working in C5 to facilitate the process.

C6 belongs to Rev. 6 and is located in a small rural town in the north-western part of the Free State province. It has a membership of 1,500 and one minister.

C7 belongs to Rev. 7 and is located in a small rural town in the north-western part of the Free State province. The congregation has approximately 1,500 members and a full-time minister.

C8's minister is Rev. 8 and is located in the capital city of the Free State province. It has approximately over 4,000 members. The congregation is in the process of being divided into two congregations. This congregation has one minister who is to retire in a few years' time.

Mixed methods design

According to Ivankova *et al.* (2010:265), there are four mixed method designs, namely explanatory, exploratory, triangulation and embedded. The main design used in this study is the explanatory one. It uses qualitative findings to help clarify the quantitative results. According to Ivankova *et al.* (2010:266), in this explanatory mixed methods design, quantitative data is collected first and analysed with the view to provide a general picture. From the MS and the CS, various questions were asked to analyse the role of leadership in congregational ministry. After an intensive analysis⁵⁴ of quantitative data from the MS and the CS, qualitative data from the focus-group interview with members of the congregations and from individual interviews with ministers of the selected congregations was collected and analysed. The purpose was to refine, explain and enrich the understanding of the general picture from the quantitative surveys. The other mixed methods design, triangulation, was used as a complement. Ivankova *et al.* (2010:268) mention that triangulation occurs when both quantitative and qualitative data are used to understand the phenomenon of interest, and this could be done by comparing and contrasting

⁵³ The interim minister was not available to be interviewed.

⁵⁴ Cf. Appendices 2 and 4.

the findings in order to verify the well-validated conclusion. In this study, both quantitative and qualitative empirical data on societal challenges could be compared or contrasted in order to verify whether or not they are similar.

The data from both the MS and the CS is given as both separate and integrated entities. This means that some results are compared, because the same question was asked from both questionnaires, and other results are given separately, because the purpose was not to compare, but to seek objective information. For the sake of clarity, the data from individual interviews is represented as II, and that from focus-group interviews is represented as FGI.

Ethical aspect of the research

According to Strydom (2002:62, 63), every researcher must obey ethical guidelines that serve as standards and basis on which s/he must evaluate his/her own conduct. In fact, these ethical guidelines help with proper conduct to prevent the researcher from dominating and exploiting the respondents during the research process. In this study, the respondents were informed of their rights,⁵⁵ advantages and disadvantages, and that participation in the research is at their own free will. The respondents were also informed of the aim and purpose of the research and that confidentiality of the given information is guaranteed. After the interviews, the participants were given the opportunity to express their experience, with the aim of clarifying any misconception that may have arisen in the participants' mind and of discussing their opinions about the project.

Data collection

Osmer (2008:33-38) used some of the data-gathering techniques used in this study, namely spirituality of presence, priestly listening, and continuum of attending. Most of the empirical data given in Chapters 2 and 3 relate more to formal attending.⁵⁶

The preliminary stage of data gathering was the literature review and the study of the DRCA documents in order to understand the gaps in the literature in terms of the research questions and the development in the DRCA in terms of the present situation. This was followed by a visit to various DRCA gatherings such as presbytery meetings, synods and church council meetings to observe the developments. Two sets of questionnaires were then sent out: one set to the ministers and one to the church council members in the DRCA OFSS. After the questionnaires were collected and analysed, the focus-group interviews were conducted each consisting of six to twelve members, of whom two or three were from the men, women, and youth fellowship and church council members. I had one assistant, whom I trained, to observe and take notes of verbal and non-verbal reactions of the respondents while I conducted the interview. The

⁵⁵ Cf. the cover page to Appendices 1 to 4.

⁵⁶ Cf. Chapter 1, 1.4: Purpose and significance of the study.

focus-group interviews were followed by individual interviews with the minister in the selected congregations. Once all the interviews were conducted, I focused on data analysis, integration and comparison.

1.9.4 Comments and challenges in terms of data collection

At the end of each set of questionnaires, the respondents were asked to comment on the questionnaire. The respondents from the CS commented as follows. Positive comments were that the questionnaires should be sent annually to the ministers, as they identify their weaknesses, which can then be rectified. The negative comments were that there were too many questions in the questionnaires and not related to the context of the DRCA. For example, there are no questions that relate specifically to the congregations without buildings. Some comments were a call for help or a complaint. For example, since the questionnaires highlighted our weaknesses, how are we going to be helped? The complaint was that the DRCA OFSS congregations should allow freedom and creativity in the worship service.

The MS gave the following comments. Positive comments were that the questionnaires invoked introspection and should be used to evaluate the ministers. The negative comments were too many time-consuming questions, and that some of the questions were not relevant to the context of the DRCA. Besides these comments, the appeal was that the questionnaires should be given to the ministers outside the ministry of the congregations, that is, to those who resigned or retired. The questions should consider the context of both rural and urban congregations.

There were challenges during the interviews, but they were controllable. For example, some participants wanted to dominate the discussion, interfere with, or intimidate others to prevent them from expressing their feelings.⁵⁷ In one of the focus-group interviews,⁵⁸ the participants insisted that they give their response to the interview in writing and they be given the questionnaires completed by the church council and the minister before they participate in the interview. After a long discussion and explanation of the purpose of the study, the participants agreed to proceed with the interview. Furthermore, it was also realised that some of the participants⁵⁹ were reluctant to divulge information in order to protect their leadership weakness. However, after some consistent assurance of confidentiality, many of the participants began to open up and develop a trust in the researcher. Lastly, it was realised that the integration of young people with older people created some tension, as some of the young people feared, out of

⁵⁷ This happened mostly in C1, C7, and C8.

⁵⁸ C2.

⁵⁹ This was realised in C1, C2 and C8, but I regularly endeavoured to assure all the participants' confidentiality and reprimanded those who wanted to intimidate others.

respect, to express their true feelings, or the older people intimidated them when they expressed their feelings about church leadership.

Data integration

This is a crucial step in the research process, because it deals with data that respond to research questions. Since this study is using the mixed methods approach, it is expected that an integration of data should happen in the process of data collection. Johnson and Turner (2003:298) argue that data integration can occur in two ways, through intra-method and inter-method mixing. The intra-method means using a single method of data collection engaging both open- and closed ended questions in a simultaneous or sequential order. For example, using both closed and open-ended questions in a questionnaire. Inter-method data integration means mixing two or more methods of data collection in a sequential or simultaneous order. In this study, data integration would follow the inter-method of integrating data, because data from both the ministers' and the congregational surveys, observations and qualitative interviews would be collected sequentially and then integrated through a process of reporting on the findings.

Data analysis and coding

Data analysis is an ongoing and, as such, not a linear process. According to Niewenhuis (2010:105), coding involves a thorough reading and analysis of the data by marking the data with symbols and descriptive words. It should be noted that data collection, coding (analysis),⁶⁰ and reporting are intertwined and do not simply occur in successive steps. According to Johnson and Onwuegbuzie (2004:22), data analysis follows five steps, namely data reduction (reducing data dimension); data display (the research data is displayed pictorially in order to make sense thereof and systematize it); data transformation (the research data is converted into narrative or content analysis); comparison of data from both methods, and data integration (combining data from both methods for an enriched description and solution to a problem).

According to Onwuegbuzie and Teddlie (2003:351), there are two ways of data analysis. Simultaneous data analysis occurs when all of the data has been collected. Sequential data analysis occurs before all the data is collected. This study prefers to use sequential data analysis. The other essential point to be noted in mixed methods data analysis is the issue of representation and legitimating. Representation refers to the ability of the data to give an exact reflection of the social reality. Legitimizing implies that the data interpretation is valid (Kemper *et al.* 2003:353). In this study, representation is fair, since approximately 72% of the ministers' questionnaires and

⁶⁰ A coded transcript of this study had three columns. The first column was for reflective notes where I indicated what I observed in the interview. The second column was for transcribed notes of the actual interview. The third column was for descriptive words used for coding. Cf. Appendices 5.1-5.8, and 6.1-6.8.

59% of the congregational questionnaires were returned. To ensure legitimacy of interpretation of the questionnaires, qualitative interviews were conducted to clarify some of the data from the questionnaires.

Validity and reliability

For the study to be scientifically approved and applicable, one must take note of the validity and reliability of scientific findings. According to Sullivan (2001:131), validity is accuracy of measurement; this implies that the instruments should measure what they are intended to measure. Reliability refers to the ability to yield consistent results each time the measure is applied (Sullivan 2001:135; Neuman 2006:164). In order to ensure the validity of the study, the data collected should be triangulated, questionnaires should be in the language of the participants, and the questionnaires should be assessed through a pilot study for exact numbering, phrasing of questions, and content. To ensure the reliability of the study, the eight selected congregations should be asked the same questions from the questionnaires in the focus-group interviews.

Improving validity and reliability

The level of quality of validity and reliability of the study enhances its acceptance in a community. Sullivan (2001:142) and Neuman (2006:165-168) mention various means to improve both validity and reliability: clarify the concepts; train those who will be applying the measuring devices in order to avoid bias, and use pre-test, multiple indicators of a variable and precise level of measurement. In this study, the concepts to be measured will be clarified, one student assistant will be trained to help with the data collection. The pilot study was done in order to do the pre-test of the questionnaires. This study used questionnaires, as well as focus-group and individual interviews as a means to ensure the reliability and corroborate the findings.

Pilot study

Strydom (2002:215) argues that a pilot study is a small-scale trial of the aspects planned for use in the main inquiry. The significance of this small-scale trial is to improve the success and effectiveness of the research. This can be achieved by giving respondents the opportunity for criticising and commenting on the questionnaires and interviews. The pilot study must be executed in the same manner as the main research is planned. In this study, the pilot study was done in the following manner. Questionnaires were sent out to the congregations of the DRCA in Bloemfontein before they were distributed to all the DRCA OFSS congregations. Prior to engaging in the focus-group interviews of the eight congregations in the DRCA OFSS, I conducted three test interviews in three congregations in the Free State. The feedback and the experience I had

from the pilot studies prepared me for the challenges and mammoth task of this study. I mentioned some of these challenges in the study earlier.⁶¹

In summary: This study is empirical and uses the mixed methods approach. The latter uses a combination of qualitative and quantitative approaches. It must be noted that the empirical data from this study will be drawn mainly from four sources, namely the ministers' survey, the congregational survey, the individual interviews of ministers, and the focus-group interviews of selected members of the congregations. The main explanatory empirical design uses qualitative findings to help clarify the quantitative results. The triangulation design is used to compare and contrast the findings in order to verify the conclusion and is used as a complementary explanatory design. The pragmatic approach is the dominant theoretical framework of empirical research practice that allows the exploration of possible solutions, and the selection of appropriate solutions and analyses of the ensuing consequences. The sampling and the participants that will provide the data are from the congregations of the DRCA OFSS who were informed before they participated in this study.

1.10 Outline of the study

Chapter 1: Introduction

This chapter includes the following: Introduction, aims, problem statement, and values of the study. It also explains the positioning of the study within Practical Theology. It concludes with a brief discussion on the methodology to be used in this study.

Chapter 2: Church and societal challenges

This chapter discusses the societal challenges faced by the DRCA congregations in the Free State. This chapter is also empirical and responds adequately to the first and second secondary research questions: What are the challenges faced by the DRCA at present? How does the current leadership respond to the challenges?

Chapter 3: Interaction between a leader and his/her follower

This chapter is empirical and analyses the experience between the present leadership and the members of the congregation. It highlights the challenges of the present leadership such as interaction between the leadership and followers, and the character of the present leadership. In this instance, the third secondary research question is relevant: What is the interaction between the leadership and the DRCA members? This research question will be complemented by other questions such as: Is interaction between the current leadership and members of the DRCA

⁶¹ Cf. Chapter 1, 1.9.3: Aspects related to the application of the mixed methods approach.

OFSS adequate for making the transition towards transformational leadership? In what ways is current leadership conforming to, or deviating from transformational leadership?

Chapter 4: African and Christian perspectives on leadership

This chapter provides an overview of a theoretical description of leadership as presented in the literature on leadership. The discussion focuses on theories of leadership from the Christian and African perspectives. In this instance, the fourth research question is relevant: What descriptions of leadership are presented in the literature on leadership

Chapter 5: Transformational leadership framework

The discussion focuses on the ideal leadership framework that best matches the challenges of the DRCA and leadership. A transformation leadership framework is vouched for. Furthermore, this Chapter emphasises the theories, implications for practice, and theological perspectives of transformational leadership. In this instance, the fifth research question is relevant: What framework of leadership matches the challenges of the DRCA?

Chapter 6: Moving towards transformational leadership

This chapter explains the actions required for implementing the transformational leadership framework. How to help the present leadership close the gap between its own shortcomings and the transformational leadership framework is discussed. In this instance, the sixth research question is relevant: What strategies are required to implement the required leadership framework?

This chapter summarises the earlier chapters and critically assesses the entire study. It summarises the response to secondary research questions and highlights a clear response to the main research question: What transformation of leadership is required in view of the contemporary challenges of the church in Africa?

1.11 Conclusion

The use of empirical methods is fairly new in Practical Theology, which is gradually developing its own empirical research approach. The use of empirical methods is also essential in Practical Theology, as it helps understand the context in order to contemplate the solution. It is the intention of the researcher that in the process of this study the results of the empirical work done will be presented to the leadership in order to conscientise and mobilise them for the process of change to improve the DRCA ministry. This study views the mixed methods approach as essential, because it focuses on the response to the complex research question.

It is necessary for Practical Theology in South Africa to take its praxis as the African context. The African context involves the study of Africa-centred aspects such as the legacy of White imperialism, poverty, African cosmology and spirituality, which are daily struggles of the African societies. If Christian theology in Africa were to follow this route, Christianity in Africa would be enriched and contribute to the good image of Africa.

This study assumes that Practical Theology as a theological discipline engages in praxis of religions such as Christianity, Islam and African Traditional Religion. However, this study focuses on the praxis of the Christian church and its leadership in relation to social transformation. In addition, this study assumes that Practical Theology is Trinitarian, because, as one endeavours to discern the ministry of Christ, one is enlightened to the will of the Father through the power of the Holy Spirit.

In conclusion, this study focuses on leadership, congregations and transformation. Transformation concerns deep change in an individual, in a congregation, or in society. The literature emphasises that leadership is essential to implement such a profound change. At the same time, leadership cannot implement that profound change if it has not undergone profound change. Therefore, this study aims to investigate, in terms of the challenges present in the congregations of the DRCA OFSS, what changes should the leadership undergo if it has to engage those challenges present in the congregations of the DRCA OFSS.

This chapter introduced and described various dimensions of methodology of this study in terms of the collection, analysis and report of the data received. Chapter 2 is about challenges encountered by congregations in the DRCA OFSS in their local context.

CHAPTER 2: CHURCH AND SOCIETAL ENGAGEMENT

2.1 Introduction

The church in sub-Saharan Africa is facing enormous internal – ministry of the church –and external – society – challenges. The internal challenges may be due to conflicts, low financial income, and lack of missional commitment in the immediate and distant context of the church. The external challenges could be classified as political, social, cultural, economic, psychological, and environmental (Swanepoel & De Beer 2006:11-13). According to Mugambi (1997:56, 57), the complex relationship between church and society¹ is one of the challenges facing the church in Africa. This is due to the distinctive identity of the church from the society and its unique calling within the society.

In light of the above, the congregations of the DRCA OFS are faced with internal and external challenges of ministry. This chapter will focus more on the engagement of the societal context and its challenges by the congregations of the DRCA OFS. The findings on mission, and *diakonia* are essential in this regard to evaluate the extent to which mission is understood and engaged. Moreover, this chapter is guided by the premise that a missional congregation has an increased understanding of its context. Hence, Osmer's (2008) Practical Theological interpretation guidelines² is essential in this regard because it offers tools that can be used to engage the context.

The two secondary research questions,³ engaged in this chapter, are: a) What are the societal challenges faced by the DRCA now? and b) How does the current leadership respond to the challenges? This chapter aims first to identify the societal challenges that the congregations in the DRCA OFSS need to address at present and then to describe the DRCA OFSS' response to these social challenges. The following process is used to achieve these aims: a brief discussion on church and theories of societal engagement; the social history of South Africa; a discussion of mission and *diakonia* in order to understand the impact of the past on the present situation of the church, and the empirical data from the DRCA OFSS congregations are used to explore some of the social challenges that are experienced within the social context of the DRCA OFSS. This chapter links mainly with the first of Osmer's (2008:31-78) descriptive task⁴ of Practical Theology.

¹ Cf. the introduction to Chapter 1 for more about this.

² Cf. read Chapter 1, 1.4.

³ Cf. Chapter 1, 1.6 Research question.

⁴ Cf. Chapter 1, 1.4 for more about the descriptive empirical task.

2.2 Church and theories of societal engagement

This study understands church⁵ in a wider context as people who are called by God and who constitute the body of Christ on both the universal and the local level. This study emphasises the empirical analysis of the church, from now on a congregation, and its engagement of the local setting.

This study acknowledges that there are various theories of societal engagement, some of which deriving from systematic theologians such as De Gruchy (2007), Koopman (2007), and Jacobsen (2012). Public theology is a constructive engagement of the secular world through Christian faith, in order to challenge and transform the injustices in society (De Gruchy 2007:27; Koopman 2007:188). It expresses solidarity with the victims and survivors of injustices; hence, it requires spirituality that transforms the plight of humanity and pursues the will of the Triune God with the world (De Gruchy 2007:40).

In Practical Theology, there are also various theories for societal engagement. For example, there is Farley (2000), Osmer's approach known as Practical Theological interpretation that forms part of this study, and a social engagement theory used by Swart (2006) and adapted from Korten's model of societal development to congregations in order to analyse how congregations engaged the societal challenges through history. This chapter briefly discusses Swart's (2006) theory of societal engagement.

Swart (2006:98) argues that the *first strategic approach* used by congregations was a welfare approach. In this approach, churches volunteer and act to provide relief to an emergency situation. The emergency situation can be a war or a natural disaster, whereas relief can be in the form of food, clothes, health care, and temporary shelter. Swart (2006:98) further emphasises that the beneficiaries are individuals and families in a dire situation; relief action is provided as long as the dire or emergency situation exists and resources are available. Swart (2006:98) mentions that the disadvantage with this approach is that it promotes passivity on the part of the beneficiaries, and a paternalistic attitude on the part of the benefactor. Short-term relief is offered with no prospect for the sustainable development of the beneficiaries.

The second strategic development approach used by congregations was small-scale community development. According to Swart (2006:100), the focus is on community self-help actions in various sectors of the economy, culture or politics. The role of the church is to mobilise and intervene in order to activate the potential of both the individual and the community. The beneficiaries are the local communities or the villagers through self-empowerment. The disadvantage of this approach is that it does not eliminate the dependency of the beneficiaries and the paternalistic attitude of the service provider. Lastly, the scope of impact of development

⁵ This chapter will not engage in detail on the theological concept of church. Cf. Chapter 4.

is limited to local area; hence, it will not influence the national or international policy makers and institutional designers.

The third strategic development approach is sustainable development. According to Swart (2006:101, 102), in this development strategy, the focus is beyond the local community, and the church facilitates the change of dysfunctional policies and institutions on all levels for the benefit of those affected on a wider scale. The beneficiaries are the wider communities on both the regional and national level. The disadvantage is that it is not always easy to change policies and institutions that have existed for a long time. Often too much attention is focused on institutions and policies at the expense of human development and growth.

The fourth and last strategic development is people-centered development. Swart (2006:104) states that the aim of this approach is human growth in the context of values such as peace, justice and inclusiveness. This human growth involves striving towards self-reliance and sustainable development through the systemic and effective management of resources. Human growth is achieved through a comprehensive system change and a challenge of the causes of injustice, poverty and underdevelopment. Most crucial is this strategic approach's engaging critical theories to challenge social injustices and linking local development efforts with larger structures that directly influence the efforts.

In analysing the above church and social engagement theories, Nieman (2010:37), Swart (2010:212, 290), and Schoeman (2012:5) support the idea that most of the time churches operated within the traditional welfare strategy that promoted exclusiveness, paternalism and dependency. Swart (2010:244) further adds the evidence, in the South African context, of the prevailing progressive socio-economic situation that promotes inequality and abject poverty. Churches are preoccupied with inward focus and maintenance of the status quo, instead of challenging the existing evil structures. This could also be attributed to the way in which churches practise their public theology when they engage evil structures such as apartheid.⁶

In their contribution to the solution, Bouwers-Du Toit (2010) and Swart (2010) suggest an alternative to the problem. Swart (2010:246) contests that missional development, which encourages the establishment of relations, the critique of social institutions, and conscientising people on a large scale about evil structures and the need to transform is an appropriate way to practise social engagement. However, Bouwers-Du Toit (2010:263) argues that church's social engagement must shift from development towards social transformation performed in the context of a missional mandate. The reason for this is that the concept 'development' is inadequate and has a suspicious past, but that transformation is spiritual with the aim of bringing about a profound

⁶ To understand why the church practises such a low societal engagement, cf. De Villiers (2011) and Masuku (2014).

change in human beings and restoring shalom in all relationships. Relationship refers to relationship with God, the human self, the other human being, and nature (Thiessen 2005:58-63; Bouwers-Du Toit 2010:267).

2.3 Social history in the context of the DRCA's development

According to Carrol (1998:170), for effective leadership in the congregation, the leader must be aware of the congregational social context and its place therein, as well as of the story of that specific congregation. The DRCA in the Free State, as part of the churches in South Africa, was also affected by the social events that impacted on its ministry of societal engagement. I discuss social events, in particular those influenced by apartheid, in order to give background on how the DRCA OFSS evolved through, and was influenced by its history to be in its current position. The impact of apartheid on the congregations of the DRCA OFSS was not empirically researched, as the initial goal of the empirical research was to understand the present situation in the congregations of the DRCA OFSS. This section highlights one of the most important and historical societal challenges of African and, in particular, South African society, namely the issue of human indignity. Mazrui (2001:107) mentions this deep-seated historical societal challenge of the African society as a quest for human dignity, due to the inhumane treatment of Black Africans throughout the centuries. Chipenda (1997:32) states that this quest for human dignity is a major factor that moved Africans to unite in order to redress the evils of the past through organisations such as All Africa Conference of Churches. This quest for human dignity is a struggle against the legacy of slavery, colonialism and racism (Nimako & Willemsen 2011:151).

This is true particularly as far as South Africa is concerned. This country suffered such immense onslaught on human dignity that it has enshrined human dignity as the major component of the Constitution (Constitution of the Republic of South Africa 1996: preamble) because "Everyone has inherent dignity and the right to have their dignity respected and protected." Throughout its history, South Africa has suffered from slavery, colonialism and apartheid, and although these aspects are something of the past in the context of many African countries, including South Africa, the issue of human dignity is still an inherent challenge. This is reflected in the incidents of violence in service-delivery protest, xenophobic violence, and an increase in crime and corruption in South Africa.

The role of churches in societal challenges is rendered more complex when churches in South Africa display an ambiguous relationship with the government. Gumede (2012:126, 127) argues that there are various ways in which churches respond to the societal challenges, especially when related to the present government. Some churches are silent out of guilt and for fear of, when they are critical, being reminded of their complicity with the previous regime. Former

White churches⁷ usually experienced this position, and were regarded as supporting apartheid. Some Black churches remained silent during the apartheid regime, because their Christian faith generated the fear of mixing politics with religion. Other churches display uncritical⁸ loyalty to the present government. According to Gumede (2012:126, 127), this happens when some churches are co-opted to serve the government's agenda, and display loyalty to the government. In return, these churches receive patronage from the government. Some of the churches in this category have or have no struggle credentials,⁹ and some former White or Black churches were perceived as silent against apartheid.

The last relationship of churches with the present government is an active and critical¹⁰ approach to the government. On this point, Gumede (2012:128) states that these are the churches that endeavour to be active and exemplary. These churches strive toward holding political leadership accountable and speaking against injustices. Furthermore, the church leadership is exemplary in personal behaviour and adheres to the leadership style that emphasises good ethics and values. The churches¹¹ in this category could be any church that has or has no struggle credentials, but that has undergone a reawakening in its spiritual calling in its societal ministry.

In light of the above, the DRCA,¹² through its various structures, did raise its voice against the practices of apartheid. From its First General Synod in 1963, held during the prime days of apartheid, the DRCA became one of the first DRC family churches to oppose the establishment of separate churches as practice of ethnicity within a church (Crafford 1982:573-575; Adonis 2002:18, 19). Furthermore, the DRCA General Synod of 1975 opposed the practice of apartheid in its document titled *The Bible and the relationships between races and people. A report by the DRCA in Africa* (Crafford 1982:573-575; Adonis 2002:18, 19). During the apartheid era, some of the ministers¹³ within the DRCA were outspoken against the mission of the DRC, which was influenced by racial ideology (Mohlamme & Qakisa 1992:231; Kritzinger 2013:2).

⁷ De Villiers (2011:6) emphasizes that Afrikaner churches supported apartheid and were socially active during the apartheid era by contributing to the formulation of policies regarding education, welfare, and public morality. After the demise of apartheid, many of the Afrikaner churches lost hope and withdrew into their private space.

⁸ Kumalo (2009:247-248) describes this relationship as uncritical acceptance of the state by the church where both the church and the state are allies.

⁹ Masuku (2014:157-160) mentions those churches as Pentecostal churches such as the African Faith Mission, and the African Independent Churches. During apartheid, these churches adopted either a quiet diplomacy to a soft approach towards the apartheid government.

¹⁰ Kumalo (2009:248) calls this approach critical solidarity: the church helps the state empower its citizens to partake effectively in democracy and critiques the state when it ignores its responsibility.

¹¹ According to Masuku (2014:155), during the apartheid era, English churches such as the Methodist Church of South Africa, the Anglican Church of South Africa, and others played, and some are still playing a critical role against apartheid.

¹² This refers to the DRCA as it existed in South Africa during the apartheid era.

¹³ Cf. Masuku (2014). Some ministers in the DRCA joined the Black Ministers Caucus, a small group of ministers concerned with the internal and external struggles of the church. However, their views did not as such represent the views of the DRCA as a whole.

Some scholars are convinced that the DRCA, including the DRCA OFS, was not sufficiently critical against the apartheid government. Kritzinger (2013:2, 9) argues that the DRCA had a cautious and muted criticism against the apartheid regime. He attributes this to the financial dependency of the DRCA on the DRC, which inhibited and refrained DRCA ministers from making critical statements against apartheid. Masuku (2014:159) mentions that, during apartheid, the DRCA adopted a quiet diplomacy, perpetuated by financial dependency on the DRC, which made many DRCA ministers remain silent against the injustices of apartheid. Masuku adds that the dominance of the White missionaries limited the capacity of the DRCA to be critical against apartheid. Lastly, Masuku (2014:160) adds that the association of the DRCA with the DRC made DRCA ministers to be looked upon with suspicion by other Black ministers from other denominations when they made statements against apartheid.

The above discussion confirms that the DRCA did play its role against apartheid, even though it may not be critical enough. Now the critical question is: What role does the DRCA OFS through its synods play in relation to the present democratic government? The DRCA OFSS is mostly silent, and it reacts privately through its commissions' reports (Report of the Commission on Actual Issues to the Synod 2011:153-156).

2.3.1 Political milieu

The DRCA in the Free State province was established in 1910, during the period of British colonialism 1800-1924 (Loubser 1987:3). This was still a period of raiding Africans for the purpose of slavery, and early days of conception of the apartheid ideology by the Afrikaners (Loubser 1987:3). Towards the end of the 19th century, Africa experienced various forms of imperialism such as political oppression represented by the diplomat; economic imperialism represented by the merchant, and cultural dominance represented by the missionaries (Kane 1978:247). These social forces of imperialism, namely slavery, colonialism and apartheid, adversely affected the society and practice of mission by the churches. But, due to lack of space and time, this study will focus on the impact and legacy of apartheid in South Africa, because apartheid is a comprehensive system and an interaction of slavery, colonialism and racism (Coetzee & Conradie 2010:119; Apartheid 2013), and because apartheid is a climax of practice of human indignity which had a lasting psychological effect among the citizens of South Africa.

The discussion on apartheid is usually received with mixed feelings. Among the Black community, apartheid remains a current and historical reality and its impact will reverberate among the Black community for many future generations (Mtose 2011:325). This is simply

because of the denial¹⁴ from some former White oppressors about the injustices of the past (Duncan *et al.* 2014:283). This denial of the injustices of the past regime of apartheid perpetuates the psychological scars of apartheid that prevents us from engaging with normative ideals and effectively dealing with lived reality (Woermann 2012:89).

From my perspective, it is appropriate to open a public debate on the injustices of apartheid because, according to Thesnaar (2010:93), apartheid deeply affected both Black and White communities¹⁵ as 'victims' and 'offenders'. In this instance, 'victims' refers to mainly the Black community, and 'offenders' refers to the perpetrators and bystanders who partook in the injustices of apartheid or benefitted from the system, and the majority of them are the White community. Thesnaar (2010:94) maintains that most of the South Africans affected by apartheid tend to remain in their comfort zone of 'victim' and 'offender'. This is realised when the majority of the Black communities depend on the state and turn it into a welfare grant state, whilst the White community keeps away from the Black community and government out of shame or to avoid conflict (Woermann 2012:90).

Lastly, South Africa is a racially divided and violent country (Duncan *et al.* 2014:283; Woermann 2012:89). This situation delays the process of unity and reconciliation. This racial division is clearly manifested in the DRC family churches whereby congregations are divided along ethnic lines and it is a hindrance to process unity. Furthermore, this racial division is still visible on the economic and political sectors whereby the majority of Black people are still poor and political parties are supported along the colour line (Horwitz *et al.* 2002:1107; Westaway 2012:116; Woermann 2012:90). This tension between black and white creates antagonism, and leads to violence and crime against each other. Therefore, it is appropriate for the leaders, especially of those within the religious sector and in South Africa, to know about the consequences of the practice of apartheid on the present situation so that they can know how to minister appropriately to the Africans and South Africa at large. In summary, the discussion on apartheid helps the victims and descendants of the victims understand what happened and start a process of healing and reconciliation with the perpetrators. However, in South Africa, this healing and reconciliation process is held back by the Afrikaner nation's view on apartheid.

¹⁴ Du Preez (2013:7-24) discusses at length that the majority of the South African citizens, especially Whites, are ignoring the legacy of apartheid at their own peril. He acknowledges that the majority of White South Africans underestimate the legacy of apartheid on both Blacks and Whites, but particularly on the Black people. He also states that the majority of the White population directly or indirectly benefitted from apartheid and that, therefore, Whites have a duty to mend the broken relationship between Black and White communities as a result of injustices of the past committed by White communities against Black communities.

¹⁵ Du Preez (2013:8, 24) adds that apartheid affects all South Africans: "The bottom line is that black, brown, and Indian South Africans were deeply humiliated on a daily basis for many generations." Gumede (2012:128) also adds that apartheid left both White and Black South Africans with a lack of feeling of existential security and a void that cannot be filled by any social organisations, including the churches.

Jansen (2011:38-42) argues that the Afrikaner nation has at least three views on apartheid. Apartheid was neither an offence nor a crime against humanity, but a brilliant scheme to keep racial order and peace. This simply means that there are those who believe that, during the apartheid era, no injustices were committed against the Black people (Duncan *et al.* 2014:283). Among the proponents of this view, apartheid was a way to guarantee the security of the White Christian civilization for the benefit of both Black and White; hence, it was scripturally justified (Dubow 2014:13, 19). Furthermore, the proponents of this view believe that apartheid legislations such as the Group Areas Act of 1950, Section 66 of the Industrial Act 1956, and the Mines and Works Act, had no devastating impact on the lives of many Black South Africans, as is assumed (Duncan *et al.* 2014:283).

The dreadful circumstances during the apartheid era should be understood against the background of external and internal threats to peace and stability in the country (Jansen 2011:38-42). Although White people may be implicated in the injustices of apartheid on Black people, not all the White people were involved in the excesses of apartheid (Duncan *et al.* 2014:283). This means a rejection of the blanket condemnation of White people for the injustices of apartheid.

Those who recognise apartheid as terrible and wrong are willing to step forward to confess the unfair benefits they inherited during apartheid (Jansen 2011:38-42). These are the Afrikaners who believe that apartheid had a devastating psychological, economic and cultural effect on the majority of the Black community. The denial¹⁶ of the past injustices only delays recovery and transformation of the dire state of the inherited legacy of apartheid among the Black community.

These views of apartheid highlight the increasing challenge in the process of reconciliation and forgiveness that is still a long way off for South Africans; our dependence on the transforming power of the Holy Spirit is our only hope (Schreiter 1998:14). Evidence of this is clear in recent “racist statements”¹⁷ in 2015 and 2016 when some White celebrities in South Africa were accused of being racist and cherishing ideas of apartheid when they praised apartheid leaders and associated Black people with monkeys. In terms of this study, the recent racist statements issued by these White celebrities highlight that the issue of the legacy of apartheid is still strong. It perpetuates the concern that South Africa is still a racially divided society; there is a crucial need for inner change of an individual and for dealing with our shadows of the past. In light of the above

¹⁶ Du Preez (2013:7) emphatically warns the White community against this denial of the apartheid legacy.

¹⁷ In October 2015, Diane Kohler Barnard (2016), MP of the Democratic Alliance (DA), was taken to an internal DA disciplinary panel after controversially sharing, on her Facebook page, a post from someone else suggesting that life in South Africa was better under former apartheid President P.W. Botha. On her Facebook page, Penny Sparrow (2016), former MEC of the DA in KwaZulu-Natal, described Black beachgoers as “monkeys”, in an apparent reaction to litter left behind after the New Year’s celebrations. Gareth Cliff (2016) was a controversial radio personality who came under fire on Twitter for supporting Penny Sparrow’s statement that Black beachgoers are monkeys. In response to Penny Sparrow, Velaphi Khumalo on his Facebook responded by calling all Blacks to wipe off White people, as Hitler did to the Jews. As a consequence of this comment, Velaphi Khumalo was called to attend a disciplinary hearing by his employer.

racial incidents, the majority of the White Afrikaners adhere to the first and second views and only the minority of them support the third view. In my view, the third view on apartheid is feared due to its implication such as leading towards either retributive or restorative justice (Thesnaar 2010:95, 96).

In summary, I would like to emphasise that the above and the following discussion on the negative impact of apartheid is aimed at understanding reality as I experienced and observed from the activities of the DRCA and South African society based on my daily life and academic research.

2.3.1.1 *Apartheid*

South Africa suffered from three white imperialist forces in the past, namely colonialism, slavery, and apartheid. Apartheid is the climax of white imperialism in South Africa that delayed and exacerbated the recovery and development of Black African society. Apartheid is separateness perpetuated on the social, physical, spiritual and moral imperatives (Dubow 2014:10). According to Loubser (1987:xiii), apartheid is an extreme form of racial segregation on all levels of society. Apartheid, as a system of segregation and racism, was the product of European imperialism perpetrated by the British against both indigenous citizens and the White Afrikaners (Loubser 1987:125). The indigenous communities included the Black, Khoikhoi, and Coloured communities and the White Afrikaners were mainly of Dutch, German, and French origin (Loubser 1987:125). These Afrikaners were predominantly associated with the DRC which, through history, was divided into the Gereformeerde Kerk in Suid Afrika (GKSA), the Hervormde Kerk in Afrika, and later the Afrikaanse Protestantse Kerk.¹⁸

Loubser (1987:3, 125) traces the roots of apartheid to the first White settlers who set foot on African soil.¹⁹ In the context of South Africa, these were the Dutch settlers (1652-1795), then the British settlers (1795-1924), and the Afrikaners (1924-1994). He concludes that the Afrikaner nation and the DRC were jointly the ardent proponents of apartheid ideology as a system in South Africa. Although a vast literature²⁰ blames early White settlers for the racial discrimination and oppression of indigenous South Africans since 1652, Cronjé (1982:11) gives another perspective when he argues that the motive for the arrival of the early Dutch settlers in the Cape was not only trade, but they also considered it their duty to bring Christian faith to the indigenous people. Furthermore, Cronjé (1982:11) maintains that, a few days after his arrival at the Cape, Van Riebeeck issued a proclamation that “whoever ill-uses, beats or pushes any of the natives, be he

¹⁸ These are Afrikaner churches, which, through history, separated from the DRC for theological reasons that they could not resolve.

¹⁹ Cf. Du Preez (2013:19); Dubow 2014:17.

²⁰ Cf. Loubser (1987:3, 125); Du Preez (2013:19); Dubow 2014:17.

in the right and in the wrong, shall in their presence be punished with 50 lashes, that they may thus see that such is against our will, and that we are disposed to correspond with them in all kindness and friendship”.

The inception of apartheid was supported both ecclesiastically²¹ and socially;²² all the other structures of society were adapted to perpetuate this apartheid ideology. For example, the apartheid ideology was first coined in the DRC before it was politicised: “The apartheid concept first emerged in the context of discussions by Dutch Reformed Church missionaries in the 1930’s (Dubow 2014:10). In the Afrikaner society, political, economic and cultural reasons prompted the Afrikaner community to institute the apartheid ideology. For example, in the early 20th century, the Afrikaner nation suffered from the anxiety of oppression under the British in the Anglo-Boer War (Loubser 1987:27). The war led to devastating political, economic, cultural and psychological effects on the Afrikaner nation. These consequences of war and the unfolding political situation later made the Afrikaner nation view the proposition of apartheid as an attractive solution to their existential fears.

To demonstrate, according to Dubow (2014:2, 3), politically, Afrikaners feared and hated the British imperialists because of their dreadful suffering under the British in the Anglo-Boer war. Dubow (2014:5, 17, 30) also states that the Afrikaner nation abhorred the legislations implemented by the government and influenced by the British regime, namely reform measures implemented by the government to improve the life of Black people such as legalising trade unions, and improving social welfare and education for Africans. In the midst of all these reform measures, the urban Afrikaner was viewed as inferior and discriminated against by the British, because they were less educated. Psychologically, this caused Afrikaners to develop a fear of British imperialism, the Black peril, and swamping because now the Black community was growing in the city (Dubow 2014:5, 7, 17).

Furthermore, culturally, Black migration to the cities threatened the Afrikaners’ racial purity, created fear among the Afrikaners of bodily degradation because of their association with blacks, while British imperialism also threatened the language and culture of the Afrikaners (Dubow 2014:7, 26). Lastly, economically, White Afrikaner farmers lost a labour force to the mines and industries, while cheap labour threatened the whites’ privileged position in workplaces (Dubow 2014:5, 9, 10).

In summary, the precarious situation of the Afrikaner nation made the apartheid ideology seem an appropriate solution to their difficult situation (Dubow 2014:5, 8, 9). However, apartheid used political power to impose economic restriction on the Black people who were considered

²¹ Cf. Coetzee & Conradie (2010:113).

²² Cf. Dubow (2014:13-27).

inferior and of low class status, and this system became justified through the use of religious language (Coetzee & Conradie 2010:114). All these reasons indicate that apartheid distorted human thinking and elevated human pride at the expense of the suffering of the other.

Apartheid was a total system of segregation and racism that permeated every sphere of human society (Coetzee & Conradie 2010:114). The proponents of apartheid ensured that it influenced every sphere of human society in South Africa, often by means of force and imposition. The most influential spheres were land, economy and education.

The problem of *seizing the land* started long before apartheid. In fact, land-grabbing occurred among the African tribes and the present land-grabbing can be associated with the arrival of the White settlers in South Africa, namely the Dutch, the British and even the Afrikaners. During the apartheid era, land possession was entrenched and formalised. According to Westaway (2012:115), and Dubow (2014:11), during the apartheid era, Black South Africans were restricted to separate territories called homelands or townships, while the main areas within the South African borders were unequivocally White man's country. Loubser (1987:XI), and Dubow (2014:11) explain this land-grabbing by White Afrikaners statistically: the White population that made up 15% of the South African population occupied 83% of the country and 30% of the country's beaches.

The setback of the land act was that the land occupied by the Black people in homelands and townships was arid land and many Black people lacked agricultural skills. Hence, as part of the legacy of apartheid, the rural areas and the former homelands, in particular, are more deprived and poorer than they were in the past (Noble & Wright 2012:197; Westaway 2012:117). Migrant labour lacked the skills and education to develop the land. In addition, the land act provided White capitalists an opportunity for perpetuating unskilled Black labour and reduced competition. The unskilled Black labour was relegated to the homelands and the skilled Black labour was restricted in terms of development and employment.

Lipton (1988:52, 54) argues that apartheid was created by and *served the interests of capitalists* who benefited from an abundant supply of cheap and coerced labour. To demonstrate, during apartheid, the domestic worker, the migrant labourers in mines and those on farms suffered an exploitative relationship between them and the employer, inequality and marginalisation of the worker (Du Preez *et al.* 2010:395, 396). These capitalists in the South African context were mainly White farmers and mine owners. Moreover, Lipton (1988:54) mentions that, in the 1960s, farming and mining dominated the South African economy. Farming and mining were essential in shaping the institutional and political structure of South Africa. Hence, White farmers together with mine owners became influential advocates of the apartheid policies of the land act and passed laws that restricted the movements of Africans. It should be noted that not all capitalists supported

apartheid, because it was often in conflict with requirements to run their enterprise (Lipton 1988:52). Therefore, this indicates that the capitalists who benefitted from apartheid supported it, on the one hand, and the capitalists whose business opportunities were hampered by apartheid opposed it, on the other.

Inequalities in education between Black and White can be traced back to the colonial period in South Africa, and these inequalities were emphasised and extended during apartheid (Wolpe 1988:200). As evidence, the missionary schools catered for the majority of the indigenous people and were forced to close down, because they failed to adhere to government policy (Baur 2009:280). After apartheid was instituted in 1948, the Bantu Education Act of 1953 was implemented to pursue the ideology of separate development of Black people. All the schools, be they missionary, public or private, were obliged to implement the Act, even though opponents of apartheid opposed the Act both internally and externally.

According to Wolpe (1988:201), the end result of the Bantu Education Act²³ of 1953 is as follows: It produced a poorly educated and subordinated Black population that is perpetually reminded of being a racially inferior people. It ensured the achievement of subordination of Black people and the perpetuation of inequality, because Black education received low state funding with poorly qualified personnel, absence of laboratories, and inadequate facilities. The Bantu Education Act curriculum taught biased histories that proved the superiority of whites, devalued pre-colonial African societies, denigrated the role of Black people in the construction of the modern South Africa, asserted the Black people's inability to partake in political and democratic rights; restricted the educational advancement of Black people through limited acquisition of numeracy and literacy skills, and as a result contributed to shortages of skilled labour. Du Preez *et al.* (2010:397) add that the consequence of poor education during the apartheid era led to an increased level of illiteracy and limited skills acquisition.

2.3.1.2 *Negative impact of apartheid*

Loubser (1987:xvii, xviii, 141-143) extensively discusses the negative impact of apartheid. *First*, apartheid had a psychological effect on both the Black and the White population. This implies that apartheid hampered the development of a healthy self-image. This is true in a sense that the apartheid system, with its policies of segregation and racism, emphasized the inferiority complex of Black people. As a result, many Black people suffered from a lack of human dignity²⁴ and negated their humanity. Hence, many Black people sought relief in alcohol, drugs and attitude and pretended to be White. Apartheid left the White people deluded and broken, because their

²³ Cf. Kgatla & Magwira (2015).

²⁴ Cf. Hendriks (2001:75) and Ramphela (2008:15, 16) who discuss at length their concern about the quality of human capital inherited from post-apartheid South Africa.

familiar and trusted institutions were accused of collaborating with the system that committed injustices against humanity (De Villiers 2011:8; Gumede 2012:128).

Apartheid also caused feelings of hate and revenge.²⁵ The statement that South Africa is a divided and violent country attests to this (Woermann 2012:89; Johnson 2015:105). This is reflected in the conflicts and tension in labour sectors, and crime statistics, as many White farmers are killed by, or kill Black people. Apartheid also caused a lack of trust between Black and White and even among the Black people themselves. This lack of trust really hinders cooperation in building a better country and a process of reconciliation.

Secondly, economically, apartheid resulted in inequality and poverty perpetuated by a market economy driven by self-enrichment, individualism and ruthless competition (Gumede 2012:82, 83; Duncan *et al.* 2014:284). The biased economic policy of apartheid caused the majority of the Black community to depend on the state for welfare (Woermann 2012:90). For example, the apartheid law of segregation impoverished the rural and former homelands, because they were underdeveloped and their citizens were unskilled. At present, the majority of the rural areas are poorer and more deprived than ever (Noble & Wright 2012:197; Westaway 2012:115). The citizens in the rural areas are unskilled, unemployed and dependent on the welfare grants of the state (Westaway 2012:116).

Thirdly, morally, apartheid caused society to lose the distinction between what is morally right or wrong. Woermann (2012:88) states that, ethically, South African society is not coping well; hence, it is described as violent and divided. For example, recent xenophobic violence revealed a lack of respect for human life and dignity. The manner in which African foreigners were assaulted and their property looted revealed the attitude and mentality of apartheid when blacks were forcefully removed from their land to be sent far away from the White community. Gumede (2012:221, 222) argues that apartheid caused corrupt institutions such as leadership and public servants who have poor skills and lack of commitment to serve people.

It must be emphasised that apartheid adversely affected both Black and White communities, but mostly the Black community. Loubser (1987:xvii, xviii) summarized the general impact of apartheid on Black people as placing a ceiling on Black people development. Therefore, the practice of cultural inferiority, enslavement, impoverishment, rejection and violation of human integrity affected the African human dignity. Apartheid like slavery and colonialism adversely affected African development enormously and tarnished African human dignity; hence, at present, many Africans are finding it difficult to recover from this onslaught on human dignity.

²⁵ Du Preez (2013:12) quotes the words of Nicaraguan psychologist Martha Cabrera to state that, due to apartheid, South Africa is a wounded and traumatised country; hence, we display symptoms of anger, aggression, violence, domestic abuse, and a lack of direction and ambition.

2.4 Influence of social history on the theological milieu

The social pressure of the 19th and early 20th centuries, influenced by colonial, slavery and apartheid forces, swayed the church, the DRC in particular, to support the Afrikaner nation at the expense of the suffering of the indigenes in the Cape colony and the interior of South Africa (De Gruchy 1986:8; Lubbe 2001:14). Even during the development of the apartheid ideology in the early 20th century, the DRC was in solidarity with many White Afrikaner communities; hence, the church became a haven for safeguarding Afrikaner culture, ethnic identity, and spirituality (Dubow 2014:19, 27).

In its early days, the DRC in the Cape colony was a state church (Cronjé 1982:12). Like any other human institution, the political situation prevalent in society at that time influenced the DRC considerably. This is evident from its 1857 Synod that yielded to pressure to hold separate worship services for whites and blacks, with undesirable consequences in the DRC family (De Gruchy 1986:8). It was for racial reasons and social pressures of the 19th century that European and South African missionaries opined that separate worship services was the correct way to facilitate reception of the gospel (De Gruchy 1986:8). Unfortunately, it became a policy that divided the church along ethnic and cultural lines and later separate churches were formed along racial lines (De Gruchy 1986:8).

During the apartheid era, social and political pressures also influenced the DRC mission policy. As a result, in his analysis of the DRC mission policy, Luzbetak (1988:65, 66) mentions that it could be classified within the ethnocentric model, which has the characteristics of paternalism, triumphalism and sometimes racism and class prejudice. Furthermore, Luzbetak (1988:66) argues that paternalism implies a process when the sending church insists on playing father or mother to the receiving church indefinitely. Triumphalism is the conviction of the sending²⁶ church that it has been successful and blessed that it now has a manifest destiny to share with the receiving church not only its faith, but also, more importantly, the purely cultural qualities of its faith. Racism and class prejudice imply that the colour of one's skin condemns others to second-class citizenship.

Mohlamme and Qakisa (1992:231), Lubbe (2001:17), Van der Watt (2010:2, 3), and Dubow (2014:27) agree that during the apartheid era, mission²⁷ within the DRC was driven by the ideology of apartheid that encouraged the paternalistic approach and the segregation of churches based on race. The racially influenced mission policy of the DRC had implications within and far beyond the ecclesiastical realms. It affected the process of unification within the DRC family

²⁶ Sending church is the church that organised and sent missionaries to proclaim the gospel in another country and, if possible, establish a church there that often was a replica of the missionary's church.

²⁷ Cf. Kgatla & Magwira (2015).

churches, and promoted the Afrikaner Nationalist policy of separate development beyond the church.

The DRC mission policy and White imperialism had some negative consequences on the early development of the DRCA in the Free State. The DRCA OFS was established in the era of colonialism, characterised by racial discrimination, paternalism, and capitalism. The politics of Black Nationalism were growing with intensity. As a result, there were many uprisings against White dominance in politics and churches, racial discrimination and economic development. According to Odendaal²⁸ (1970:485-521), the following factors were the challenges of the missionaries in the process of establishing the DRCA: tension between culture and gospel that led to the practice of syncretistic Christianity; conflict over land invasion; involvement of missionaries with the oppressive political system, and the impact of world wars caused many Black people to lose trust in, and oppose White missionaries. The association of Christianity with westernization led to an assumption of superiority of European culture through civilization, Christianization, and dress.

The other factor was the Ethiopian²⁹ movement that influenced Black people to be independent of White influence and establish their own independent churches. According to Kalu (2006:581), the Ethiopian movement can be traced to the African Americans in 1850-1925 in response to the global enslavement of Africans. It called for the freedom of Africans from religious and political dominance by the Europeans. Black Nationalism fuelled this quest for African ownership, identity, self-respect and opportunity to nurture Africa back to its glory. The last factor is the schism within the congregations that was influenced by the Ethiopian movement and desire to affirm Black leadership. After a long struggle and a series of consultations, the Dutch Reformed Mission Church³⁰ was established (Odendaal 1970:551).

However, even after the establishment of the separate Black churches (DRMC OFS), the missionaries were still reluctant about the readiness of this mission church (Elphick 2012:225). The arguments lodged were that the mission church was neither ready, nor financially strong, nor fully developed, nor ecclesiastically organized (Odendaal 1970:551). As a result, the mission church DRMC OFS was subjected to a period of guardianship whereby its synod, constitution, articles and laws were subjected to the DRC approvals, and the officials of the DRC had the right to attend DRCA meetings (Crafford 1982:175).

Briefly, the above discussion indicated that the DRC mission policy and White imperialism had some impact on the development of the DRCA in general. This had a disturbing effect on the

²⁸ He is one of the well-known White missionaries from the DRC who served in the DRCA OFS for many years both as a minister and a lecturer in a theological seminary, and who was part of the moderamen in leadership of the DRCA OFS Synod.

²⁹ Cf. Smit (2007:14) on the role of the Ethiopian church in the late 19th century.

³⁰ This is the initial name of the present DRCA.

delayed leadership development among DRCA Black Africans' leadership, dependency on the White missionaries, and low self-esteem. As a result, in the context of the legacy of White imperialism within the DRCA in the Free State, there is the challenge of being free and confident to respond creatively to the tenets of the gospel. This is evident in the symbols, music, and worship approach that still imitate the condescending missionary approach to ministry in the African context. The consequence is a ministry that is not relevant to and does not transform many members of the DRCA OFS; hence, some members leave the church or attend other worship services at other churches in order to fulfil their spiritual needs.

In discussing the consequence of the DRC's mission policy for its family churches, including the DRCA OFS, Kritzing (2011:118) mentions the following, which is relevant for the DRCA OFS: The mission policy of the DRC produced independent churches that are exceptionally dependent, theologically and financially, on the DRC. Reading further and understanding him in the context of the DRCA, Kritzing (2011:118, 120) mentions that the DRC's mission goal with the DRCA OFS, in particular, was to establish an independent indigenous church which can govern itself, support itself financially, and propagate itself through mission. Regrettably, Kritzing (2011:120) states that, due to its high standards, the DRC mission's expectations were not always realised. The result is a church that is struggling with the issue of dependency and lack of self-reflection. Is this true? The answer will be revealed immediately after discussion of the empirical finding in this chapter.

In addition, could the irrelevance and non-transforming ministry be the reason that the DRCA OFS leadership and members are left with the good memories of the tradition and fear of change? It should also be noted that many of the problems of the DRCA should be blamed on the White Afrikaner missionaries who collaborated with the apartheid system by adopting the apartheid mission policy (Van der Watt 2010:166). Some of these White Afrikaner missionaries practised racist paternalism, with the emphasis on the relationship between father and child (Van der Watt 2010:166). As a result, missionaries did everything for the Africans; hence, many DRCA congregations became dependent and lacked self-reliance.

Some White missionaries adopted the ideology of racial discrimination perpetuated by White superiority and Black inferiority (De Jong 2001:51-65). This racist discrimination was part of daily life in public transport, education, residential areas, and salary scales. Moreover, missionaries undermined African culture. This can be observed in the missionary attitude towards African values as one of incomprehension, contempt,³¹ and intolerance; consequently, the quality of the transmission of the gospel was compromised and damaged the African image. For

³¹ In *Thuto ya Bokreste* (1987), a book used for catechism, many of the African cultures are still called heathen cultures, a derogatory term for African culture. This book was written during the apartheid era when many of the ministers were still White missionaries.

example, racist paternalism of missionaries ruined the Africans' dignity, as well as their political and racial aspirations (De Jong 2001:51-65). Hence, many of the African churches are still struggling with the relationship between gospel and culture, and the practice of indigenous Christianity. The challenge of gospel and culture and practice of indigenous Christianity is prevailing within the DRC OFS³².

2.4.1 The period of development and growth (1910-1994)

The historical development of the DRCA can be divided into two periods, namely a period of development and growth and a period of decline in the ministry of the DRCA. The former period is characterised by the social history of apartheid,³³ the influence of the DRC's mission practice,³⁴ the official establishment of the DRCA, and its growth in diaconal and missionary ministry.³⁵ The period of decline in the ministry of the DRCA (1994-present) is marked by schism, conflicts, poor financial income, and a decline in diaconal ministry and mission.

According to Cronjé (1982:12), after the White settlers arrived in the Western Cape in the 17th century, their mission activities focused on the White settlers in the Cape. Mission to the indigenous people was initially done through mission societies. However, it was only in 1824 that the DRC Synod in the Cape decided to start mission among the Coloured people. The product of this mission, influenced by the paternalist and superiority complex ideology of White imperialism, led to the establishment of an ethnic church (Van der Watt 2010:166). Therefore, in 1881, the DRMC for the Coloureds was established in the Cape (Adonis 1999:12). In 1910, the DRCA for the Black population was established, and the RCA for Indians in 1968.

After their Great Trek from the Western Cape to the interior of South Africa, these White settlers established their own DRC in various provinces such as the Orange Free State, Natal, and Transvaal. In the Free State, the DRC was established on 10-15 November 1864 in Smithfield and made mission a top priority in its ministry (Oberholster & Van Schoor 1964:190). The DRC OFS engaged in mission within the country and even in foreign countries (Oberholster & Van Schoor 1964:190). Mission was decentralised as every local congregation under the leadership of its minister was tasked to engage in mission in its own area (Crafford 1982:123). Consequently, the DRC OFS intensified its mission in the Free State, under the leadership of ministers, catechists and White missionaries. This mission in the Free State led to the establishment of the first Black ethnic church by the DRC.³⁶

³² Cf. Chapter 2, 2.4, 2.7

³³ Cf. Chapter 2, 2.3, Social history in the context of the DRCA development.

³⁴ Cf. Chapter 2, 2.4.2, Impact of the social history on the theological milieu.

³⁵ Cf. Chapter 2, 2.4.2.1, Period of development and growth (1910-1994).

³⁶ Cf. Chapter 1, 1.2, Research focus, for a clear development of various DRCA churches in various parts of South Africa.

The first General Synod³⁷ of the DRMC in 1963 adopted the name Dutch Reformed Church in Africa (Crafford 1982:564). The prefix 'Dutch Reformed' was adopted to revere and remember its mother church, the White DRC (Crafford 1982:564). 'In Africa' it was to open the doors for other churches in the Dutch Reformed family and elsewhere in Africa to join them with intention to unite (Crafford 1982:564). Despite the legacy of colonialism, slavery and apartheid challenges, the DRCA continued to grow. Subsequently, after 1978, the DRCA had eight district synods with nearly 468 congregations and 700,000 adherents (DRC Yearbook 1980).

The period from 1910 to 1994 was one of positive development of the DRCA, in general. The DRCA underwent extensive development with regard to internal and external functions. According to Crafford (1982:567), internally the DRCA developed its own theological seminary to train and equip its leadership. It compiled its hymn book, known as Hosanna, catechism book, Bible commentary and established its own theological journal, and newsletter. Crafford (1982:568-574) mentions that the external functions of the DRCA were in a form of ecumenical involvement in local and international organizations such as the South African Council of Churches, the Federal Council of Churches, and the All Africa Council of Churches, among others. Concerning mission, the DRCA, especially in the Free State, was extensively involved in mission in the mining area of Welkom, in foreign countries such as Lesotho, and in industrial mission in Sasolburg. In relation to diaconate,³⁸ the DRCA in the Free State was involved in many social development projects such as education projects: The DRCA established schools such as Elizabeth Ross Primary School and Thiboloha School for the Disabled in QwaQwa. Humanitarian projects were in a form of building the Hospital in QwaQwa, the Orphanage and Old Age Centre in Thaba-Nchu, and the multipurpose centre in Botshabelo.

2.4.2 Period of decline (1994-present)

Since the establishment of the DRCA, its leadership was visionary and transformative. This is evident from the first general Synod of 1963 in Kroonstad. At that time, the vision of the DRCA was of a church united across all races and collaborating in Africa as a whole (Crafford 1982:568). This is demonstrated when the DRCA rejected the paternalistic and racial mission policy of the DRC that endorses separate ethnic churches (Crafford 1982:594). The DRCA rejected the establishment of a separate ethnic church as heretical, unbiblical and promoting division on the basis of colour (Crafford 1982:568). The other evidence for being visionary and transformative was when the DRCA was extensively engaged in social development through education and humanitarian development, and when the leadership of the DRCA General Synod in 1975

³⁷ Cf. Chapter 1, 1.2, Research focus, for more light on this point.

³⁸ Cf. more about diaconate in the DRCA Free State from the DRC Yearbook (1970:366-367) and the DRC Yearbook (1963:545-546).

rejected apartheid as unbiblical in a document known as “The Bible and the relationships between races and people: A report by the DRCA” (Adonis 2002:19).

From the historical narrative of the social factors surrounding the establishment of the DRCA, it seems that the social factors were too strong for the DRCA leadership to counteract and, unfortunately, the church suffered a gradual decline that could lead to ultimate disintegration, if not carefully engaged.

The DRCA process of decline became clearly visible when it failed to put its decisions on critical matters into visible actions. For example, although the DRCA opposed separate ethnic churches, the strategy³⁹ it followed over the years to unite the DRC family did not bear any positive development; in fact, it led to further division in 1994. The DRCA failed to develop a sustainable financial model⁴⁰ that would help it to be financially independent from the DRC. The DRCA failed to develop its members in such a way that they can challenge the adopted narrow pietistic faith⁴¹ of the DRC and formulate mission practice in an African way. Lastly, the paternalistic approach of White missionary leadership led to a dependency⁴² syndrome and vacuum of leadership when White missionaries left.

After the schism⁴³ of the DRCA in 1994, the challenges of the DRCA exacerbated. The failed unity led to the schism within the DRCA, whereby many of the district synods of the DRCA were dissolved to form the URCSA with the DRMC. The only remaining district synods of the DRCA were the DRCA OFSS and Phororo Synod. In 2010, the district synods of Northern and Southern Transvaal and of the Eastern Cape in 2015 were re-established. This means that of the eight synods it had prior to 1994, it now has four district synods, that is, the DRCA OFSS, the DRCA Phororo Synod, the combined Synod of the DRCA Northern and Southern Transvaal, and the DRCA Eastern Cape Synod.

This division has given rise to some challenges. The DRCA lost a large proportion of its theological students and ministers. This was a difficult situation for both ministers and final-year Theology students,⁴⁴ because choosing a church prevented them from being called for ministry

³⁹ Cf. Kgatla & Magwira (2015:374) who blame the mission policy of the DRC during apartheid for misguiding the DRCA. Masuku (2014:159-160) blames the financial dependence, the lack of trust and division within the DRCA ministry for hampering the effective social engagement of the DRCA during the apartheid era.

⁴⁰ Cf. Masuku (2014:159) and Kritzingner (2011) who discuss the negative consequences of dependency on the DRC by the DRCA and its effects on the ministry.

⁴¹ Cf. Kritzingner (2013:10) on the effect of narrow pietistic faith from the DRC.

⁴² Cf. Kritzingner (2011:118, 127) on the discussion of dependency.

⁴³ The brief discussion on the schism is as follows: “Near the end of the apartheid era in South Africa, the DRCA began union negotiations with the Dutch Reformed Mission Church. The union was formalized in 1994, but for theological and procedural reasons, a large group of congregations decided to withdraw from the union. They fought for and won the right to regard themselves as the continuation of the DRCA with two regional synods namely Orange Free State and Phororo (Northern-Cape). (See the Declaration of the High Court of Appeal on 27 November 1998: Case nr. 536/96)” (NGKA s.a.).

⁴⁴ Report of the Representative on the Curatorium of the DRCA OFSS to the Synod of the DRCA Phororo (1996:89).

in the other church. This elicited some tension between the two churches, which, in turn, culminated in the issue of lost property⁴⁵ of the DRCA; recognition of the DRCA's status and legitimate existence⁴⁶ resulted in the two churches being involved in litigation over the other. Consequently, they both incurred financial debt⁴⁷ that negatively affected their relationship.⁴⁸ For example, ministers from the URCSA⁴⁹ were not eligible for calling in the DRCA, unless ministers from the URCSA had resigned and become members of the DRCA for a scheduled period of time. Some ministers even dissuaded congregational members⁵⁰ of the DRCA from cooperating with URCSA members.

The above discussion is sufficient proof that the DRCA should address its enormous internal and external challenges. For the DRCA, in general, the internal challenges culminated in a lack of commitment to participate in synodal commissions and conflicts. This made the Moderamen of the DRCA OFSS raise concern with the lost integrity of the church and even call for justice, respect and self-introspection of all members of the DRCA OFS (Report of the Moderamen to the DRCA Synod 2015:32).

The external challenges for the congregation could be classified as apartheid legacy as well as human greed and corruption (Gumede 2012; Masuku 2014). Consequently, after 1994, South Africa suffered intense political violence, escalating crime, and immigration of illegal foreigners who became victims of violence and crime. From pre- and post-1994, human suffering in the form of oppression or violence had been a prevailing factor in the history of South Africa. It is for this reason that this study reports that the quest for human dignity of Africans is a major social challenge facing the African society. This has already been emphasised earlier. Although African and South African societies face enormous social challenges, this study focuses on those challenges identified through empirical study. The study also attempts to determine how the church responded to the challenges.

2.4.3 Historical challenges of the DRCA OFSS

The challenges of the congregations in the DRCA OFSS extend from its historical establishment to its contemporary existence. This means that the congregations in the DRCA OFSS still have not adequately solved their historical challenges, which have now become contemporary

⁴⁵ This challenge was dissolved by a settlement between the DRCA and the URCSA through arbitration by the DRC (Report of the DRCA OFS Moderamen to the Synod 2015:25-31).

⁴⁶ The DRCA won the case on this issue. Cf. the Declaration of the High Court of Appeal on 27 November 1998: Case nr. 536/96) (NGKA s.a.).

⁴⁷ Report of the DRCA OFS Moderamen to the Synod (2007:7, 8); Report of the DRCA Moderamen to the Synod (2015:26).

⁴⁸ Sometimes there was an impasse in communication between the two churches (Report of the DRCA OFS Moderamen to the Synod [2007:7]; Report of the DRCA OFS Synodical Commission to the Synod [2007:13]).

⁴⁹ Report of the DRCA OFS Moderamen to the Synod (2007:11).

⁵⁰ Cf. Appendix 6, Focus-group interview of C8, Respondent 5 (point 6).

challenges. According to Crafford (1982:120), the following historical challenges of the congregations in the DRCA OFSS can be divided into internal and external challenges. Internal challenges include growth towards independence. Due to the social factors influenced by slavery, colonial, and apartheid ideology, some White missionaries believed in White supremacy and dominance. As a result, White missionaries dominated the leadership of the congregations in the DRCA OFSS from the start, and many of the congregations in the DRCA OFSS' Black ministers were less prepared regarding the issue of self-dependence and self-propagation of the church. Hence, in some of the DRCA OFSS congregations, some of the Black ministers struggled with leadership in their ministry when the White missionaries left.

The financial dependence manifested in the tendency of the DRCA OFSS congregations to depend on the DRC for financial assistance and their failure to develop a sustainable financial model. This is supported by the clause in the DRCA OFSS' Church Order that states that, before the DRCA OFSS congregation calls a minister, it must consult with the White DRC church with regard to finances (DRCA OFSS Church Order, 2003:4). The last challenge is Christian spiritual enrichment. Since White missionaries dominated the leadership in the DRCA OFSS congregations, many Black missionaries were influenced by the White pietistic⁵¹ theology from the DRC and White supremacy. Subsequently, many congregations, ministers and missionaries of the DRCA OFSS failed to engage adequately the injustices in the societies and visibly challenge the oppressive and evil regime of apartheid for fear of acts of reprisals or ignorance promoted by the dualistic theology they learnt.

The external challenge is the participation in mission task and social development. According to Pali and Verster's (2013:227-253) empirical report, some individuals in the DRCA OFS congregations have this notion of mission as evangelisation of the Black people by the White people and as the responsibility of the White people to fund mission projects. Initially, in the DRCA OFSS, social development⁵² involved building schools, hospitals and churches. To conclude this section, I would like to use and adapt Vumisa's (2012:123) words to the context of the DRCA OFS: "DRC missionaries never passed the vision for mission to the DRCA OFS. Mission became foreign affairs (that is, DRC affairs), church for the natives (DRCA OFS)."

2.4.4 Contemporary challenges

The contemporary challenges will be derived from an empirical study done in the DRCA OFSS congregations. This study reiterates that many of the social challenges to be discussed later in

⁵¹ Cf. Dubow (2014:19)

⁵² Cf. DRC Yearbook (1970:366-367; 1990:69).

this study result from the legacy of apartheid and human error through greediness and corruption in both the ecclesial and social sectors.

2.5 Empirical findings on societal challenges

These findings, drawn mainly from the CS and the MS in the congregations of the DRCA OFSS, aim to respond to the secondary research questions:⁵³ a) What are the societal challenges faced by the DRCA now? and b) How does the current leadership respond to the challenges? The data from both the CS and the MS are discussed individually and compared, where necessary. The data from the focus-group⁵⁴ and ministers' interviews⁵⁵ is also included for elaboration on the data from the survey.

Mission in the congregations of the DRCA OFSS

Mission is a comprehensive concept with vast global implications (Pali & Verster 2013:232). Mission of the congregation has to transform the unjust realities in the world by assuming a multidimensional approach (Bosch 2000:511, 512). Involvement in the world is part of the calling of missional congregation and a multidimensional approach is the direction that mission should take (Schoeman 2015:365). As a result, mission should no longer be viewed as a project of the church, but as an expression of the identity of the church (Bosch 2000:493).

Table 2.1: Mission as project or identity

How does your congregation reach out in mission?		MS		CS	
		% ⁵⁶	N ⁵⁷	%	N
As one, with mission projects that are part of the usual activities of the congregation.	1	45	21	21	18
	2	8	4	26	23
	3	26	12	28	24
As a missionary congregation that views its existence as part of God's mission to this world	4	13	6	12	10
	5	8	4	13	11
Total		100	47	100	86

Data from both the MS and the CS

In both the CS and the MS, respondents were asked to give their views on their understanding of mission. The question was a closed-ended one with a scale of one to five. In Table 2.1, 3 represents a balanced view of mission; 1 and 2 represent mission as projects, while 4 and 5 represent mission as identity of the congregation. In their response, over half of the respondents from the MS positively reported that their congregations understand mission as projects of the

⁵³ Cf. Chapter 1, 1.6 Research question.

⁵⁴ Hereinafter, I shall use the acronym FGR for Focus-group report.

⁵⁵ Hereinafter, I shall use the acronym MIR for Ministers' interview report.

⁵⁶ % represents percentage.

⁵⁷ N represents numbers.

congregation, whereas about one quarter understands mission as identity of their congregations. The other quarter of the respondents from the MS assume a balanced view of mission as project and identity of the congregation. Furthermore, on the question, “What is done to motivate members for increased participation in mission”, 38% of the respondents⁵⁸ from the MS mentioned “nothing”, whereas 62% mentioned that activities such as Bible study, motivation and outreaches motivate congregation members to do mission. On the question, “What is done to increase participation in mission”, 32% of the respondents⁵⁹ from the MS reported “nothing”, and 68% mentioned that they invite experts, motivate members and arrange workshops related to mission.

The respondents from the CS reported that nearly half of their congregations view mission as part of the congregational project, whereas one quarter of them mentions that their congregations understand mission as part of their congregations’ identity, and nearly a third of the respondents (CS) assume a balanced view of mission as project and identity of their congregations. In response⁶⁰ to a question as to how the congregation reaches out in mission, 57% of the respondents mentioned “nothing”. However, 30% indicated that the few activities that take place as part of mission are farm and industrial ministry, and house visits. The remaining 13% acknowledge that they are still lacking in reaching out for ministry.

To summarise, half of the participants from both the MS and the CS within the congregations of the DRCA OFSS assume that mission is part of the congregation’s project, not identity. From the CS, one quarter of the respondents give mission in their congregations as part of their congregations’ identity. On the issue of reaching out, the majority of the respondents in CS mentioned that they do not know how to reach out in terms of mission. Concerning the MS, the majority of the respondents stated that they are doing some activities to increase participation in mission and motivate members to do mission.

Observation of social changes

Active involvement and observation of the congregation concerning changes within its local context is essential in reviewing missional strategy and empowering its members for the new challenges.

⁵⁸ Cf. Appendix 4.

⁵⁹ Cf. Appendix 4.

⁶⁰ Cf. Appendix 2.

Table 2.2: Observation of the congregations on changing the social context

What has happened or changed in the community/environment during the past year?	%	N
Nothing	48	41
New businesses of Chinese and Indians, and mines	11	10
Violence: Political and cultural	11	10
Migration from farms to townships	15	13
Natural disaster	12	11
New emerging churches	1	1
Total	100	86

Data from the CS

The respondents from the CS were asked to give their view on what they observed has changed in the community. The question was to test the respondents of the CS' observation of the local context and how they reacted to that change in the local context. Nearly half of the respondents reported that no observable changes happened in their community. The other half of the respondents (CS) observed some activities such as migration from farms to townships, new businesses established by foreigners, natural disaster, and youth in violence and crime.

Furthermore, the respondents were asked to give their response on how they reacted to the changes they observed in the community. Of the respondents⁶¹ from the CS, 62% answered that nothing or no concrete action took place. However, 38% reacted with a prayer, and some appointed a spiritual worker to do outreaches to the community. This implies that respondents did observe the changing activities in the local context, but unfortunately, they did not act adequately to benefit from those changes or change the consequences thereof.

Religious influence in society

One of the factors that help a congregation to embody Christ in every situation is when a congregation is observant of what is happening in its surroundings. From observation, members of the congregation should act in a transforming manner to the identified challenges in order to serve the kingdom of God through service to the people in need of any help.

⁶¹ Cf. Appendix 2.

Table 2.3: Religious influence in society

To what extent do you agree with the following statements?		No response	To a great extent			Never		Total
		0	1	2	3	4	5	
Religious actions (attending worship service, etc.) play a less significant role in the life of people in my community	N	8	11	6	3	10	9	47
	%	17	23	13	7	21	19	100
Religion is becoming less important for the people in our environment	N	8	5	10	5	12	7	47
	%	17	11	21	11	26	14	100
In our area, people align their faith convictions with the changing world in which they live.	N	10	4	10	10	5	8	47
	%	21	9	22	22	11	17	100

Data from the MS

From the above table, the ministers were asked to give their view on the influence of religion and religious actions on their social impact. Respondents were asked to mark their view on a scale of one (“to a great extent”) to five (“never”). Two-fifths of the respondents (MS) mentioned that religion has significance for the local community members, and that religious actions such as worship attendance are still common practice, whereas one-third of the respondents are certain about the influence of their faith convictions on the changing world. This implies that, in order to survive, the DRCA needs to improve its vigilance for the purpose of social transformation.

The next section discusses how congregations of the DRCA OFSS engage the social challenges they face in the local community.

2.5.1 Community projects

Missional congregation is increasingly involved in community development projects. These projects must be varied and guided by the values of the gospel in order to lead towards a holistically transformed society (Abah 2012:92). Respondents were asked closed-ended questions on the community development projects they initiated and the social challenges they experienced. In terms of the social challenges, the respondents were asked to give their opinion as to what extent they acknowledge these social challenges and to what extent they affect them. On the question, “Does your congregation undertake community development projects”, 66% of the respondents from CS⁶² reported that they are not involved in community development projects. This is a cause for concern. The kind of development projects in which those that do engage in community development projects are involved, should be further explored. Do they make an impact on the community?

⁶² Cf. Appendix 2.

Table 2.4: Projects done in the community

Projects	Yes	
	%	N
Feeding scheme	46	40
Counselling programme	21	18
Literacy classes	11	10
Job classes	8	7
Housing scheme	7	6
Other projects	27	23

Data from CS

From the above table, respondents (CS) were asked to indicate “Yes” or “No” to each of the community projects in their congregation. Focusing on the “Yes” response, the following projects occurred within the congregations of the DRCA OFSS: feeding scheme tops the list, followed by the counselling and literacy classes. Within the DRCA OFSS, feeding scheme implies giving food to the poor or engaging in garden projects to generate food. Counselling can involve private or family pastoral counselling, or using scripture in preaching and Bible study to counsel. Literacy classes involve creating opportunities for community members to use the church buildings for educational purposes. Other projects include sewing, and discussion on health and political issues.

In summary, from the findings on the CS, the majority of the congregations are not involved in community projects. Those who are involved, do the top three community projects: feeding scheme, counselling programme, and literacy classes.

2.5.2 Societal challenges

The following discussion is about how the congregations in the DRCA OFSS have responded to societal challenges facing South African society. The information is obtained from both the MS and the CS. For the sake of clarity, the societal challenges of the DRCA OFSS are divided into the following sectors. Psychological challenges due to human indignity suffered under apartheid, and factors such as low self-esteem, lack of self-reliance, and mistrust of other races or one’s own race. I have discussed these psychological challenges extensively in terms of the legacy of apartheid. In addition, this study assumes that it is a mammoth task to measure in-depth this psychological challenge in terms of societal challenges. However, it is acknowledged that, if one is humiliated and persecuted for a long time, the consequences are depression and disorientation. These may manifest in violence, depression, and lack of self-esteem. Societal challenges include cultural issues such as traditional initiation schools and ancestral sacrifices, alcoholism, and family crises. Political challenges include xenophobia, crime, and corruption. Health challenges involve the HIV/AIDS scourge. The economic challenge refers mainly to poverty.

The data given in this section will be compared with similar questions from both the MS and the CS. It should be noted that not all the data will be given in a table format. For every societal challenge mentioned from the surveys, the respondents were asked to comment on their reaction to the societal challenge.

2.5.2.1 Cultural challenges

I shall discuss only two cultural challenges, namely traditional initiation school and ancestral sacrifices, because, since the advent of democracy in South Africa, they are viewed in positive light and encouraged by the African renaissance (Van der Walt 2003:499, 502). Some members of the DRCA OFS are often involved in these cultural activities and the leadership in the DRCA OFS synod meeting is experiencing a shift from strict condemnation to laxity in the practice of these cultural activities (Report of the Commission on Actual Issues to the Synod 2007:129, 130; 2011:154).

Traditional initiation school

Literary analysis of traditional initiation schools indicates that it is a rite of passage into adulthood in African culture (Kunhiyop 2008:293). This usually happens to young people aged at least 18 or when sufficiently mature to get married. At the traditional initiation school, young males and females are taught about the values and mores of African society, religion, family life, governance, and many other societal issues (Kunhiyop 2008:294). In the past, the duration of attendance was approximately six months to one year. Currently, the duration of the initiation school varies from one to three months. In the traditional initiation school, the owner, leader, or teacher should be legally registered and, traditionally, an old, mature, disciplined man or woman from society. When the initiates complete their training, they are, as a rule, integrated into society and expected to get married and live a disciplined life.

However, I observed that unscrupulous individuals with self-interest and no concern for the devastating consequences of their actions have manipulated the traditional initiation schools. The consequences are disturbed social cohesion and blatant financial exploitation. The social cohesion is disturbed when, after completing their training, the initiates suddenly recognize themselves as real men. In the process, some of the initiates insult those who did not attend initiation school. Furthermore, some of them engage in immoral acts of sleeping around or committing rape on the pretext of testing their manhood. Some of the initiates are often kidnapped, abused and even killed if they do not co-operate. Moreover, school attendance is often affected when they attend the traditional initiation schools. Initiation schools also affect church attendance, as the young people are absent for some time from the church. Their exit ceremony usually occurs on a Sunday and many people are invited to the ceremony.

Traditional initiation schools can be financially exploitive when the unscrupulous leaders of some bogus traditional school exploit the parents of the initiates by demanding exorbitant money before the initiates are released. Furthermore, initiation school can be expensive, as the initiates must buy new clothes and arrange a feast for celebration and gratitude to the ancestors after graduating. It is in light of the above issues that SANAC⁶³ and CONTRALESA⁶⁴ became aware of the abuse in the traditional school, as reflected in the death of initiates, economic exploitation of the parents, and immorality of the graduates from initiation school.

Table 2.5: Traditional initiation school as social problem

Does the congregation specifically attend to traditional initiation school as a social problem?	%	N
Often	28	24
Sometimes	21	18
Never	51	44
Total	100	86

Data from the CS

In response to the impact of traditional initiation schools on the local context of the congregations of the DRCA OFSS, 51% of the respondents from the CS reported that traditional initiation school is not a social problem as such. In response to what actions were taken to counteract such a challenge, 77% of the respondents⁶⁵ mentioned that nothing was done. Those who acted against the practice stated that they discourage their members from such practice, as it affects the youth's church attendance and discipline. Turning to the MS, 66% of the respondents stated that traditional initiation school is not affecting them as a social problem.

Table 2.6: View of the minister on traditional initiation schools

If your congregation specifically addresses traditional initiation school as a social problem, give your view on					
How your congregation is involved			How you as minister are involved		
Minister's view on congregation's reaction	%	N	View on minister's personal reaction	%	N
Nothing	52	24	Nothing	58	27
Discipline such members	16	8	Discipline such members	6	3
Teach members that it is unbiblical	13	6	Discourage it through workshops	32	15
Encourage members to Christianise the practice	19	9	View it as for health purposes	4	2
Total	100	47	Total	100	47

Data from the MS

⁶³ SANAC is the acronym for the South African National AIDS Council.

⁶⁴ CONTRALESA is the acronym for the Congress of Traditional Leaders of South Africa.

⁶⁵ Cf. Appendix 2.

To understand the reaction to this societal problem, the ministers were asked to report their personal reaction and how they view their congregation's reaction to this societal challenge. On the personal level, nearly two thirds of the ministers did nothing. On the ministers' perception of the congregation's reaction, half of the respondents reported that nothing was done to solve the problem of the traditional initiation school. However, from both surveys, those against the traditional initiation school disciplined those members who partake in traditional initiation schools and describe it as unbiblical, whereas others assume that it is beneficial to health.

The statement of the majority of the ministers and respondents from the CS, who do not view the traditional initiation school as a societal problem, indicates that it is harmless and positive cultural practice. Those who did react used mainly workshops to dissuade the practice, disciplined those involved, or rather attempted to Christianise the practice.

It appears that the DRCA OFSS has an ambiguous view on the traditional initiation school. Thuto ya Bokreste⁶⁶ (1987:206) states that the practices are not Christian and those who participate in them should be disciplined. The recent position in the DRCA OFS Synods (Report of the Commission on actual issues to the synod 2007:129, 130; 2011:154) reported that those who practise this should be left alone. Since this is part of African culture, it will continue to be practised and affect the church in many ways. The DRCA OFSS should review its theological point of view and examine the possibilities of Christianising or integrating the Christian values within the practice of traditional initiation schools. If this succeeds, it will reduce the immoral and criminal acts of the initiates and improve the integrity of the initiates and enrich this African practice.

Ancestral sacrifice as societal challenge

The issue of ancestral sacrifices as a societal problem is complex, as it may affect only those who do not associate with them. Ancestral sacrifice is a religious practice associated with African Traditional Religion. In modern times, it occurs early on a Saturday or Sunday morning when many people are not at work and many family members are available. It is a religious practice whereby animals are slaughtered for the ancestors and eaten by the attendees. Traditional beer is also brewed for the attendees to drink. Some African Christians do partake in this practice, although many church denominations label it as unbiblical and rival to the sacrifice of Christ. The DRCA OFSS' standpoint on ancestral sacrifices is also ambiguous, because it describes the practice as not a Christian practice (Thuto ya Bokreste 1987:205). If reported, the participants should be disciplined. By contrast, the recent position in the DRCA OFSS Synods (Agenda of the

⁶⁶ This book contains the basic Christian teachings and theological beliefs of the DRCA. It also includes the history of the DRCA, Biblical teachings and a brief discussion of African rituals that should be avoided. This book is often used by those in catechism class before they are confirmed as members.

DRCA OFS Synod: Report of the Commission on Actual Issues 2007:129, 130; 2011:154) is that those who practise this should be left alone. It is advisable that the DRCA OFSS should clarify its position on this point and update documents such as Thuto ya Bokreste (1987:200-220) if its position has changed. If it stands by the teaching in Thuto ya Bokreste (1987:200-220), it must revisit and explain its synodal decisions.

Table 2.7: View on ancestral sacrifice

What is your view on ancestral sacrifice as a societal challenge?					
MS			CS		
	%	N		%	N
No response	13	6	No response	66	57
It is not a Christian practice	77	36	It is not a Christian practice	27	23
Not a problem as such, but a cultural practice	10	5	Not really a problem	7	6
Total	100	47	Total	100	86

Data from the MS and the CS

In response to the question of ancestral sacrifice as a social problem, 50% of the respondents from CS reported that ancestral sacrifice is a social problem. Furthermore, over two-thirds did not substantiate their answer, but others mentioned that it is unbiblical. From the MS, the majority of the respondents stated that it is not a Christian practice. Few respondents reported that it is not a problem, as it is a cultural practice.

It should be noted from the CS that there is no balanced view of ancestral sacrifice as a social problem. As for the ministers, over two thirds of them reported that it hinders a Christian practice. The respondents did not specifically indicate that, if it hinders a Christian practice, does it really become a societal problem. As mentioned earlier, ministers observed that ancestral sacrifices are not a societal challenge as such, unless the attendees are minor and misbehave, *i.e.* get inebriated. Positively, it is used to celebrate communion with the ancestors and, in times of crisis and depending on the dominant religion of those in leadership, it can even be practised on a national level to ask the ancestors to intervene and help the nation.

In summary, both traditional initiation schools and ancestral sacrifices pose no threat as societal challenges. The majority of the respondents did not take serious action against them. It appears that the respondents from both surveys and recent synods of the DRCA OFS adopt a soft approach to these cultural practices, unlike the initial stance which viewed these cultural practices as heathen practices that deserve church discipline (Thuto ya Bokreste 1987:205).

2.5.2.2 *Social problems*

I shall discuss the following challenges in this section: alcoholism, family crisis, xenophobia, as well as crime and corruption. I do acknowledge that there are many social challenges that can be included in this section, but as observed from the social happenings, the above-mentioned was

viewed as regular and urgent in the context of the DRCA OFSS. In the congregations of the DRCA OFSS, there are annual forms on social issues, finances, mission, youth ministry and others to be completed and submitted to the presbytery and the DRCA head office. However, the majority of the congregations and presbyteries do not complete and submit these forms. Alcoholism and family crisis do appear on a form titled “Evaluation of the ministry of a local congregation”.⁶⁷ Xenophobia was included as a social challenge in relation to the DRCA OFSS, because, since 2008, the problem of xenophobia has become a national problem that hinders social cohesion (Jost *et al.* 2012). Crime and corruption were assessed as social challenges, because, after the advent of democracy in South Africa, the increasing statistics on crime and corruption hampered economic growth and social cohesion (SAPS⁶⁸ Performance information of 2012-2013).

Alcoholism

It should be noted that the issue of alcoholism was not raised in the MS. Therefore, the data cannot be compared. According to Rehm (s.a.), heavy drinking causes many problems. Alcohol contributes to the global burden of cardio-vascular diseases, liver and pancreas diseases, and unintentional and intentional injury. Excessive use of alcohol affects people other than the drinker, *i.e.* perinatal conditions associated with the mother drinking during pregnancy. Excessive use of alcohol contributes to social challenges such as death and hospitalisation due to drunken driving, family disruption, and problems at work. Many of the diseases mentioned earlier and the consequences of drinking alcohol are very common in South Africa and emphasise the fact that alcohol is a social problem.

Table 2.8: Alcoholism as a social problem

Does the congregation specifically address alcoholism as a social problem?	%	N
Often	61	53
Sometimes	23	19
Never	16	14
Total	100	86

Data from the CS

Table 2.8 shows that 84% of the respondents from the CS gave the combined response of alcoholism as a social problem. In response⁶⁹ to why it is a social problem, 42% of the respondents did not provide reasons, while 41% mentioned that it affects church attendance,

⁶⁷ Cf. the Report from the DRCA OFS, Bloemfontein Presbytery (2015:10, 11) on the form, “Evaluation of the ministry of the local congregation”.

⁶⁸ SAPS is an acronym for the South African Police Services.

⁶⁹ Cf. Appendix 2.

because many people drink during the weekend, including Sunday; 17% of the respondents pointed out that alcoholism promotes immorality, because it causes crime, conflict and violence.

The respondents indicated some of the consequences of alcoholism. It affects church attendance (41%), and promotes immorality (17%). The majority of the respondents observed that alcoholism is a social problem, because, in South Africa, especially in the informal settlement and poor areas, there are many taverns, or bottle stores. Many of them are unlicensed and operate illegally. Many of the victims of crime are people who come from these places when they close at midnight. However, the government has attempted to implement strict laws, but it appears that much more effort is needed to enforce the law.

Family crisis is a social problem

Family life in South Africa is very complex, because the concept of family has various implications such as nuclear family, extended family, guardians, and caregivers. In addition, Holborne and Eddy (2011:1) mention that various factors such as the history of apartheid with its migrant labour system, poverty, and AIDS affect family life in South Africa. In this study, family crisis is viewed as a family that experiences multiple challenges with no unforeseeable and imminent solution. According to Holborne and Eddy (2011:1, 4), family crises in South Africa contributed to the following challenges: orphans, child-headed households, and single-parent households. Currently, family crisis is a growing social problem. The respondents correctly recognise it as such, but the cause and the solution to that are complex. However, urgent attention is needed to rehabilitate family situations in order to have a healthy society. Table 2.9 shows how the respondents viewed family crisis as a societal challenge.

Table 2.9: Family crisis as a social problem

Does the congregation specifically attend to family crises as a social problem?	%	N
Often	52	45
Sometimes	27	23
Never	21	18
Total	100	86

Data from the CS

Four fifths of the respondents from the CS agree that family crisis is a social problem. In response to why it is a social problem, 54% of the respondents from the CS gave no response; this may be because many of the family problems are kept secret, hence not known. However, those who gave reasons to account for family crisis as a social problem mention that it is because unstable families promote youth immorality (10%); affect church growth and development (28%), and it is

time consuming (8%), as it requires a specific intervention. Turning to the ministers, over two thirds (66%) of the respondents from the MS reported “Yes” to family crisis as a social problem.

Table 2.10: Ministers’ view of family crisis as a societal challenge

If your congregation specifically addresses family crisis as a social problem, give your view on...					
How is your congregation involved?			How are you as a minister involved?		
Ministers’ view on congregation reaction	%	N	View on personal reaction of the minister	%	N
Nothing	36	17	Nothing	28	13
Reliable intervention when necessary	36	17	Reliable intervention when necessary	15	7
Prayer	17	8	Prayer	30	14
Spiritual counselling	11	5	Spiritual counselling through house visits and workshops	27	13
Total	100	47	Total	100	47

Data from the MS

In substantiating the reason as to how they engage family crisis as a social problem, the ministers mentioned a prayer, and spiritual counselling (more of a spiritual role for themselves (prayer and spiritual counselling)). For congregations the ministers saw their reaction as engaging concrete intervention as a more practical role for their congregations.

Xenophobia as a societal challenge

Since the advent of democracy in South Africa, many internationals have visited and others have come to seek greener pastures in our fledgeling democratic country. Many of them crossed the border into South Africa illegally, and others sought asylum from the problems in their countries. Many factors, including, in particular, corrupt officials at the borders, exacerbate the influx of illegal immigrants. Due to the latter, South Africa has a large pool of foreigners, some of whom have good skills to establish trade, while others simply do the mean jobs which many South Africans refuse to do. Consequently, this leads to jealousy, tension, and conflict between the foreigners and some South Africans.

In 2008, South Africa had approximately 3 million foreigners, legal and illegal (Jost *et al.* 2012). In 2008, approximately 62 people died in South Africa as a result of xenophobic violence. Perpetrators of xenophobia are ordinary members of the community in the townships and informal settlements. Government officials who deny foreigners basic services and call them with derogatory names exacerbate the situation.

Harris (2002) relates that xenophobia is part of discriminatory practices that reflect fear, hatred, and dislike of foreigners. The victims are mostly Black Africans (Harris 2002; Jost *et al.* 2012). On the issue of the causes of xenophobia, my observations reveal that it is encouraged by frustrations due to lack of service delivery by the government and lack of resources to sustain life. Many ill-behaved South Africans believe that hurting or looting the foreigner’s property is a

mechanism to provoke the government to react to their frustrations. The other reason could be a crime disguised as a protest against service delivery.

Table 2.11: Xenophobia as a societal challenge

Does the congregation specifically address xenophobia as a social problem?	%	N
Often	52	45
Sometimes	22	19
Never	26	22
Total	100	86

Data from the CS

In terms of Table 2.11, the combined response of nearly four fifths (74%) of the respondents from the CS reveals that xenophobia is a societal problem, whereas 38% of the respondents from the MS view xenophobia as a social problem in South Africa. Further research is needed to understand why the majority of the ministers do not view xenophobia as a social problem.

However, 59% of the respondents from the CS do not know how to solve the problem. Those respondents who suggested a solution only mention that the principle of love of thy neighbour (28%) could help; otherwise they blame the foreigners, stating that they promote tension (9%) and immorality in the community (4%).

Table 2.12: Ministers' view on xenophobia as a societal challenge

If your congregation specifically addresses xenophobia as a social problem, give your view on...					
How is your congregation involved?			How are you, as a minister, involved?		
Ministers' view on congregation reaction	%	N	View on personal reaction of the minister	%	N
Nothing	62	29	Nothing	60	28
Intervene when necessary	8	4	I discourage it	19	9
Promote love of thy neighbour	28	13	Promote love and friendship	21	10
We invite foreigners to our worship service	2	1			
Total	100	47	Total	100	47

Data from the MS

Two-thirds of the respondents from the MS reported that nothing was done concerning xenophobic violence on both personal and congregational level. Nevertheless, concrete action by the minority of ministers on these levels is promoting love and friendship.

The majority of the respondents from the CS recognise that xenophobia is a social problem. This observation is attested by the recent xenophobic violence (Xenophobia 2016) that erupted in the first quarter of 2015, whereby some foreigners were killed and their property looted. This led to retaliation by the foreigners on those South Africans who live and work abroad, especially in African countries. Further research is needed to understand why ministers do not view

xenophobia as a social problem and why the majority of the respondents from the CS do hardly anything against the xenophobic violence.

Crime and corruption

Since the advent of democracy, crime and corruption have often become daily news. Crimes such as rape, heist, violence and housebreaking, as well as corruption from government officials, politicians and business sectors dominate the media headlines. According to the crime index (2013), out of 118 countries, South Africa is fourth from the top and, according to the safety index (2013), fourth from the last country. The SAPS Performance Information of 2012/2013 reports that a large pool of firearms owned by ordinary citizens promotes crime in South Africa. In 2013, over 100,000 firearms were approved and many of these are often arsenal for criminals who obtain the firearms through loss, neglect and robberies. The other factor that contributes to the increase in crime is the socio-economic one that affects the state's inability to create sufficient employment to curb crime. At present, one policeman in South Africa monitors about 336 citizens. The last factor contributing to crime mentioned by the SAPS Performance information of 2012-2013 is abuse of drugs and alcohol, which leads to crime such as rape, murder, robbery, assault, and burglary. For example, in 2012-2013, over 2,006,825 cases related to drugs alone were reported.

Corruption also needs urgent attention and social intervention. This is evident in bribery of officials, kickbacks in public procurement, and embezzlement of public funds (Corruption perception index 2011). Corruption adversely affects the national economic development and good governance (DPSA⁷⁰ 2003). This is manifested in failure to provide service delivery and delay in building infrastructure (Transparency International 2012). Subsequently, corruption leads to human suffering and undermining of countries and institutions. This is evidenced by the Corruption perception index (2011). Out of one hundred and seventy-six, South Africa is ranked sixty-nine in terms of corruption.

Table 2.13: Crime and corruption as a societal problem

Does the congregation specifically attend to crime and corruption as a social problem?	%	N
Often	80	68
Sometimes	11	10
Never	9	8
Total	100	86

Data from the CS

⁷⁰ Cf. Department of Public Service and Administration.

Table 2.13 indicates that over four-fifths of the respondents (91%) from the CS view crime as a social problem. This makes crime and corruption one of the highest social problems. In solving the challenge, 45% of the respondents⁷¹ in the CS mentioned that they have no solution, whereas the remainder stated that awareness campaign (32%), co-operation with the police (14%) and a prayer (9%) could solve crime and corruption. By comparison, 51% of the respondents from the MS reported “Yes” to crime and corruption as a societal problem.

Table 2.14: Ministers’ view on crime and corruption as a societal challenge

If your congregation specifically addresses crime and corruption as a social problem, give your view on...					
How is your congregation involved?			How are you, as a minister, involved?		
Ministers’ view on the congregation’s reaction	%	N	View on the personal reaction of the minister	%	N
Nothing	38	18	Nothing	36	17
Prayer	9	4	Prayer	22	10
Awareness campaign	28	13	Encourage discipline through awareness campaign	23	11
Co-operate with police	25	12	Co-operate with the police	19	9
Total	100	47	Total	100	47

Data from the MS

Table 2.14 indicates that one out of three respondent ministers, on personal level and on their perception of the congregations’ reaction, reveal that nothing is done to curb crime and corruption. However, in their personal capacity, the respondent ministers who reacted against crime and corruption focused more on spiritual matters (prayer), whereas congregation members engage in practical matters such as liaising with police and partaking in awareness campaign. The reason for the above could be that the ministers work mostly within the congregation and lose sight of what happens outside the congregation, with more focus on the spiritual than on the socio-political level. By contrast, congregation members and lay leaders spend most of their time in society at large and face these issues more often.

In summary, the majority of the respondents from the CS view alcoholism as a social problem, because it promotes immorality such as crime, conflict and violence. From both surveys, family crisis is a social problem, because broken families promote violence, sexual immorality and often need special intervention. However, in terms of the solution, respondents from the MS suggest that ministers prefer to use the spiritual approach, whereas the congregation members use the concrete approach. The majority from the CS view xenophobia as a social problem, compared to the view of the minority from the MS. In terms of a solution to xenophobia, the majority from both surveys do not know how to act and many do nothing. The overwhelming majority from the CS view crime and corruption as a social problem, compared to half of the

⁷¹ Cf. Appendix 2.

respondents from the MS. In terms of the solution, the majority of the respondents from the MS did nothing, whereas those from the CS participated in awareness and co-operating with the police. This interesting question arises: Why do the minority of ministers view xenophobia as a social problem? Why do ministers score low on crime and corruption, compared to respondents in the CS? Could it be that many of the ministers in the DRCA OFS stay in the mansion separate from community members or that ministers are ignorant of what is happening in their community?

2.5.2.3 *Health as a societal challenge*

HIV/AIDS, tuberculosis, diabetes and heart diseases are major diseases that contribute significantly to the burden of disease faced by South Africans (HSRC 2004:5). This is particularly true for poor and vulnerable groups. However, this study assesses only HIV/AIDS.

HIV/AIDS as a social problem

Sub-Saharan Africa is worst hit by HIV/AIDS. The majority of the respondents maintain that HIV/AIDS is an increasing social problem. Unfortunately, congregations in the DRCA do not do a great deal besides praying for the victims. This is indicated by 80% of the respondents who mention that they do not have any community-based strategy for AIDS. The reason why DRCA congregations lack community-based strategy is unknown, but it can be predicted that lack of social analysis skill, lack of skilled people in HIV/AIDS matters, and the victims' tendency to hide away from society may be contributing to this lack of strategy.

AIDS Foundation South Africa (2013) maintains that South Africa has the highest prevalence of HIV/AIDS compared to any other country in the world. Approximately 5.6 million South Africans live with HIV and 270,000 die from HIV-related diseases. According to Kunhiyop (2008:315), since HIV/AIDS was diagnosed, it has killed over 25 million people worldwide and is spreading fast in areas such as India, China, and Russia. However, Africa is the worst affected, with 70% of those infected with HIV/AIDS located in Africa, especially in sub-Saharan Africa.

According to AIDS Foundation South Africa (2013), the spread of HIV/AIDS is motivated by many factors such as poverty, inequality, social instability, sexual violence, and low status of women. The vulnerable victims are women aged 15-24. According to Kunhiyop (2008:321-322), the consequence of the infected victims creates dilemmas for various individuals. For example, the infected individual has the right to confidentiality, to which the doctor has to adhere; the infected person may sexually infect his/her husband or wife upon whose death the children may be orphans. Briefly, HIV/AIDS creates hardship for those infected or related to the victim. The situation could be aggravated by the stigma attached to HIV/AIDS, fear to do tests, and poverty which prevents good nutrition. The respondents from the CS observed that HIV/AIDS is a social problem that should be given urgent attention.

Table 2.15: HIV/AIDS as a societal problem

Does the congregation specifically address HIV/AIDS as a social problem?	%	N
Often	84	72
Sometimes	11	10
Never	5	4
Total	100	86

Data from the CS

Nearly 95% of the respondents from the CS gave a positive response, making HIV/AIDS one of the highest ranking societal problem. This is in contrast with over 68% of the respondents from the MS who agree that HIV/AIDS is a societal problem. On the question of their reaction to the HIV/AIDS problem, 51% of the respondents from the CS mention that they do awareness programmes, whereas the remainder (11%) do spiritual counselling. However, 38% of the respondents reported nothing.

In addition, the respondents from the CS were asked: Do you have a community-based strategy for HIV/AIDS according to which you plan? Accordingly, 80% mentioned that there is no such plan. On the question: What do you do in your congregation as community-based strategy for HIV/AIDS?, 79% of the respondents from the CS mentioned that nothing is done, but the minority of the respondents stated they often do candlelight and workshops as activities related to HIV/AIDS. The above report from the CS indicates that, although the majority of the respondents from the CS show poor reaction to HIV/AIDS, those who did react participate more in practical activities related to HIV/AIDS than in the spiritual approach. Could this be due to their location in the community where they encounter more cases of HIV/AIDS?

Table 2.16: Ministers' view on HIV/AIDS as a societal challenge

If your congregation specifically addresses HIV/AIDS as a social problem, give your view on...					
How is your congregation involved?			How are you, as a minister, involved?		
Ministers' view on congregation reaction	%	N	View on personal reaction of the minister	%	N
Nothing	28	13	Nothing	21	10
Spiritual counselling	53	25	Spiritual counselling	60	28
Workshops	11	5	Workshops	19	9
Fundraising projects	8	4			
Total	100	47	Total	100	47

Data from the MS

The respondents from the MS mention that, on a personal level, their reaction to the scourge of HIV/AIDS is more spiritual compared to that of the congregation members who take part in practical activities such as workshops and fundraising. Spiritual counselling implies preaching, Bible studies, and personal conversation with the intention to give spiritual guidance. Workshops

may mean inviting an expert to teach about how to behave as a carrier of disease, or how to avoid HIV/AIDS, or treat the infected person. The purpose of fundraisings is to help those who are infected with HIV/AIDS with food.

The above data indicate that the overwhelming majority of the respondents from the CS identified HIV/AIDS as a societal problem compared to the respondents from the MS. The respondents from the CS do not have a strategy to engage HIV/AIDS in the community, but they do take part in practical activities that are available in order to address the problem of HIV/AIDS, compared to the more spiritual approach from the MS respondents.

2.5.2.4 *Economic challenge*

Poverty is a global reality, as confirmed by the Lord (Mk 14:7). In South Africa, the reality of poverty is manifested in inequality promoted by unequal distribution of resources enforced by apartheid and human fault (Gumede 2012:81; Westaway 2012:121, 122). The cause of poverty in South Africa cannot ignore the impact of apartheid with its racially discriminating economic policies and unequal land distribution (Lenka-Bula 2008:242). Apartheid deprived Black Africans of their economic development and promoted dependency on the imperial government. Black Africans were forced off their land, deprived of their livestock, and driven into forced labour. This caused perpetual psychological damage on the African's development and self-reliance. The other cause is human fault. This refers to those people in Africa who are obsessed with greediness, exploitation, corruption and injustices against other human beings and who pursue their self-interest by placing too much trust in the supremacy of the market, exploitation of the marginalised people, and indifference towards life and the poor (Lenka-Bula 2008:244; Westaway 2012:121, 122). Environmental disasters may be in the form of floods, earthquakes, or economic shocks (Bouma-Prediger 2010:27-42).

According to the NPC ⁷²report (2011:28), 39% of the people in South Africa live under R418 per month and the majority of them are Black. In light of the above, poverty alleviation has become a major concern in South Africa as the majority of its citizens live on social grants, thus perpetuating dependency on the state for their survival. It is for this reason that the above discussion could have a serious implication on understanding and mobilising the development of many Africans in all sectors of human life in order to curb many of the social problems in South Africa. The following is an assessment of whether poverty is viewed as a social problem and what strategies are implemented to curb poverty.

⁷² Cf. National Planning Commission.

Table 2.17: Poverty as a social problem

Does the congregation specifically address poverty as a social problem?	%	N
Often	83	71
Sometimes	13	11
Never	4	4
Total	100	86

Data from the CS

It is obvious from the CS that 96% of the respondents gave a combined positive response of poverty as being one of the highest societal problems. In terms of the MS, 75% of the respondents reported “Yes” to poverty as a societal problem. Furthermore, from CS in response to what is being done to help alleviate poverty, the CS noted interventions as poverty alleviation projects (33%) such as garden and food parcels for the poor, and awareness programmes (19%) to teach people skills. Of the other respondents, 23% reported nothing, while 25% blamed the problems of poverty on unemployment.

Table 2.18: The strategy of congregations against poverty and job creation

Does your congregation have a strategy (concrete action) for poverty and job creation that is implemented?	%	N
No response	62	53
Food parcels	14	12
We pray for the poor	1	1
Garden projects	23	20
Total	100	86

Data from the CS

On the issue of strategy and job creation, 65% of the respondents from the CS stated that their congregations do not have a strategy for poverty alleviation and job creation. This is indeed alarming and calls for urgent attention. On the issue of what kind of concrete action is taken to reduce poverty, two-thirds of the respondents reported that nothing is done to engage poverty and unemployment. Those respondents who do take action mostly engage in projects such as food parcels and garden projects.

Table 2.19: Personal and congregational views from the MS on poverty as a societal challenge

If your congregation specifically addresses poverty as a social problem, give your view on...					
How is your congregation involved?			How are you, as a minister, involved?		
Ministers' view on congregation reaction	%	N	View on personal reaction of the minister	%	N
Nothing	30	14	Nothing	17	8
Prayer	20	9	Prayer	19	9
Projects: clothes, food parcels	40	19	Projects: food and garden projects	64	30
Skills: fundraising and job	6	3			
They provide for themselves	4	2			
Total	100	47	Total	100	47

Data from the MS

From the MS, the ministers' personal intervention on poverty and their congregational intervention is a material approach such as giving food and providing skills on garden projects and spiritual ones that refer to prayer intervention.

Poverty is very diverse and has a nuanced description in every culture. Poverty is a struggle to consistently attain the basic amenities of life. The majority of the respondents understand poverty as a social problem that is encouraged by unemployment. Despite poverty being such an enormous challenge in society, the majority of the congregations still do not take any action against poverty. Those who act against poverty do so in the form of garden projects, food parcels and prayer that is they use material intervention more than spiritual intervention.

In conclusion, the majority of the respondents from both surveys agreed that the societal challenges mentioned earlier were a real problem in society. However, the majority of the respondents lacked concrete action to engage these societal challenges, and those who tried it hardly participated.

2.5.3 Data from focus-group interview and individual interview of ministers

The data⁷³ in this section is from the ministers interviewed individually and from lay leaders from different organisations in the congregation. The aim of the data from both II and FGI is to corroborate and explain the findings from CS and MS. Further data on the methodological details can be found in Chapter 1 under Methodology.

2.5.3.1 Findings from II and FGI

Participants in both individual and focus-group interviews were asked the same structured questions.⁷⁴ The questions were related to the participants' (both ministers and lay leaders) views

⁷³ Cf. Appendices 2 and 4.

⁷⁴ Cf. Appendices 5 and 6.

on the role of leadership in internal and external ministry of the congregations. The data shared in this instance contributes to the view on leadership role on societal engagement of the congregation.

Community projects

From the II,⁷⁵ the dominant projects reported are giving food and clothes within the context of the proclamation of the gospel to the informal settlements and orphans (Rev. 1, Rev. 2, Rev. 4, Rev. 8 all on point 5.1⁷⁶). Rev. 3 (on point 5.1) reported lending buildings to community members as part of community engagement. Other ministers (Rev. 5, Rev. 6, and Rev. 7 on point 5.1) reported that no community projects were done for the past year.

From the FGI,⁷⁷ six congregations (C1, C2, C3, C6, C7, and C8 all on point 5.1) mention that projects such as food parcels and clothing prevail in their congregations. The food and clothing were given mostly to young people in orphanage homes, to the elderly in old age homes and to non-members of the congregation in the informal settlements whilst at the same time the gospel was shared with those given food and clothing. It was only in C5 (on point 5.1) where participants indicated no community projects since the previous year. In C4 (on point 5.4), the dominant community project is help with the burial of non-members, if requested to do so.

The above data indicates a similarity and a discrepancy. The similarity is that, from the II and FGI, the dominant community projects are food and clothing within the context of the proclamation of the gospel. This also supports the quantitative data when it reported feeding schemes as the major community projects by the congregations. But, the discrepancy is that three ministers reported no community projects for the past year compared to one congregation (C5). The other discrepancy is that more congregation members are engaged in community projects focused on youths, the elderly, and non-members, compared to their ministers.

Ministers' (II) views on societal challenges

What kind of challenges do you experience as a congregation? On this question, participants from both II and FGI were allowed to freely express the challenges they aspire to engage or that are indeed urgent in the ministry of the congregation for social engagement. I shall discuss only the external challenges mentioned.

From the II, *the first*⁷⁸ challenge is reaching out to members of the community and congregation either through house visits or mission (Rev. 1, Rev. 2, Rev. 8, on point 6). In the

⁷⁵ II represents individual interviews from ministers, cf. Appendices 5.1-5.8.

⁷⁶ Questions were marked in numbers; therefore 5.1 indicates question marked number 5.1.

⁷⁷ FGI represents focus-group interview, cf. Appendices 6.1-6.8.

⁷⁸ The priority is not as participants mentioned them, but it is my criteria, that is to start with the spiritual challenges and then on to the social challenges.

DRCA OFSS, reaching out to community can be by proclamation of the gospel (evangelisation), for charity projects to the poor (*diakonia*), and visits to the members' households for other spiritual needs. Rev. 1 (on point 6) mentioned that he cannot reach out to his own members in the community, because he is a tentmaker and available at certain times. Rev. 8 (point 6) said that he cannot reach out to all his members because the congregation is growing; this really disturbs him spiritually. Rev. 2 stated that he cannot reach out to community members in mission projects because of a lack of arrangements to reach out through mission projects.

The second challenge is sexual immorality in the community (Rev. 4, Rev. 6, Rev. 7, point 6). During frequent visits to church council meetings and interactions with the DRCA OFS members, I observed that sexual immorality among DRCA OFSS members have become a cause for concern, because many young people, especially young ladies, are regularly disciplined for having children outside marriage. The reason for this discipline is that, as a rule, the father of the child does not belong to the same church as the mother and, if the mother wants to baptise the child born out of wedlock, she must first undergo some disciplinary measures. This process involves suspension of members' rights for three to six months without participation in sacraments or leadership activities, but with permission to attend activities of the congregation. One minister blamed sexual immorality on government (Rev. 4, point 6) which gave more rights to young people with regard to sexual matters. The result of sexual immorality is teenage pregnancy, abortion, and co-habitation (Rev. 4, Rev. 7, point 6).

The third challenge is poverty and unemployment due to a lack of economic activities in the congregation's neighbourhood (Rev. 3, Rev. 7, point 6).

The fourth challenge is alcoholism blamed on cultural practices such as young people attending ancestral sacrifice (Rev. 3, point 6) and getting drunk, or laxity by community members, and poor municipal leadership that does not enforce the law against the illegal sale of alcohol to minors (Rev. 3, Rev. 7, point 6).

The fifth challenge is gangsterism associated with young people who have no good morals and no focus in life (Rev. 6, point 6).

FGI participants' views on social challenges

The FGI participants mentioned the first societal challenge as reaching out in mission to the community members (C1-R6,⁷⁹ C2-R8, C5-R2, point 6). C1-R6 (point 6) stated that this is their weakness that requires improvement as a congregation. C2-R8 reasoned that mission across culture is their weakness and a necessary skill, because there are many foreigners in their area of congregational ministry. C5-R2 mentioned that mission is necessary to help them recruit new

⁷⁹ This reads as Congregation number one, respondent number six on point six in the interview script.

members into their congregation. The second challenge is related to sexual immorality (C6-R8, point 6) which entails other problems such as co-habitation and unstable family. Other social challenges mentioned by the participants in C3 (point 6) are unemployment due to a lack of economic activities, and alcoholism promoted by illegal shebeens and cultural practices. In terms of the latter, some initiates from the traditional school become immoral and engage in drinking alcohol and misbehaving.

In comparing the results from both II and FGI, the majority of the participants reported that reaching out through mission is a challenge. This means participants are unable to offer adequate pastoral service to members and non members and evangelise cross culturally to the foreigners. Their other challenges are unemployment and poverty, alcoholism and sexual immorality. In summary, the findings from II and FGI show some link with the findings from the MS and the CS. For example, on the issue of community projects, food and clothing to the poor are mentioned regularly. On the issue of social challenges experienced by their congregations, poverty and alcoholism link with data from both surveys.

Ministers' view (II) on their social engagement role

How does the congregational leadership mobilise the congregation towards social engagement? The answer to this question depends on whether the leadership understands its role and empowers its members with regard to social engagement. In response, Rev. 1 (point 2.1) understood the role of the minister as multidimensional, that is, it includes spiritual and societal ministry of the congregation. Ministers understood internal ministry in the congregation as caring for members (Rev. 4, point 2.1), preaching (Rev. 3, point 2.1), and lay empowerment for social ministry (Rev. 2, point 2.1). Ministers understood external ministry of the congregation as observing the events in the community (Rev. 1, point 2.1), caring for the weak and sick in the community (Rev. 4, point 2.1), and proclaiming the gospel (Rev. 6, point 6). The majority of the ministers agreed that they have time to do all the above ministry, except Rev 3 (point 2.1.1) who does not have transport to do his ministry.

FGI participants' view on the ministers' role in social engagement

Participants from FGI reported the role of minister as related to internal and external ministry of the congregation. Internal ministry is mentioned as caring (C2-R1, C3-R2, point 2.1), and supporting the members (C1-R1, C3-R2, point 2.1). External ministry is stated as recruiting people to join the congregation (C3-R1, point 2.1), and reaching out in mission (C6-R5, C7-R2, point 2.1). The majority of the participants in the FGI agreed that their ministers have time to do their ministry, because they work according to a programme (C2-R5), but the participants raised a concern in terms of the ministers being too busy (C6-R6, C7-R3, C8-R1, point 2.1.1). The above data indicate

that ministers and lay leaders understand the role of ministers as spiritual, because they need to empower their members to do ministry within and outside the borders of the congregation,⁸⁰ and social, because they do diaconal mission of caring for the weak, observing the events in the community, and recruiting people to join their congregation.

Ministers' (II) views on the role of the church council members in social engagement

Ministers are not only the leadership in the congregation, but they also share their leadership with church council members such as elders and deacons. In the DRCA OFSS (Church Order 2003, Articles 14, 15), elders deal more with management and administration of the congregation, whereas deacons collect alms for the welfare of the poor and weak. In terms of social engagement, as far as the church council members are concerned, the following was reported. *First*, Rev. 8 (point 2.2) stated that the deacons work with charity and help out with the poor. *Secondly*, Rev. 4 and Rev. 5 (point 2.2.) mentioned that church council members must take care of the congregation members in their wards. *Thirdly*, church council members must take care of both members and non-members in society (Rev. 5, point 2.2). The majority of the ministers stated that their church council members are not capable of doing their work, because they do not understand their role (Rev. 5, Rev. 8, point 2.2), they are passive and dependent (Rev. 3, Rev. 6, point 2.2), and they need training (Rev. 7, point 2.2). Ministers who mentioned that church council members know their role gave reasons such as they reduce the number of church council members and empower them (Rev. 1, Rev. 2, point 2.2.1). In summary, ministers understand that church council members do care about non-members in the community, but more emphasis is on caring for congregation members within the community. The majority of the participant ministers viewed their council members as unable to fulfil their role in congregational ministry.

FGI participants' views on the role of the church council in social engagement

The FGI participants provided the following data concerning the role of church council members in society. In C1-R1 and R5, they reported that their role is to empower congregation members so that they can help the poor and the needy. The next role is to visit the congregation members in their wards for care and comfort (C2-R2, C5-R2, point 2.2). The other role is to provide food and clothing to the poor in the community (C3-R2, C4-R3, C6-R2, R8, C7-R5, C8-R6, point 2.2). On the issue of the church council members' ability to perform their expected role, the majority of the participants from four congregations viewed the church council members positively as capable (C1-R4, C2-R4, C3-R3, C7-R7, point 2.2.1), because they are approachable and honest. The other participants viewed church council members as not being capable of doing their ministry

⁸⁰ I shall discuss in more detail the ecclesiology of the congregation in Chapter 4, 4.2.3, Models of the church.

(C4-R5, C5-R3, point 2.2.2), while others had mixed feelings (C8-R5, R6, C6-R1, R5, point 2.2.2). The FGI lay leaders viewed the role of church council members as empowering and caring about members of the congregation and taking care of the poor in the community.

Ministers' (II) views on the role of lay members in social engagement

Lay members are important in the ministry of the congregation both as followers of the congregational leadership and as active agents of the social ministry. Concerning the lay members, the ministers viewed their role in social engagement as visiting the sick in the community (Rev. 8 point 2.3), and witnessing the gospel to others in word and deed (Rev. 4, point 2.3). Other ministers emphasised the role of lay members as focussing more on the internal ministry of the congregation (Rev. 1, Rev. 2, Rev. 5, Rev. 7, point 2.3), whereas others mentioned that their lay members are passive and ignorant (Rev. 3, Rev. 6, point 2.3). On the issue of capability to participate in congregational ministry, half of the ministers reported "Yes" (Rev. 1, Rev. 2, Rev. 4, Rev. 8, point 2.3) and gave as reason that members discuss the sermon and are trained to be sent out. Other ministers indicated that their lay members are not capable of fulfilling their ministry, due to arrogance (Rev. 5, point 2.3.1.) and ignorance (Rev. 6, Rev. 7, point 2.3.1). The above data reveal that ministers view the role of lay people as supporting the internal ministry of the congregation rather than the external ministry. Half of the participating ministers acknowledged positive participation of the congregation members in their congregational ministry.

FGI participants' views on the role of lay members in social engagement

According to the FGI participants, the role of the lay members are to witness Christ in word and deed to the outside world (C1-R2, R5, R10, C2-R6, point 2.3), and to be an example to the world (C6-R5, C7-R5, 2.3). The majority of the FGI participants (C1-R5, C2-R3, C4, C5-R1, C8-R5, point 2.3.1.) viewed lay people as capable of doing their duty, because they collaborate in projects (C1-R5, R10), although they still require more training. The other participants stated that their lay people are not capable (C3-R2), because they are less interested, whereas those participants who mentioned that they have mixed feelings of being capable or not (C6-R3) gave a reason such as that there are not only those who are honest, but also those who are reluctant to fulfil their responsibility. In summary, FGI participants understand the role of lay people as being related more with social engagement than with simply supporting the internal ministry of the congregation, add that the majority of the lay people are able to fulfil their role in the ministry.

Ministers' (II) views on lay empowerment

Lay empowerment is important to enable lay people to engage in daily ministry of the gospel. The minister and the church council alone cannot reach all the people and institutions in the world, but if all members are empowered, it becomes easy for the gospel to permeate the entire society. Lay people are empowered with regard to internal and external ministry, but more attention was paid to the internal aspects of congregational ministry. The II indicated that lay empowerment mostly involves empowering lay people on issues related to the internal ministry of the congregation such as identity of the church (Rev. 1), Bible study (Rev. 2, Rev. 7, point 4), church order (Rev. 3, point 4), family matters (Rev. 4, point 4), and worship service (Rev. 8, point 4). It must be noted that two ministers (Rev. 5, Rev. 6, point 4) reported nothing for lay empowerment, whereas for the ministers who empowered their congregation members in social matters, the latter included family matters or caring for the sick (Rev. 1, Rev. 7, point 4).

FGI participants' views on lay empowerment.

The data from the FGI indicates that the majority of the congregations do not have lay empowerment activities. C3-R2 and C4-R4 (point 4) are still preparing for lay empowerment, and C5-R1 (point 4) do the activities on the presbytery level and not from within the congregation. C6-R3, R5 (point 4) reported that the minister is too busy. Those with lay empowerment activities were more internal and about worship service (C1-R1), financial income (C2-R1), committees (C7-R6); the external ones were unidentified life issues (C1-R11, C8-R3). The data from the II indicates that lay empowerment is related more with the internal matters of the ministry, whereas data from the FGI indicates that lay empowerment is viewed mostly as not happening; if it does happen, it is mostly on the internal ministry of the congregation.

In summary, the above qualitative data indicate that projects done for societal involvement are food and clothing within the proclamation of the gospel. This confirms the link with the findings from the quantitative data.⁸¹ It is important to note that more FGI participants reported more participation in social engagement than ministers. In addition, the participants in both FGI and II indicated similar social challenges such as reaching out in mission, sexual immorality, poverty, and unemployment.

Why are the lay members more involved in social engagement than the ministers? The reason is the ministers' busy schedule and that members live in a community where they encounter these social challenges. Despite the ministers' busy schedule, how does the congregational leadership mobilise towards social engagement? The ministers empower lay members to do their responsibility and to personally become involved in evangelisation and caring

⁸¹ Cf. Table 2.4.

for the sick and the poor in the community. This caring of the poor and the sick from the leadership focuses more on the members of the congregation than on the non-members. The participants in FGI view the ministers' role in mobilising towards social engagement as being more practical, *i.e.* being involved in recruiting new members and doing mission. The majority of the participants from both II and FGI do acknowledge that ministers have the time to do ministry, but the participants from FGI raised their concern that ministers are too busy.

Church council members form the leadership team with the ministers. The ministers and the participants in FGI view the role of church council members in social engagement as mostly focusing on taking care of members of the congregation before taking care of non-members of the congregation. It is important to note that ministers acknowledge the inability of the majority of the church council members to do their duty due to passivity, dependency, and lack of training, whereas the majority of the participants from FGI agree that church council members can do their work.

In terms of the role of lay people, both ministers and participants from FGI indicate that they support both the internal and the external ministry of the congregation. Although the participants from FGI put more emphasis on the external role, the ministers put more emphasis on the internal role. Over half of both II and FGI participants indicated that their members of the congregation are capable of fulfilling their responsibilities, even though there are still the challenges of those who are passive and ignorant. In terms of the lay empowerment towards societal engagement, the majority of the ministers reported that lay members are empowered to do ministry internally and that those who empower them for social ministry take care of the poor and family matters. The majority of the participants from FGI reported no lay empowerment and, if it does occur, it is on unidentified life issues.

How does the congregational leadership mobilise the congregation towards social engagement? Ministers are busy, but are aware of the need to participate in social engagement. In their endeavour to empower congregational members for social ministry, the training is limited to the welfare approach. The implementation of social engagement by the congregation leadership is more beneficial to the members of the congregation than to the non-members. Lastly, the mobilisation of the congregation towards social engagement has difficult challenges, because the majority of the ministers view the church council members and lay members as ignorant and passive in their duties, while they emphasise the role of the lay people as mostly supporting the internal ministry.

2.6 Summary analysis and discussion

The above discussion was an attempt to respond to the following secondary research questions:⁸²

a) What societal challenges does the DRCA face at present? and b) How does the current leadership respond to the challenges, particularly societal challenges?

Table 2.20: Priority order⁸³ of societal challenges by the respondents

	MS	%	CS	%
1	Poverty	75	Poverty	96
2	HIV/AIDS	68	HIV/AIDS	95
3	Family crises	66	Crime and corruption	91
4	Crime and corruption	51	Alcoholism	83
5	Traditional initiation school	44	Family crises	79
6	Xenophobia	38	Xenophobia	74
7			Ancestral sacrifices	50
8			Traditional initiation school	49

Data from the MS and the CS

In response to the first question, the societal challenges in the order with regard to how respondents from both surveys prioritise them are indicated in Table 2:20. The top two social challenges from both surveys are poverty and HIV/AIDS. If compared with the data from II and FGI, poverty is one of the regularly mentioned social challenges in the interviews.

The response of the congregations and the ministers on the societal challenges differs according to each societal problem. *First*, ministers use a more spiritual approach, whereas congregational members use a more practical approach to societal challenges. It is alarming to note that the majority of the congregations and ministers do not have an effective strategy to deal with poverty and HIV/AIDS. However, it is obvious from the FGI that there is a slight progress in alleviating poverty, as congregations help or provide employment to the young people (C1, C2).

Secondly, in terms of being involved and leading the congregational members towards social engagement, the ministers are reported to be too busy and the majority of the church council members are ignorant and passive in their role. Lay empowerment mostly involves matters concerning the internal ministry of the congregation more than the external ministry of the congregation. Despite the poor empowerment of the laity, the lay people are more directly involved in social engagement than the ministers.

Thirdly, in the DRCA OFSS, *diakonia* is used as social ministry to address the humanitarian needs of the poor and the marginalised (DRCA Church Order 2003, Article 47). As indicated earlier, the dominant service from the DRCA OFS diaconial ministry is food parcels and clothing

⁸² Cf. Chapter 1, 1.6 Research question.

⁸³ The order is according to the frequency indicated by the respondents to the societal challenge.

which address immediate welfare needs (Nieman 2010:37; Swart 2010:212, 290; Schoeman 2012:5). By contrast, mission⁸⁴ as a project in a congregation is in the form of evangelisation, preaching, house visit and Bible study for the purpose of salvation. This implies that *diakonia* and mission within DRCA OFSS are distinct from each other; hence, the deacon is responsible for diaconial ministry, whereas mission is primarily attributed to the minister, the elder, and then the lay people (DRCA Church Order 2003, Articles 46, 47). In summary, one can conclude that, in the DRCA OFSS, social engagement is performed on the level of social welfare approach where the immediate needs of the receivers are met and catered for. The approach to mission is a congregational project and kerugmatic: the gospel is proclaimed to non-believers in Christian faith for the sake of their salvation.

Fourthly, external ministry in the form of societal ministry⁸⁵ by the congregations of the DRCA OFSS targets first, the members of the congregations and then the non-members in society, with hardly any global impact. The above empirical findings⁸⁶ indicate that diaconial ministry is directed more towards the members with limited concrete action in the global world. Can this approach of doing societal ministry by targeting first the members of the congregation and then the non-members be attributed to the historical influences of church practice? Historical influences⁸⁷ of the congregational ministerial practice indicate that most of the time congregations focus their societal ministry onto its own members with hardly any impact on the world (Campbell 2000:80). Often, the adopted church model⁸⁸ has an impact on the practice of social engagement. For example, within the DRCA OFS, institutionalisation is still visible in the practice of loyalty to the denomination, emphasis on uniform, and doctrines of the church (DRCA OFSS, Report on the decisions of the DRCA General Synod to the District Synods 2015). According to Dulles (2002:29, 33), the model of church as an institution has the character of a loving mother who nourishes her infants (members); members are expected to be obedient and rely on the ministry of the church. Dulles (2002:34) mentions that, in this model, the relation with the non-members or those outside the church is through evangelisation, with the aim of bringing the saved souls into the church. It appears that the DRCA OFSS understands that the church should care for its members first; interaction with non-members can follow with evangelisation and care, should the need arise.

Fifthly, the ministers in the DRCA OFSS are too busy, and this affects their participation in social engagement and empowerment of congregation members. The busyness of the ministers

⁸⁴ Cf. 2.5, Empirical findings on societal challenges, Table 2.1.

⁸⁵ Cf. Heitink (1999:300-305) who discusses the sphere of diaconial ministry as local congregation, society and the global world.

⁸⁶ Cf. 2.5.3.1, Findings from qualitative interviews, subsection on "View of ministers on the role of the church council members in social engagement".

⁸⁷ Cf. Read more about this in Chapter 1, Introduction.

⁸⁸ Cf. Chapter 1, 1.1, Research background; Chapter 4, 4.2.3, Models of the church.

can be attributed to a lack of ministers and too many congregations or rather growing congregations that become too big for one minister. For example, Rev. 8 (point 6) stated: "Our building has become too small for our growing congregation and inability to reach all households is really disturbing me spiritually".

Lastly, the empowerment of lay people in the DRCA OFSS focuses more on internal ministry, leaving members of the congregation who have no skill to focus on social engagement. Poor empowerment of the lay people demonstrates the reason why church council members are described as passive and ignorant in their duties, because ministers have no time to empower them. However, it must be noted that some ministers in C1, C2 and C7 are trying their best to empower their leadership; the slow or rapid response depends on the context of the congregation. This also calls into question: What are the contents and purpose of the workshops and trainings done for the congregational leadership of the DRCA OFSS? This question needs further research in future studies within the DRCA OFS.

2.7 Critical reflection

It is proper to give a general impression and assessment that this study on societal challenges has made on the congregations of the DRCA OFSS.

First, like any other societal institution, the social forces of White imperialism, especially apartheid affected the DRCA OFS. Therefore, it is possible that the leadership in the congregations of the DRCA OFS are struggling with the legacy of apartheid, mostly in the form of a legacy of White missionary leadership. To demonstrate, in relation to politics of the present government (2015), the DRCA OFS did not improve from its approach against apartheid; it is mostly silent, and when it reacts it is through its commission reports read to the Synod (Report of the Commission on Actual Issues to the Synod 2011:153-156). Even in the new democratic era, the DRCA OFS is still financially dependent on the DRC to fund its ministers and ministry (DRCA OFS, Church Order 2003:1-5). According to Kritzing (2011:119, 125), this financial dependence of the DRCA OFS on the DRC will make the DRCA OFS too dependent and mute to critique the DRC, and perpetuate mother-daughter relationship that encourages an unequal relationship. The mother-daughter relationship between the DRC and the DRCA made missionaries do everything for the daughter church, thus perpetuating this dependency (Van der Watt 2010:166). Furthermore, this mother-daughter relationship encouraged White missionaries to be reluctant to give leadership to Black ministers (Elphick 2012:225). When White missionaries left, the DRCA OFS experienced increasing conflicts, financial decline, and a declining mission and diaconial ministry (DRCA OFS, Report of the Commission on Mission to the Synod 2007:109; Report of the Moderamen to the Synod 2015:19-24; Report of the Monitoring Commission to the Synod

2015:119). The narrow pietistic missionary spirit adopted from the DRC mission practice⁸⁹ is still very strong in the DRCA OFS. This is evident in societal ministry's⁹⁰ lack of the goal of engaging in concrete action, and decision to resist the influence of modernism and postmodernism (DRCA OFS, Report on the Decisions of the DRCA General Synods to the District Synods 2015).

In light of the above discussion, the consequence of White imperialism on the DRCA OFS could be summarised using Buntu's (2013:2) summary of the impact of White imperialism on Africans, namely self-negation, as well as cultural confusion and spiritual confusion. *First*, self-negation within the DRCA OFS could be manifested in low self-esteem to break new ground for mission and *diakonia* ministry. I observed mistrust among Black DRCA OFS members when many of the Black ministers of the DRCA OFS trust White DRC members to be their financial administrator instead of their own Black colleagues. *Secondly*, there is cultural confusion within the DRCA OFS concerning an ambiguous standpoint on the relationship between gospel and culture, especially in the traditional initiation school⁹¹. *Thirdly*, the spiritual confusion can be associated with a lack of creativity to respond to the gospel and the guidance of the Holy Spirit. This can be related mostly with historical and contemporary challenges⁹² of the DRCA OFS as discussed earlier. However, according to Kritzinger (2011:118, 127), the DRC family churches are struggling with a dependency syndrome, which adversely affects their independence in the ministry and their relationship. In the context of the DRCA OFS, this results in fear. I realised this when some DRCA OFS ministers raised a concern in their gatherings that the DRC is paying too much attention to the URCSA. The other consequence is that the DRCA OFS is too dependent on the assistance of the DRC in terms of ministries such as mission, theological education, diaconal ministry, and salary of some ministers. Kritzinger (2011:118) describes this as theological and financial dependency.

Although the above discussion may be attributed to racist mission practice and apartheid, human weakness⁹³ in the ministry should not be ignored. It seems that the leadership in the congregations of the DRCA OFSS has ignored or delayed to engage these challenges in time and their impact is so overwhelming on the ministry of the congregations in the DRCA, OFSS that it is now experiencing a period of decline in its ministry. The latter is clearly evidenced by the majority of the congregations that are not involved in mission, community projects and that lack the strategy to deal with societal challenges. This decline in ministry has also contributed to the

⁸⁹ Cf. Kritzinger (2013:10) on the issue of pietistic missionary spirituality that affected the DRC family churches in the apartheid era.

⁹⁰ The evidence is the empirical data in Chapter 2 on societal challenges and lack of strategies to engage them.

⁹¹ Cf. the old DRCA OFS standpoint in Thuto ya Bokreste (1987:206) and recent standpoint in Report of the Commission on actual issues to the DRCA OFS Synods (2007:129, 130; 2011:154).

⁹² Cf. Chapter 2, 2.4.3 and 2.4.4.

⁹³ Du Preez (2013:11) reminds us that not everything that is wrong in our society can be blamed on apartheid.

lower financial income of the congregations in the DRCA OFSS (DRCA OFSS, Administrator Report to the Synodical Commission 2014).

Secondly, the majority of the participants view mission in the DRCA OFS as part of the congregation project, not the being or identity of congregations. Moreover, the majority of the respondents in the survey regrettably indicated that they do not know how to reach out in mission, although, on a positive note, the participants in the surveys indicated that the DRCA OFS makes an effort to inform and motivate people about mission. What is the implication of this? According to Kekana (2012:73), African churches have not been keen on the missionary role of churches and the funding of mission. I cannot claim that this statement applies to all African churches; for the DRCA OFS the statement is true in many respects. Bosch (2000:373) argues that the missional church is intentionally driving its members towards a true worshipping community that reaches out and embraces outsiders, equips its members for involvement in society, and the pastor shares and delegates rather than dominates and monopolises ministry. The DRCA OFS still uses a worship-service⁹⁴ approach adopted from the DRC. Lay empowerment focuses more on the internal aspects of ministry. Mission to the foreigners⁹⁵ is still limited mainly to Lesotho, and it is poorly supported. Some congregations of the DRCA OFS are still locked in clergy-centred ministry where lay people⁹⁶ are passive and dependent on the minister. In the context of these, one could conclude that the DRCA OFS is not missional in identity, but mostly approaches mission as part of the church's projects. Lastly, Vumisa's (2012:123) argument relates very well with the DRCA OFS: "Western missionaries never passed the vision for missions to the church in Africa. Some of them had this attitude 'we are the missionaries, you are a church and we are here to disciple you'. By this the mission introduced a dichotomy where mission became the foreigners' affairs and the church for the natives." For the DRCA OFS, the above is true. Did the DRC pass the vision of mission to the DRCA OFS, namely that they want a church in the DRCA OFS that is indigenous, self-governing, self-supporting, and self-propagating? The paternalistic approach of the DRC missionaries, the financial dependency of the DRCA OFS and the willingness of the DRC to fund mission projects in the DRCA gave some of the members in the DRCA OFS the idea that mission⁹⁷ is the responsibility of the DRC.

Thirdly, despite its experience of human injustices and faced with overwhelming societal challenges, the DRCA in the OFSS is a church that belongs to God. It is expected to fulfil its Divine mandate of transforming the world and proclaiming the gospel of the kingdom of God. To ignore this responsibility is tantamount to denying its identity; hence it will decline or disintegrate.

⁹⁴ Cf. Chapter 6, 6.4.2.

⁹⁵ Cf. Chapter 6, 6.2.

⁹⁶ Cf. Chapter 1, 1.3, 1.9.3, Chapter 2, 2.5.3.1.

⁹⁷ Cf. Pali & Verster (2013:242).

Like Jr 6:16, the DRCA OFS is at the crossroads. It needs to reflect on its identity, historical and contemporary ministry, and adopt only godly, creative and valuable practices that can help it with the way forward. Kritzinger (2011:120, 128) calls this practice “self-reflection”.

Lastly, although originating from the DRC, a church with its own weaknesses and struggles, and existing in Africa where enormous human injustices took place, the DRCA OFS is not justified to play a perpetual and dependent victim at present. The congregations of the DRCA OFSS need to review and restructure their ministry to adapt to the present. The congregations in the DRCA OFSS should also know that, irrespective of its present situation, it can learn from Ezk 37:1-14 that faith in God and dependence on the guidance of the Holy Spirit can revive and make the DRCA OFS the most useful instrument of God in the transformation of the South African society and Africa. Hence, I conclude this section by stating that the DRCA OFS has an untapped mission force, namely its laity that it still needs to utilise in post-apartheid South Africa and postcolonial Africa.

2.8 Conclusion

As part of the church in Africa, the DRCA OFSS is faced with enormous societal challenges. The first challenge is the quest for human dignity that is corollary to many challenges currently facing the DRCA OFS. This quest for human dignity is perpetuated by legacy of white imperialism and human weakness of leadership. The surveys and interviews indicate that poverty is a major social challenge. The majority of the congregation reacts to poverty through feeding schemes and some congregations even help young people with employment. However, it should be noted with regret that the majority of the congregations in the DRCA OFSS do not have any strategy⁹⁸ or concrete action against the scourge of poverty in South Africa. Furthermore, the dominant community projects in the congregations of the DRCA OFS are on the level of social welfare, whereby concern is on addressing immediate needs. Therefore, based on the challenges and community projects mentioned in this chapter, it is evident that the DRCA in the Free State needs to review its approach to social engagement.

In conclusion, it would be fatal for the DRCA OFS to ignore its mandate to transform society. Now is an opportune time for the DRCA in the Free State to transform itself by engaging in comprehensive practice of mission and taking leadership in the process of unity as it had promised in its early years of development. This chapter addressed the societal challenges of the DRCA and how it responded to them. The next chapter deals with the interaction between the congregational leadership and the members of the congregation.

⁹⁸ Cf. Chapter 2, 2.5.2.4, Economic challenge.

CHAPTER 3: INTERACTION BETWEEN LEADERSHIP AND MEMBERS

3.1 INTRODUCTION

For many years, hierarchy and control characterised the relationship between the congregational leadership and members of the congregation (Russel 1986:56, 57; Kritzinger 2007:14). Gordon (2011:164-165, 167) describes this approach as being motivated by traditional accounts of leadership, that emphasise leader-follower differentiation of power and the leader's voice at the expense of undermining the voice of the followers. This is demonstrated in a congregation that overrates the minister because of his/her skill and knowledge due to their lack of knowledge and skill in congregational ministry (Kritzinger 2007:11-14). This implies that the relationship between the congregational leadership and its members can lead to the growth or decline of the ministry of the congregation.

In Chapter 2, I indicated that the congregational leadership did not respond adequately to the social challenges encountered by the congregations. The qualitative data showed that the ministers are too busy, and that some church council members were described as passive and ignorant of their role. In other congregations, the members receive limited training in social ministry compared to training for internal ministry of the congregation. This chapter intends to engage empirical data about the interaction between ministers and the members of the congregation in the DRCA OFSS.

This Chapter aims to identify the internal challenges of the congregations in the DRCA by analysing the characteristics of the present leadership in the DRCA OFSS in relation to practising transformational leadership, and to identify from the given data the potential characteristics of transformational leadership from the present leadership in the DRCA OFSS. The research question guiding this Chapter is the third secondary research question:¹ c) What is the interaction between the leadership and the DRCA members? Other questions will complement this research question. Is interaction between the current leadership and members of the DRCA OFSS adequate for making the transition towards transformational leadership?² In what ways is current leadership conforming to, or deviating from the transformational leadership? In terms of Osmer's (2008) four tasks of Practical Theology, this chapter is a continuation of the first task, namely the descriptive-empirical task.³

¹ Cf. Chapter 1, 1.6. Research question.

² I shall discuss the theory on transformational leadership in Chapter 4.

³ Cf. Chapter 1, 1.4, Purpose and significance of the study.

This study advocates for the implementation of transformational leadership⁴ within the congregations of the DRCA OFSS. Based on the empirical data, it will explore from empirical data to what extent the DRCA OFS deviates from, or conforms to the transformational leadership. Transformational leadership has potential benefits for many organisations. Bass (1998:80) argues that, “where [transformational leadership] is in short supply, it should be encouraged, for it can make a big difference in the organisations’ performance”.

According to Díaz-Sáenz (2011:306), transformational leadership is valued for its positive social change and ability to encourage and develop leaders. Leaders such as J.F. Kennedy, N. Mandela, and M. Ghandi are transformational leaders known to have contributed immensely to the development of their countries and followers. Hence, many people view them as their role model and strive to emulate them. In a church, the teachings of Christ (Mt 5) and Paul (2 Cor 8; Gl 3:28; Col 3:11) contributed to the social change and development of followers such as the Disciples of Christ and the followers of Paul in the name of Timothy, Titus, and Priscilla. In the context of South Africa, Archbishop Tutu’s leadership was transformational, because in the apartheid era he deeply influenced many people through his participation in many ecumenical organisations such as the South African Council of Churches and the World Council of Churches to fight against apartheid and social injustices (Allen 1994: 228; Gumede 2012:46). It is through his leadership achievements that many church leaders aspire to be like him.

Transformational leadership, through its intellectual stimulation and motivation, can facilitate the empowerment of the followers towards realising their potential and performing beyond expectations while improving their self-worth through the positive development of an individual and organisation (Gordon 2011:301). This means that those organisations that need to increase their members’ performance need transformational leadership that will motivate the followers, and arouse their enthusiasm and optimism (Bass & Riggio 2006:6). In terms of 1 Cor 1:26-29 and 2 Cor 8:1-4, we learn that, according to Paul, Christ is our motivation to perform beyond what is expected.

Leadership and organisations without vision lose quality members and ultimately die. Therefore, transformational leadership, with its emphasis on creating an appealing vision, helps organisations retain their members and be sustainable in the future (Kark *et al.* 2011:291). Jesus’ adversaries opposed and wanted to kill him after Jesus revealed his vision from his Father (Lk 4:14-28). This means that there are many obstacles to a vision, but through commitment and determination the vision sustains the leader and those who follow him/her.

Lastly, transformational leadership has the ability to attract quality followers who are attracted to a confident, successful and optimistic leader. Chakraborty and Chakraborty

⁴ I shall discuss the theory on transformational leadership in Chapter 4.

(2004:198) describe this as like leader like follower, that is a follower develops and becomes what his/her leader is, because a follower allowed the leader's influence to change him/her. In a church context, we encounter this in Zacchaeus who became attracted to Christ and wanted to follow Him. Zacchaeus was a tax collector, a job abhorred by many Jews; he was also a fraudster who overcharged people on tax. When he met Jesus, he repented and wanted to follow Jesus (Lk 19:1-10). Furthermore, this attraction of quality followers to a leader happened between Paul and Timothy,⁵ and it can happen between the minister and the congregational or non-congregational members. The benefits of transformational leadership could accrue to the DRCA OFSS congregations by encouraging the adoption of transformational leadership.

In order to identify the potential characteristics of transformational leadership from the present leadership in the DRCA OFSS, a vast transformational leadership literature was studied together with the Multifactor Leadership Questionnaire (MLQ)⁶ from which various concepts concerning transformational leadership were adopted and adapted to be tested with the leadership of the DRCA OFS. Scholars agree that, in its development, transformational leadership displayed four main characteristics⁷ (Bass 1997:133; 1998:5; Bass & Riggio 2006:6, 7), namely idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. There are important concepts that are related to these four characteristics of the transformational leadership. I shall analyse these throughout this chapter as I engage the empirical data.

In an idealised set-up, the leader acts like a role model whom the follower wants to emulate, because he admires, respects and trusts the leader (Bass & Riggio 2006:6). A congregation set-up calls for the minister's deep spirituality. This involves a deep relationship with God that transforms one's soul, spirituality and behaviour to reflect the image of Christ. Briefly, the concepts that would be assessed are spirituality, personality (respect, loyalty, and confidence), the leader as role model, and trust between leader and follower.

Inspirational motivation involves the ability to communicate a clear vision and persuade followers to create enthusiasm and optimism from within them (Bass & Riggio 2006:6). This drive that gives meaning to a situation, challenges the status quo or sets commitment to a set of goals. In a congregation, inspirational motivation could be through spiritual language that gives a vision about the intended goal of the kingdom of God with a congregation. Some of the concepts that could be evaluated on this point are vision, mission, commitment, team spirit, and communication.

⁵ I shall discuss the leadership of Paul as transformational leader in Chapter 5.

⁶ MLQ is a survey from organisational leadership theory used to measure transformational and transactional leadership behaviour. MLQ has various forms such as Form 1 to Form 5X (Bass 1997:133; Avolio *et al.* 1999:444).

⁷ I shall discuss this in more detail in Chapter 4.

Intellectual stimulation relates to cognitive stimulation of the followers to be innovative and creative in their approach to old situations and problems (Bass & Riggio 2006:7). Believers in the congregation must be taught that the quality of the education process enhances leadership (Bass 1998:86). In addition, education and training must be used to introduce transformational leadership early in the young people and provide a continuous support for it. In Africa, stories are used for intellectual stimulation, transformation of the mindset, and behaviour. True transformation occurs only when one experiences wonderment and a shift in the mindset or behaviour because of the influence of the story's lesson. This is the reason why legendary stories, African proverbs as well as idioms and myths were essential to stimulate a young person's thinking. In the congregation, intellectual stimulation could take place in Bible study, workshops, retreat and even preaching. In summary, the concepts that could be assessed in this instance are creativity, innovation, training and no public criticism.

Individualised consideration is about leadership showing concern for the individual to achieve higher goals and to grow, whereas the leader is acting as a coach and mentor (Bass 1998:6). In the African context, the individual consideration encompasses the element of *ubuntu* and African renaissance, two concepts that highlight the development of an African being through quality relationship and enhancement of human dignity. The concepts of fellowship and social transformation apply in a congregation. The concept of fellowship of believers implicates building relationships, helping one another, and interaction. Social transformation engages the whole creation of God that needs to be transformed in order to serve the kingdom of God. The concepts that could be assessed on this point are coaching, delegating, mentor, guiding, listening, personal relationship, and interaction.

3.2 Empirical findings on the interaction between leadership and members of the congregation

In this Chapter, the empirical method is used to gather the data.⁸ The descriptions of the findings from the empirical research will follow a process of MS,⁹ CS,¹⁰ and qualitative¹¹ data. Data will be integrated, where necessary.

There are many empirical findings,¹² but the data will relate mostly to interaction between the minister and congregation members and the potential character of transformational leadership. The data will be described as follows. The dimensions of the relationship between congregational leadership and members will involve concepts such as leadership style, role of

⁸ Cf. Chapter 1 under methodology for more details.

⁹ Appendix 3 has the questionnaire of the MS, and Appendix 4 has the data for the MS.

¹⁰ Appendix 1 has the questionnaire for the CS and Appendix 2 has the data for the CS.

¹¹ Appendix 5 has the data for II, and Appendix 6 has the data for FGI.

¹² Cf. Appendices 1-6. Data is from the CS, the MS, the II of ministers, and the FGI of congregation members.

leadership, and fulfilment of leadership duties. This is followed by a discussion of the potential behaviour of transformational leadership, with the focus on the concepts related to transformational leadership. Next, I shall discuss the relevance of the congregation's activities such as worship, preaching, fellowship, study of the Word, and liturgy to the leadership practice. Lastly, I shall explore and analyse the findings on the interaction between ministers and congregation members.

3.2.1 Dimensions of the relationship between congregational leadership and members

As discussed earlier, the leadership vouched for the present challenges of the congregations of the DRCA OFSS is transformational leadership. The participants from both the CS and the MS were asked to describe the style of leadership of their congregational leadership, with the purpose of assessing the dominant style of leadership in the congregations. From my observations confirmed by the qualitative data from the congregations of the DRCA OFSS, the leadership styles that regularly emerge in the conversations are pastoral, servant, charismatic, and transformational.

The following descriptions of the leadership styles are the basic understanding within the congregations of the DRCA OFSS and were emphasised to the participants in the qualitative interview on their conversation on styles of leadership within their own congregations. Pastoral leadership is understood as the leadership that is committed to a personal relationship with the followers, in order to show care, guide and be present in times of need (D'Souza 2001:41-44). In this instance, it emphasises that the minister knows the needs of his/her congregants and initiates the process of how to meet them or empower them to meet their needs. Servant leadership is perceived as the leadership that is committed to embodying the service of Christ to other matters than personal gain, and this can be in the context of self-sacrifices and mutual relationship of caring (D'Souza 2001:22). In this instance, the key is the spirit of servanthood displayed by Christ to his followers. Charismatic leadership is understood as the leadership that uses spiritual gifts such as healing, miracles, and the gift of speaking in tongues or using prophecy to persuade people to change and convert or remain steadfast in their faith to Christ (Conger 2011:86). In this instance, the emphasis is on the use and visible display of the spiritual gifts of the leadership and members. Transformational leadership is viewed as the leadership that leads a congregation through a process of profound change in identity, culture, operating procedure, and mission (Osmer 2008). In this instance, the emphasis is on profound change in the mind, behaviour, and traditions of the members and congregational practices.

Table 3.1: Description of leadership style from the MS and the CS

	MS		CS	
	%	N	%	N
Pastoral	60	28	57	49
Servant	14	7	13	11
Charismatic	16	8	5	4
Transformational	10	4	23	20
Other	0	0	2	2
Total	100	47	100	86

Data from the MS and the CS

Over half of the respondents, in both the MS and the CS, reported that pastoral leadership is the dominant leadership style in the congregations of the DRCA OFSS. According to the respondents in the MS, in addition to the pastoral leadership, the other leadership styles in order of priority in the DRCA OFSS are charismatic, servant, and transformative leadership. The respondents in the CS, besides pastoral leadership, prioritise other leadership practices as transformative, servant, and charismatic leadership. The above finding that pastoral leadership is dominant in the DRCA is correct. However, what kind of pastoral leadership is it? Is it characterised by caring and guiding or is it power hungry and domineering? The other interesting finding is that respondents from the CS scored more than twice as high compared to the MS on the transformational leadership.

Table 3.2: Description of the minister's leadership style from II¹³ and FGI¹⁴

Description of the minister's leadership style from both the ministers and the congregation members								
II	Rev. 1 (II) Charismatic	Rev. 2 Transformative	Rev. 3 Pastoral	Rev. 4 Pastoral and servanthood	Rev. 5 Pastoral	Rev. 6 Pastoral	Rev. 7 Transformative	Rev. 8 Pastoral
FGI	C1 Transformative and democratic	C2 Transformative	C3 Transformative C4 Transformative	C4 Data relating to Rev. 4 not recorded	C5 Autocratic and poor	C6 Transformative	C7 Servant and transformative	C8 Pastoral

Data from II and FGI

Table 3:2 indicates that the majority of the ministers described their leadership style, in order of priority, as pastoral, transformative, and charismatic. Members of the congregation from FGI give the priority as transformative, pastoral, and servant. It is interesting to note that members of the congregations from FGI score higher on transformational leadership such as in CS.¹⁵ Rev. 2, Rev. 7, Rev. 8 and their congregation members in FGI managed to have the same understanding about the minister's leadership style. However, participants in the FGI in C5 seem to be seriously

¹³ II represents individual interview. Cf. Appendix 5.1-5.8.

¹⁴ FGI represents focus-group interview. Cf. Appendix 6.1-6.8.

¹⁵ Cf. Table 3.1.

concerned about their minister; they described his leadership style as autocratic, destructive, and disastrous (C5, point 3, R1), full of mistakes (C5, point 2.1, R2, R3), lacking in relationship (C5, point 3, R2) as well as arrogant and rude (C5, point 2.1, R3). By contrast, the interim minister in the same congregation is described as open, helpful, and informative (C5, point 2.1, R1, R2). The problem is that members in C5 had unfriendly relations with the minister who was accused of being rude and unapproachable. The minister, in return, accused the members of the congregation of being disobedient and uncooperative (Rev. 5, point 2.3).

From the II and FGI, how do participants understand pastoral or transformative leadership? The data is derived from the participating ministers (II) who viewed themselves as pastoral or transformational or were viewed as such by participants in the FGI. Please note that very few participants identify with servant and charismatic leadership. From the II, pastoral leadership (Rev. 4, point 3.1; Rev. 5, point 3.1; Rev. 6, point 3.1) refers to the ability to take care of members of the congregation, to know the flock so that one can provide appropriate care in times of need, and empower and guide the flock for the ministry. FGI participants (C1, point 2.1, R1; C2, point 2.1, R5; C6, point 2.1, R2, R6, C8, point 2.1, R1, R2, R3, R6) describe pastoral leadership as taking care of the flock, being exemplary and humble, and building relationships with the flock. II participants understand transformational leadership as facilitating changes needed in the congregation (Rev. 2, point 2.2.1; Rev. 7, point 3.1). These changes refer to external changes such as new financial model (Rev. 2, point 2.2.1) or personal changes such as spiritual or change of mindset (Rev. 7, point 3.1). Furthermore, II participants interpret transformational leadership as leadership that provides information for empowering future leaders and creative solutions to existing problems (Rev. 3, point 2.1, Rev. 4, 2.1, Rev. 7, 2.1). FGI participants also explained transformational leadership as facilitating changes needed in the congregation (C1, point 3.1, R1, R2, R3, R9; C2, point 3.2; R1, R3; C5, point 2.1, R1; C7, point 3.1, R3). Changes could be external such as new committees (C7, point 3, R3), new projects (C1, point 3, R2), and financial plan (C3, point 3.1, R1) or internal personal growth (C1, point 2.1, R2, point 3.1, R8; C6, point 2.1, R2; C8, point 3.1, R6). FGI participants further described transformational leadership as approachable and trustworthy so that members could identify with it; it is also creative in solving problems (C1, point 2.1, R2; point 3.1 R3; C8, point 2.1, R5); it empowers others (C2, point 3.1, R1, R2); it is exemplary, and builds relationships with the congregation members (C8, point 2.1, R3, R5, point 3.1, R1, R6). In comparison with data from the surveys, the dominant leadership style of the ministers from II and FGI is not as clear as it is in the MS and the CS. In II, the dominant leadership style of ministers is reported as pastoral, whereas it is transformative in FGI.

From the qualitative empirical data, the majority of the participating ministers associate themselves with pastoral leadership, whereas the majority of the participant congregation

members (FGI) describe ministers as more transformational in their leadership. The question is: Are the ministers aware of this view from the FGI participants? Yes, Rev. 1; Rev. 2 (point 3.3.2) mentioned that the leadership of their church council is more of transformational leadership. It is highly probable that the participating ministers, who identify with transformational leadership, are aware of the view of participants in FGI. Furthermore, concerning pastoral leadership, my observations revealed that some of the participating pastors are of the opinion that, as pastoral leaders, they know more and the members know less or nothing. They should, therefore, be honoured and respected. Although I believe that this needs further research, one can demonstrate with Rev. 5 (point 2.3): “The members must accept and believe what the minister is teaching [them].” According to Rev. 3 (point 2.3), “Members of the congregation still do not understand their faith, they are passive.” As a result, the passiveness of members and the assumption that the minister knows it all caused the minister to behave like a “know it all master”; other ministers became intoxicated with power and became autocratic (C5, point 2.1, R1). This led ministers as pastoral leaders to become too focused on the internal ministry of their congregations, thus limiting their pastoral leadership to their congregation and ignoring the outside world. Instead of being humble servants and showing care and guidance, some ministers hurt and misled many of their members (C5, point 2.1, R8; C6, point 2.1, R2). This is my experience from some of the older ministers in the DRCA, and the participants also mentioned this in the interviews.

In response to how the participants understand pastoral leadership, the answer is that it is a leadership that is caring and knows the flock, that guides and empowers the flock, and that has an attitude of humility and being exemplary. However, one cannot deny that, according to some participants in the qualitative survey, there are ministers who describe themselves as pastoral, but who fail in the application of this leadership hence described as domineering, rude and not effective in guiding their congregation members (Rev. 5 in C5, and Rev. 6 in C6). The participants described transformational leadership as follows: it is a leadership that facilitates deep change either on the external level such as new financial model, committees, and new projects, or on the internal level such as personal growth in relation to one’s spirituality and intellectual knowledge. Other aspects mentioned were that this kind of leadership empowers future leaders, offers creative solutions to existing problems, and can be trusted; it sets the example and builds relationships.

Table 3.3: Description of the church council’s leadership style from II and FGI

Description of the church council’s leadership style from the ministers and congregation members								
II	Rev. 1 Transformative	Rev. 2 Transformative	Rev. 3 Autocratic, exclusive (both to C3 and C4)	Rev. 4 Servanthood	Rev. 5 Conflict ridden	Rev. 6 Autocratic, lacks vision	Rev. 7 Transformative	Rev. 8 Pastoral, democratic
FGI	C1 Transformative, democratic	C2 Transformative	C3 Transformative C4: change resistant	C1 Data relating to Rev. 4 not recorded	C5 Divided, transformative	C6 Change resistant, transformative	C7 Servanthood, transformative	C8 Democratic, conservative

Data from II and FGI

The participants from II described the dominant leadership style of their church councils, in order of priority, as poor leadership characterised by autocracy and conflicts, transformative, followed by pastoral or servanthood leadership. The participants from FGI reported the dominant leadership style of the church council members as mostly transformative, poor leadership characterised by change resistant and division, then followed by servanthood leadership. Rev. 1, Rev. 2, Rev. 3 (C3) and their congregation members reflect the same understanding of the description of the church council leadership. There is more concern in terms of the autocratic, conflict ridden, and conservative character of the church councils of C4, C5, and C8.

It appears that the leadership style of the minister influences that of the church council. For example, the above table indicates that the leadership style of Rev. 1, Rev. 2, and Rev. 7 had a positive impact on their church council members. They mostly align themselves with transformational leadership. The leadership style of Rev. 3 in C4, Rev. 5, Rev. 6, and Rev. 8 is aligned more with pastoral leadership but failed (with the exception of Rev. 8) to influence their church councils to be pastoral at least, or even to be better and go beyond their expected ability. Instead, the majority of ministers practicing pastoral leadership failed to empower their church council members in order to shift from a conservative, divided, and conflict-ridden leadership approach to a better one that builds a congregation. By contrast, those ministers who aligned with the transformational leadership¹⁶ approach managed to help their followers adopt transformational leadership. In conclusion, the data indicate that pastoral leadership,¹⁷ as practised within the congregations of the DRCA OFSS, tends to not produce better leaders, whereas transformative leadership managed to produce transformative leaders. In light of the above, one could ask: Do the ministers of the DRCA OFS understand the essence of, and how to apply pastoral leadership in their ministry? Do those ministers who practise transformational

¹⁶ Cf. Tables 3.2 and 3.3.

¹⁷ Cf. Tables 3.2 and 3.3.

leadership understand its essence and how to apply it in their ministry? These questions are essential and need further exploration.

Change of leadership style in the church council

This section aims to enquire about the necessity for a change in the present dominant leadership style to a leadership style that would facilitate the required changes in the congregations of the DRCA OFSS.

In response, 57% of the MS respondents maintain that there is no need to change the present leadership style of the church council. This creates a huge challenge if the ministers themselves do not perceive a need to change the present leadership practice and adopt one that would facilitate the changes needed in the congregations of the DRCA OFSS. From my perspective, it is assumed that those ministers who do not like any change in the present approach of their church council leadership prefer to maintain the status quo, do not know how to apply pastoral leadership or they are ignorant of the benefits of other leadership models like transformational leadership. This is in line with an informal discussion with one of the ministers who mentioned that transformational leadership is political; he would rather opt for pastoral leadership. However, the critical question could be: Are those who prefer pastoral leadership prepared to improve it so that it can help the DRCA OFS out of its present challenging situation?

Role of leadership

In this section, data from quantitative surveys and qualitative data will be used to discuss the role of the minister, church council and congregation members. In order to better understand the role of leadership within the DRCA OFS, the following background is essential. In early 2011, the DRCA OFSS had approximately one hundred forty-six congregations, seventeen classes and sixty-five ministers. In 2015, the number of ministers sharply declined to forty, with a potential further decline within the next few years (Agenda of the DRCA OFSS: Report of the Actuary to the Synod 2015:48). Furthermore, towards 2011, 41% of the congregations of the DRCA OFSS had ministers, implying that over 50% of the congregations in the DRCA OFSS did not have ministers (Report of the DRCA OFSS Administrator to the synodical commission 2010). In addition to supervising extra congregations, the ministers in the congregations of the DRCA OFSS are also expected to administer sacraments, preach within and outside the congregation, visit households as part of mission to members and non-members, lead church council meetings, and help elders with administrative matters (Church Order 2003, Article 4). According to the Report of the Actuary to the DRCA OFS Synod (2015:49), it appears that ministers are overburdened with duties and cannot cope. Hence, some of the ministers have fallen ill due to stress.

To confirm the above statements, the ministers¹⁸ were asked to indicate whether they are full-time ministers or not. The reason for this was to assess how many ministers are full-time or not. In response to this question, 78% confirmed that they are full-time in ministry. If the majority of the ministers in the DRCA OFS are full time in the ministry, what are they doing or not doing for the leadership of the synod to be concerned about ministers being overburdened and some falling ill due to stress? This needs further research and creative solutions. The question of tentmaker minister was not asked, because tentmaker ministry is not yet common within the congregations of the DRCA, although it is allowed (Report of the Actuary to the DRCA OFS Synod 2015).

Furthermore, in the congregations of the DRCA OFSS (Church Order 2003, articles 7, 22) the minister is the chairperson of the church council and, in his absence, the interim minister is the chairperson. Under rare circumstances, the elder would be the chairperson of the church council. This is the reason why the respondents from the CS reported that the chairperson, in order of priority, is the minister, then the interim minister. Many of the full-time ministers also function as interim ministers for those congregations that do not have ministers. From the MS¹⁹ it was reported that one minister supervises, beside his own congregation, from one to seven congregations. Based on the above information concerning the shortage of ministers and the large number of congregations that the ministers should manage, it is obvious that, in the congregations of the DRCA OFSS at the time of the survey, ministers faced with a mammoth challenge of fulfilling the duties of their ministry. The following is the qualitative data about the role of leadership in the congregations. The emphasis will be on internal ministry, as most of the discussion on external ministry was held in the previous chapter.

View of the ministers' role (from ministers, and FGI participants)

It can be derived from the qualitative data that the role of the minister is twofold, namely internal and external ministry of the congregation. Ministers understood their role in external ministry of the congregation as observing the events in the community (Rev. 1, point 2.1), caring for the weak and sick (Rev. 4, point 2.1), and proclaiming the gospel (Rev. 6, point 6). Ministers understood their role in the internal ministry of the congregation as caring for members (Rev. 4, point 2.1), preaching (Rev. 3, point 2.1), and lay empowerment for social ministry (Rev. 2, point 2.1). The participants from FGI viewed the external ministry of the ministers as recruiting people to join the congregation (C3-R1, point 2.1), and reaching out in mission (C6-R5, C7-R2, point 2.1), while internal ministry is mentioned as caring (C2-R1, C3-R2, point 2.1) and supporting the members (C1-R1, C3-R2, point 2.1). The above data indicate that the common view of both the ministers

¹⁸ Cf. Appendix 3.

¹⁹ Cf. Appendix 4.

and FGI view the internal ministry of ministers as empowerment and caring. Concerning external ministry of ministers, one could deduce a theory that ministers observe events in the community and empowers congregation members for such events. If this is true it will be proven from the lay empowerment to be discussed later in this chapter.

View of the church council's role (from ministers and FGI participants)

The church council forms a leadership team with the minister; therefore it has a significant role to play in the leadership practice within the congregations of the DRCA. The ministers described the internal ministry of the church council as keeping order and discipline in the congregation (Rev. 3, point 2.2), supporting the minister (Rev. 3, Rev. 4, point 2.2) in his/her congregational duties, caring for members (Rev. 4, Rev. 8, point 2.2), and being a good example of Christ followers (Rev. 6, point 2.2). The ministers understand the external ministry of the church council members as caring about non-members in the community, with more emphasis on caring about congregation members within the community. In terms of the participants in FGI, it was mentioned in the previous chapter that the social role of church council members is empowering and caring about members of the congregation while taking care of the poor in the community. The participants from FGI described the role of the internal ministry of the church council as supporting the minister (C1-R5, R6, C2-R2, C3-R3, CC6-R9), caring for members' spiritual and material issues (C1-R5, C2-R2, C4-R3), as well as leading and managing the congregation responsibly (C1-R1, R6, C2-R1, C4-R4).

View of the role of congregation members (from II and FGI participants)

In the previous chapter, I stated that the ministers mentioned the role of congregational members in external ministry of the congregation as visiting the sick in the community (Rev. 8, point 2.3), and witnessing the gospel to others in word and deed (Rev. 4, point 2.3). Other ministers emphasised the role of lay members as being focused more on the internal ministry of the congregation (Rev. 1, Rev. 2, Rev. 5, Rev. 7, point 2.3), whereas others mentioned that their lay members are passive and ignorant (Rev. 3, Rev. 6, point 2.3). The role of congregational members in terms of internal ministry is supporting the congregation with finance or attendance (Rev. 2, Rev. 7), obeying the leadership (Rev. 5, Rev. 7), and proclaiming the gospel to members (Rev. 4, Rev. 8).

The participants from FGI mentioned the role of congregation members in terms of the external ministry of the congregation as witnessing Christ in word and deed to the outside world and being an example to the world. The participants from FGI reported that their role in the internal ministry of the congregation is to support the congregation with funds and attendance (C1-R6, R12, C2-R6, R7, C3-R2, C5-R1, R2, R3, R4, C8-R6, R8), to be obedient to the leadership (C1-

R11, C6-R2, C7-R4, R5, C8-R10), and to engage in spiritual growth (C6-R5). The participants from FGI emphasised supporting the missional activities of the congregation and obedience to leadership as the main roles of the congregational members in terms of the internal ministry of the congregation. Furthermore, some congregational members do not yet understand their role (Rev. 3, Rev. 6, and C3-R5).

The role of ministers and church council, as described by the participants in II and FGI, reflects more pastoral leadership than transformational leadership. It is important to note that participating ministers view their role as observing events in the community and empowering congregation members to engage such events. As a result, the next section tested their view on being a relieving minister and the ability to fulfil their ministerial duties.

Significance of being an interim minister

In response to the question on the significance of being an interim minister, 66% of the respondents from the MS confirmed that the interim ministry is essential for progress in congregational ministry. I observed that some ministers complain about the burden of supervising extra congregations. Many ministers²⁰ complain that supervising congregations other than yours is time consuming, financially demanding and emotionally draining due to conflicts that may arise in the process. Other ministers²¹ seem to be satisfied with supervising more than one congregation, because it is an extra income for them; it reflects good gesture and the willingness to help, and it brings some diversity in the ministerial duties of the minister as he faces unique challenges that differ from his own congregation's challenges. Therefore, the above response of the respondent ministers on this question confirms that, even though ministering extra congregations may increase the ministerial duties of the minister, it is an essential responsibility that must be fulfilled.

Fulfilment of ministerial duties

As mentioned earlier, over half of the congregations in the DRCA OFSS do not have ministers, and the issue of being an interim minister is an essential duty in this regard. But, the following questions enquire whether full-time ministers in the ministry and interim ministers are able to fulfil their responsibilities in their congregational ministry. From the qualitative data in the previous chapter, it was discussed that the majority of the ministers interviewed as well as the participants from FGI indicated that ministers do have time to fulfil their responsibilities in their congregational ministry. But the participants from FGI raised their concern that their ministers are too busy. In

²⁰ Data from the MS.

²¹ Data from the MS.

the next section, the empirical findings from the MS and the CS are given in comparison to the qualitative survey.

Table 3.4: Fulfilment of ministerial duties

Do you, as a minister, believe that you have enough time for your congregational ministry?	Yes	
	%	N
MS	62	29
CS	54	46

Data from the MS and the CS

Over half of the respondents from both the MS and the CS combined agree that ministers do spend enough time with their congregations in order to fulfil their ministerial duties. The concept “enough time” needs further research, because I realised that many ministers often preach once a month in their own congregations and the remainder of the time at other preaching points. In the minister’s absence, the elders are required by church order to preach. This sometimes happens even when the minister is present in his/her congregation when s/he has not gone out to one of his/her preaching points. By contrast, “enough time” may also imply that the minister is available for preaching at least once a month in the congregation as well as at funerals and holy communions.

The respondent ministers were also asked to substantiate their response. Those who mentioned that the minister does not spend enough time with the congregation gave reasons²² such as that members are not available for house visits due to work commitments; the congregation is too large for one minister, and the minister is a tentmaker or too old for ministerial duties. Those who mentioned that the minister is spending enough time with his congregation reported²³ that the minister works according to a schedule and trains members of the congregation to do other ministerial duties.

Table 3.5: Interim minister and fulfilment of ministerial duties

Do you, as an interim minister, believe that you spend enough time with your supervised congregation?	Yes	
	%	N
MS	26	12
CS	35	30

Data from the MS and the CS

An interim minister is appointed by the classis to supervise a vacant congregation until it can call its own minister. According to the DRCA Church Order 2003 (Article 6), an interim minister is bound to visit the supervised congregation at least once in three months and is entitled to a monthly allowance. But, the church councils, in conversation with the minister, are allowed to

²² Data from the MS.

²³ Data from the MS.

make other arrangements in the best interests of the congregation. For instance, an interim minister may be asked to come at least once a month, depending on his/her schedule of ministerial duties.

In response to the question as to whether an interim minister spends enough time with the supervised congregation, over two-thirds of the respondents from the MS and the CS answered “No”. To substantiate, these respondents gave the following reasons: the relieving minister is a tentmaker; the supervised congregation is too large; the interim minister stays far away; the minister has too many responsibilities, and an interim minister is bound to come only once in three months. The above finding indicates that the majority of interim ministers do not spend enough time with the supervised congregations for the above reasons. In my observation, this is true, because many of these interim ministers visit the supervised congregations for the purpose of conducting sacraments, for funerals, and for special events. Since an interim minister is a temporary post, many of them do not engage in in-depth ministry of empowerment, because it is the responsibility of the next minister who will be called into that congregation.

Overall view of leadership

The relationship and the service provided by the leadership affect the way in which followers view their leadership. After all the discussions on questions posed to the participants in the qualitative interview, the participants (II and FGI, point 7) were asked to give their overall view of their leadership role in their congregations. The majority of the ministers indicated that they are positive about their view of the role of congregational leadership, although some of their concerns must be attended to such as tension between leadership and lay members, limited time to empower leadership and lay members, and lack of co-operation from some lay members. The other ministers mentioned the reason for their negative view of congregational leadership, namely lack of training on the part of congregational leadership, lack of respect, increasing conflicts, and division.

The majority of the participants from FGI mentioned that their overall view of their congregational leadership is positive because it is caring and guiding. They also added that some improvements need to be implemented. For example, the respondents in C1 mentioned the need for improving relationships and the overall equal treatment of members. In C4, the participants suggested that the church council should improve on facilitating changes such as calling a minister. The other participants from C5, C6, and C7 reported their negative experience of leadership. In C5²⁴ and C6, the respondents mentioned that their overall experience of the church council leadership is negative due to division, lack of co-operation, lack of respect, and conflicts.

²⁴ Referring to the leadership at the time of the previous minister, not the current relieving minister.

In C7, there is a mixed feeling: some of the participants mention that their negative experience of leadership is because they have realised that the church council does not know its responsibilities.

Evaluation by the church council

In the DRCA OFSS, the duties of the ministers²⁵ range from helping with administrative duties to preaching at funerals, worship services, weddings, doing mission work, teaching in catechism class, doing house visits, and pastoral counselling. In some church council meetings, the ministers report at the end of the year on their work done throughout the year. I have realized that those ministers who submit their report at the end of the year do it voluntarily and that those who do not submit their report mention that it is not necessary and not required in the church order. This highlights that, within the DRCA OFSS congregations, the evaluation of the ministers' duties is not a common practice, but is done on a voluntary basis. This is the reason why only 27% of the respondent ministers mention that their church councils do evaluate them concerning their duties. This indicates that the church council does not officially evaluate the majority of the DRCA OFSS ministers concerning their outcomes.

The following data relates to whether the DRCA leadership has the attributes of transformational leadership.

3.2.2 Characteristics of transformational leadership

As mentioned earlier, the characteristics of transformational leadership²⁶ include inspirational motivation, idealised influence, intellectual stimulation, and individualised consideration. The purpose of the data in this section is to explore or identify, from the given data, the potential behaviour of transformational leadership from the present leadership in the DRCA OFSS. The intention is to understand to what extent the present leadership in the DRCA OFSS conforms to, or deviate from transformational leadership, and whether there is any likelihood for transition to transformational leadership.

3.2.2.1 Inspirational motivation

Inspirational motivation is about communicating a clear vision, giving meaning to a situation, and raising commitment to set up common goals (Bass & Riggio 2006:6). The related concepts are vision, mission (strategic statements), communication, and direction of the congregation.

²⁵ Cf. Chapter 3, 3.3.5, Offices in the church.

²⁶ Cf. introduction to Chapter 3. Cf. Chapter 4, for a theoretical discussion.

Vision of the congregations of the DRCA OFSS

Vision is essential in achieving leadership goals; it helps maintain the momentum and hope in the organisation. It is not easy to clearly determine the vision and mission statements of the DRCA OFSS, as they are not clearly indicated in the church order. However, these can only be derived from what is read in the church order of the DRCA OFSS. I also observed that few congregations the DRCA OFSS have initiated to draw their mission and vision statement, as many congregations assume that this is the responsibility of the synod. However, the recent DRCA General Synod 2015 designed an interim vision²⁷ statement for the church (Report to the District Synods, Decisions of the DRCA General Synod 2015): “That the Dutch Reformed Church in Africa be a presbyterian system institution, based on the Bible as the Holy and Infallible Word of God, and on the essential Doctrines which the Church confesses in accordance with the Word of God, expressed in the forms of Unity and Ecumenical Creeds.”

Table 3.6: Vision of the DRCA congregations

Which of the following statements describes your congregation accurately?	%	N
Our congregation does not have a clear vision, goals and direction	28	24
We have a clear vision, but not enough commitment to achieve it	57	49
We have a clear vision and a strong commitment to achieve it	15	13
Total	100	86

Data from the MS

The ministers as leaders of the church councils and congregations were asked to give their view on the vision and commitment within their congregations. Over half of the respondent ministers (57%) relate that their congregations have vision, but that there is not enough commitment to achieve it.

Mission statement(s)

Mission or purpose of a congregation is like a block of steps towards its vision that is embedded in the Triune God. It is about the direction and calling of the congregation in a particular context (Schoeman 2015:365). As mentioned earlier, for many years it was not easy to determine the mission statements of the DRCA OFSS, but the recent DRCA General Synod 2015 provided the following interim mission statements:²⁸

To build a dynamic Institution with programmes striving towards producing high quality members, high quality Congregations, high quality Councils, high quality Officers and high

²⁷ Cf. Chapter 6, 6.3.1, The dimensions of change with regard to leadership, in the subsection on “Vision”, for a critical discussion of this vision of the DRCA OFS.

²⁸ Cf. Chapter 6, 6.3.1, The dimensions of change with regard to leadership, in the subsection on “The purpose of the church (Mission)”, for a critical discussion.

quality Organizations, all committed to building a healthy body of Christ, where Christ alone rules, where all things are done in a fitting and orderly way according to His will (1 Cor 14:40), where respect, dignity and love shall prevail, and where talents and potentials will grow, so that the church will fulfil its calling in the world – making disciples of all peoples (Mt 28:19).

Communication

In the past, the DRCA OFSS' active official newsletter "Lehlasedi"²⁹ was available on a regular basis. The DRCA OFS Synod 2015 decided to revive the newsletter and appointed a person to lead that process (Report of the Head Office Commission to the DRCA OFS Synod 2015). The other communication channels, which the DRCA OFSS decided to utilise in the near future, include the social media through Facebook and the websites for the DRCA OFSS (Report of the Head Office Commission to the DRCA OFS Synod 2015). However, in the meantime, the leadership of the DRCA OFSS is using the following communication channels to convey messages or news to its congregations: telephone, sms, e-mail, and circular letters.

Direction of the congregation

It is common knowledge in the literature that the Christian faith is growing and that churches are mushrooming in Africa (Khauoe 2011:11). The growth refers to spiritual growth: members are becoming spiritually mature in matters of faith such as tithing, prayer, social engagement, and the Word of God. Growth also refers to the increasing number of new members recruited through mission activities or born and bred within the congregation and confirmed as new members. Maintenance refers to a situation whereby a congregation is unable to do most of its ministries due to lack of funds, capacity, or human resource. This could be due to lack of vision to engage in vibrant ministry and focusing only on matters concerning the maintenance of the status quo.

Table 3.7: Direction of the congregation

How would you describe your congregation's current direction?	%	N
Caught up in maintenance	56	48
Growing	44	38
Total	100	86

Data from the CS

The respondents from the CS were asked to give their view on the state of their congregations, that is, whether they are growing or in maintenance mode. Over half of the respondents from the CS reported that their congregations are in maintenance mode. The above findings indicate that

²⁹ *Lehlasedi* is the Sesotho name for rays of light.

the majority of the congregations in the DRCA OFSS are not committed to their vision, and that many of them are in maintenance mode. This creates the need for a review of the vision and for what hinders their achievements so that the congregations can move from maintenance mode to growing dynamic congregations.

3.2.2.2 *Idealised influence*

Idealised influence is about self-disciplined behaviour, deep spirituality and extraordinary personality that attract the follower to identify with, and be like the leader. I shall discuss some of the related concepts such as spirituality, personality, and trust in the leader.

Spirituality

Spirituality is an essential aspect in the ministry of Christian faith and has positive benefits for the leadership practice. In this study, spirituality is understood as relations with God that compel one to transform and be conscious of his/her identity and allow the impact of this spirituality to influence other relationships (Thiessen 2005:58-63). Various questions related to spirituality were raised.

Table 3.8: Spiritual understanding

How is the following significant for the acceptance of your leadership in your present congregation?										
	Very important		Important		Not important		Less important		No response	
	%	N	%	N	%	N	%	N	%	N
To have a clear calling of God	66	31	17	8	2	1	0	0	15	7

Data from the MS

Leadership in a Christian context is a calling. Within reformed theology, the calling of a minister is experienced internally from God and confirmed externally by the congregation. In order to assess whether ministers experience their leadership as a calling, the respondent ministers were asked to comment on the significance of the acceptance of their leadership with regard to their position as minister. The expected response was to indicate whether it is important or not. Over two-thirds of the respondent ministers positively stated that it is important for them to have a clear calling from God in their ministry. It is encouraging to realise that the majority of the respondent ministers prioritise their calling as ministers as important. The next question is about the ministers' satisfaction with their spirituality.

Table 3.9: Level of satisfaction in ministerial achievements

What is, at present, your level of satisfaction with regard to the following?										
	Most satisfied		Satisfied		Not satisfied		Most unsatisfied		No response	
	%	N	%	N	%	N	%	N	%	N
Your spiritual life	53	25	38	18	2	1	0	0	7	3
Your general effectiveness as spiritual leader in this congregation	47	22	30	14	11	5	4	2	8	4
To have the trust of the majority in the congregation	23	11	32	15	13	6	11	5	21	10

Data from the MS

Ministerial satisfaction with spiritual life is essential to determine its impact on human life. The respondent ministers were asked to indicate whether they are satisfied or not with their spiritual life. In a combined response, over four-fifths of the respondents are positively satisfied with their spiritual life and nearly four-fifths of them regard spirituality as contributing to their effectiveness as spiritual leaders. Does this confirm that spirituality contributes to the effectiveness of the leadership? Does this effectiveness mean doing what is expected of you in the ministry, such as sacraments, preaching, and sometimes house visits and caring of the poor? These questions require further research. The literature supports the point that spirituality improves performance of leadership (Burke 2006:14), but that was not the point measured in this study. This needs to be verified within congregational leadership. Concerning spiritual effectiveness of the leadership in the DRCA OFSS, the data³⁰ indicate that the majority of the ministers do fulfill their ministerial role.

To elaborate on the issue of the effectiveness of spirituality, I indicated in Chapter 2³¹ that over one-third of the respondents believe that religious activities such as attending worship services and others play a more significant role in the life of people in their community and that religion is still more important. However, over one-third of the respondents agree that they are not certain as to whether people in their community align their faith with the changing world in which they live. This is a complex issue. The spirituality of the DRCA leadership has more influence on the congregation and less influence in the surrounding community, because ministers work primarily with their own congregation and have limited external influence.

³⁰ In both the previous Chapter and this Chapter, the data on the role of leadership indicated that the majority of ministers do fulfil their ministerial role.

³¹ Data from the MS.

Table 3.10: Frequency of challenges related to the calling in congregational ministry

In the past two years, how often have you...										
	Most often		Reasonably often		Now and then		Never		No response	
	%	N	%	N	%	N	%	N	%	N
Doubted that God called you into this ministry?	2	1	2	1	13	6	7 3	3 4	10	5
Seriously thought of leaving congregational ministry for other spiritual ministry?	6	3	9	4	11	5	6 4	3 0	10	5
Seriously thought of leaving congregational ministry for other secular ministry?	11	5	4	2	4	2	7 2	3 4	9	4

Data from the MS

Calling in the ministry has its own obstacles. One may often doubt the calling, feel like resigning, encountering stress or loneliness. At other times, one is rejuvenated and inspired to do ministry. In response, nearly four-fifths of the respondent ministers reported that they never had a doubt about their calling, and over 60% reported that they never wished to leave their ministry.

Personality

The questions in this section relate to the ministers' psychological and emotional being.

Psychological health

The psychological health and happiness of the ministers are essential to help achieve progress in the ministry. In this study, psychological health refers to a state whereby a minister is happy about his/her state of self-acceptance, personal growth, or purpose in life.

Table 3.11: Psychological health

Do you agree with, or differ from the following statements?												
	Definitely agree		Agree		Uncertain		Agree to some extent		Definitely do not agree		No response	
	%	N	%	N	%	N	%	N	%	N	%	N
I am happy that I am in the ministry	34	16	36	17	2	1	9	4	6	3	13	6
I am enthusiastic about my work	30	14	38	18	2	1	15	7	0	0	15	7
I feel drained as a result of fulfilling my duties in this congregation	4	2	13	6	32	15	38	18	0	0	13	6
I am less patient with the people than I was before	4	2	11	5	6	3	19	9	47	22	13	6
I am frustrated by my attempt to fulfill my important duties	4	2	9	4	4	2	23	11	47	22	13	6
Fatigue and irritation are part of my daily experience	2	1	6	3	2	1	26	12	49	23	15	7
I have many things that are difficult to achieve in this congregation	38	8	27	13	0	0	11	5	11	5	13	6

Data from the MS

The respondents were asked several questions about their psychological happiness in the ministry. The majority of the respondents reported a satisfactory and positive growth of psychological health. The ministers indicated challenges on two questions. In response to “I have many things that are difficult to achieve in this congregation,” over two-thirds of the respondents answered “Yes”. In response to “I feel drained as a result of fulfilling my duties in this congregation”, the answers ranged from positive acknowledgement to the negative uncertainty.

In summary: In general, the ministers are in a healthy psychological state. The challenges include some important tasks they cannot achieve and becoming more drained by too many responsibilities in the ministry. Could this be linked to the qualitative data that ministers are too busy (Rev. 3, C6-R6, C7-R3, C8-R1, point 2.1.1) because the majority of the congregations within the DRCA OFSS do not have ministers? (Report of the DRCA Actuary to the Synod 2015:49). Could this be linked to the growth of the congregation where the minister cannot reach many households for pastoral visits? (Rev. 8, point 2.1.1). In summary: too many ministerial responsibilities and not being happy because you cannot do all of them can drain one’s psychological health. Although the ministers of the DRCA OFSS agreed that they are able to fulfill their ministerial role, there is a slow movement towards being drained by too many ministerial responsibilities.

Emotional stability

The emotional stability of the leader is essential for effective leadership. Leaders are often unable to perform their tasks because their emotional stability has declined. In this study emotional stability is understood as the ability to deal with one's feelings, pressure and being calm in a situation that challenges one's emotions.

Table 3.12: Emotional stability

How often for the past four weeks were you...												
	All the time		Most of the time		Sometimes		A little bit of the time		Never at anytime		No response	
	%	N	%	N	%	N	%	N	%	N	%	N
Calm and peaceful?	19	9	38	18	28	13	2	1	0	0	13	6
Full of energy?	11	5	36	17	36	17	2	1	0	0	15	7
Feeling exhausted?	0	0	4	2	28	13	28	13	26	12	14	7
Happy?	34	16	30	14	19	9	2	1	0	0	15	7

Data from the MS

In response to their emotional state, over half of the respondents reported that they are positively calm, peaceful, and happy all the time to most of the time. By contrast, the number of ministers experiencing full energy increases from all the time to sometimes. This is a challenge rather than a big problem. The number of ministers experiencing exhaustion increases from all the time to never at any time. This is a positive increase, but it highlights a challenge that ministry does at a certain stage exhaust ministers. The above findings imply that, even though the ministers may be happy and peaceful in their ministry, some are struggling with exhaustion. The following question requires further research: What causes the ministers' exhaustion in the ministry?

Table 3.13: Interaction between the leader and the follower

In the past two years, how often have members of your congregation...										
	Very often		Reasonably often		Now and then		Never		No response	
	%	N	%	N	%	N	%	N	%	N
Made you feel that they care about you?	45	21	21	10	19	9	6	3	9	4
Listened to you when you talk about your own problems and concerns?	36	17	17	8	23	11	15	7	9	4
Demanded too much from you?	9	4	21	10	13	6	51	24	6	3

Data from the MS

Table 3.9 shows that over half of the respondents from the MS reported that it is important to have the trust of the majority in the congregation. Members of the congregation are a significant factor in the congregational ministry of leadership. The attitude of the members of the congregation towards the ministers is crucial in the success or collapse of the ministry. In light of the above, the respondent ministers were asked to indicate the frequency of the attitude they received as part of

their interaction with members of the congregation. In response, nearly all the respondent ministers reported that the care they receive from members of the congregation ranges from very often to reasonably often. Nearly four-fifths of the respondent ministers share their problems and concerns with the members of the congregation. Slightly more than half of the ministers agreed that members of the congregation do not demand too much from them. In summary: the respondent ministers feel positive about the treatment and attitude of care, and listening to they receive from members of the congregation and that members are not too demanding.

Summary of the discussion on idealised influence: The data indicate that ministers' spirituality, personality and trust are on a satisfactory level, thus giving a positive indication that ministers in the congregations of the DRCA OFSS have a positive ideal influence they can use in order to mobilise congregation members towards transformative leadership.

3.2.2.3 *Intellectual stimulation*

In transformational leadership, creativity and natural gifts are essential in addressing old problems. Hence, transformational leadership can turn crises into challenges (Bass & Riggio 2006:52, 74). Intellectual stimulation is understood as the ability to use creativity and mentally stimulating activities such as workshops and teaching to instil new knowledge and stimulate creative thinking in the face of the present challenges. In this instance, I shall identify and assess some concepts such as creativity, openness to change, innovation, and training.

Table 3.14: Creativity and gifts

How significant is each of the following in the experience of your relationship with the congregation?										
	Most important		Important		Not important		Less important		No response	
	%	N	%	N	%	N	%	N	%	N
The knowledge that your ministerial gifts are in line with this congregation.	62	29	26	12	0	0	0	0	12	6
To serve a congregation that provides opportunities to challenge my creativity	47	22	28	13	11	5	0	0	14	7

Data from the MS

The respondents were asked to indicate how important creativity and natural gifts are in ministry. Over four-fifths of the respondent ministers were positive about the importance of the ministerial gifts that befits the congregation. Nearly four-fifths of the respondents were also positive about the importance of serving a congregation that provides opportunities to challenge creativity. Two questions arise on the basis of the above findings. Which ministerial gifts befit the DRCA OFSS congregations? Do the ministers really use their creativity to improve their ministry? These questions need further clarification and research.

Table 3.15: Openness to change in congregations

Do you agree with, or differ from the following statements?												
	Definitely agree		Agree		Uncertain		Agree to a certain extent		Definitely do not agree		No response	
	%	N	%	N	%	N	%	N	%	N	%	N
The congregation is always ready to experiment with new things	43	20	13	6	8	4	21	10	4	2	11	5
The present morale of the congregation is high	47	22	9	4	6	3	19	9	4	2	15	7
The leadership of this congregation is willing to change programmes and structures in order to engage challenge	36	17	13	6	8	4	23	11	11	5	8	4
In general, there is good alignment between this congregation and its leadership.	43	20	15	7	4	2	17	8	8	4	13	6

Data from the MS

Table 3.15 indicates that the respondent ministers were required to indicate to what level they agree with the various statements or not. The respondent ministers indicated the positive views on their congregations concerning experimenting with new things, increasing the morale of the congregations, changing programmes, and good alignment of leadership with the congregation. This is good news for transformation, because the latter involves taking risks by experimenting with new things in the interest of an organization’s progress and the follower’s development. The positive morale of the believers is conducive and essential to facilitate transformation. In addition, the good alignment between the leadership and the congregation implies that leadership matches the needs of the congregation and this should maintain the good positive relationship of trust between the leadership and the congregation. This good alignment can be used to persuade the leadership and the congregation not to be complacent and to be introduced to the need to engage continuous renewal of the congregation for the sake of being relevant to the context and fulfilling their calling in this world.

The leadership is thus willing to change programmes and structures in the congregations in order to engage the present challenges. The critical question could be: What impact will a change of programmes make on the congregational ministry? Is this change of programmes and structures driven by the intent to transform or not?

Leadership empowerment

In the MS, 98% of the respondent ministers are male³² and 89% of them agreed that they have been members of the DRCA since their youth. The above findings imply that the majority of the ministers were born and nurtured in the DRCA, and thus well imbued with the history, tradition, and ministry of the DRCA. In addition, the prerequisite for ministerial training in the DRCA is six years of academic study. At present, in the DRCA, the minimum qualification for minister is an Advanced Diploma in Theology, including a licentiate certificate. In 2011, 61% of the respondent ministers had an Advanced Diploma,³³ whereas 39% had either a Bachelors, a Masters, or a Doctorate degree. Furthermore, 55% of the respondent ministers confirmed that they were trained at the University of the Free State, whereas 45% were trained at other theological institutions like Stofberg Theological Seminary, University of the North in Qwaqwa, and University of Turfloop. The Stofberg Theological Seminary is a traditional Theology training institution situated in Qwaqwa, in the Eastern Free State. The Stofberg Theological Seminary was officially closed in 1998 and, as early as 1999, all the DRCA students were enrolled at the University of the Free State.

It is not peculiar to have more ministers trained at the University of the Free State within such a short space of time. In 1994, after the schism of the DRCA OFSS, the church suffered a great loss as the majority of the ministers went to the URCSA and many of those left in the DRCA were the evangelists. As a result, since 2000, many of these evangelists were trained for two years at the University of the Free State and promoted to ministers.

Continuous training in Theology

Continuous training in Theology is essential in the sense that it empowers ministers to acquire new insights into how to deal with contemporary problems in the ministry and society. Continuous training in Theology also stimulates one's thinking to function creatively in the midst of the problems and challenges. The ministers were asked how often they attended these continuous trainings in Theology for a full day in the past year. Nearly 73% of the respondents mentioned that they have attended these trainings more than once. In addition to the continuous training in Theology, the respondent ministers were asked whether they had attended any retreats, induction programmes, or ministers' conferences to help them experience satisfaction in their ministry. Of the respondents, 62% answered "Yes" to the question. This implies that the respondent ministers

³² At present, the DRCA OFSS has one woman minister who is in full time ministry of the DRCA. Generally, she is doing well in both the ministry and the challenges she face. As woman, she has effective relationship with the DRCA OFS Synod. For example, women ministers like any male ministers are not supposed to chair the women fellowship as they are *ex officio* members of all committees in the congregations (Agenda of the DRCA OFSS: Report of the Commission on Church Order to the Synodical Commission 2010:13).

³³ Data from the MS.

did attend continuous training in Theology and other training courses more than once in order to enhance their satisfaction in the ministry. I agree that, within the DRCA OFSS, there is more than one training session for ministers on the Synod level to help empower them with regard to the challenges they encounter in the ministry. However, the following question arises: Do these training sessions for ministers really impact on their ministry?

It is also important to note that 68% of the respondent ministers³⁴ view the academic qualifications and being well equipped (78%)³⁵ as important in terms of the ministry in the congregation. However, few (40%) are satisfied with the opportunities for further training in Theology. This implies that the majority of the respondent ministers need to study further, but there are no opportunities. I observed that this may be due to a lack of finances or time available for enrolling for further study, due to ministerial duties.

Ministers' (II) view on lay empowerment

Presently, in leadership studies, an increasing number of ministers take cognisance of the role of followers in leadership practice (Avolio *et al.* 2009:434). In a congregational set-up, it happens that members of the congregation are often ignored in terms of empowerment for congregational ministry. In the DRCA, empowerment of lay people for congregational ministry is often ignored as the focus is mostly on the church council. In this regard, this study will focus on whether congregational members are empowered for internal and external ministry of the congregation. In the previous chapter, I mentioned that ministers indicated the empowerment of congregational members for external ministry of the congregation in terms of family matters or caring for the sick (Rev. 1, Rev. 7, point 4). Concerning the internal ministry of the congregation, the focus is on identity of the church (Rev. 1), Bible study (Rev. 2, Rev. 7, point 4), church order (Rev. 3, point 4), and worship service (Rev. 8, point 4).

FGI participants' views on lay member empowerment

In the previous chapter, participants from FGI reported that the empowerment of congregational members concerning external ministry of the congregation focused on life issues that participants did not identify (C1-R11; C8-R3). The reported data for empowerment concerning internal ministry of the congregation focused on worship service (C1-R1), financial income (C2-R1), and committees (C7-R6). Four congregations did not have lay-empowerment activities: C3-R2 and C4-R4 (point 4) are still preparing for lay empowerment that should happen soon, and C5-R1 (point 4) reported no lay empowerment from the congregation, except from the presbytery, and C6-R3 and R5 (point 4) reported that the minister is too busy.

³⁴ Data from the MS.

³⁵ Data from the MS.

In summary, the participants in the qualitative interview indicated that lay empowerment focuses more on the internal issues of congregational ministry than on social engagement. The concern that whether ministers empower their congregation members for what the ministers have observes as events in the community still needs further research, but the available data indicate indicates that there is no or less empowerment for external ministry of the congregation as compared to internal ministry of the congregation. Training is often done by the presbytery rather than being an initiative of the congregation. This does not necessarily deny the fact that some congregations (C1, C8, point 4) do diligently engage in lay empowerment.

3.2.2.4 *Individualised consideration*

Some of the concepts related to this section are relationship, coaching, mentoring, and guiding in order to meet the needs of a follower to transform.

Relationship

The good relationship between the minister and his/her colleagues or congregational leaders and members is essential for successful leadership practice and influence towards transformation.

Table 3.17: Relationship between ministers and congregational leaders

What is, at present, your level of satisfaction with regard to the following?										
	Most satisfied		Satisfied		Not satisfied		Most unsatisfied		No response	
	%	N	%	N	%	N	%	N	%	N
Relationship with other ministers	34	16	49	23	9	4	0	0	8	4
Relationship with your congregational leaders	40	19	38	18	8	4	2	1	11	5

Data from the MS

Table 3.17 indicates that four-fifths of the respondent ministers reported their satisfaction as more positive in terms of their relationship with other ministers and congregational leaders.

Table 3.18: Relations with congregational members

How is the following significant for the acceptance of your leadership in your present congregation?										
	Most important		Important		Not important		Less important		No response	
	%	N	%	N	%	N	%	N	%	N
To have close relations with members of the congregation	60	28	25	12	0	0	0	0	15	7

Data from the MS

According to Table 3.18, over four-fifths of the respondents from the MS indicated that they value the relationship with congregational members as important. The data on relationships between the minister and his/her colleagues, congregational leaders and members is a positive point

towards implementing transformational leadership. The reason for this is that building good relationships is one of the essential points in transformational leadership for the purpose of facilitating influence towards transformation and mobilising towards being a better leader.

In the DRCA, the use of mentors is still a new concept and has not yet been officially discussed in the classis or Synod meetings of the DRCA OFSS. However, this does not imply that some ministers do not have mentors in their lives. Recently, from some of the DRCA OFSS congregations' gatherings, I observed that, instead of mentor, the concept of "spiritual father" is used. The reason for asking the respondent ministers about the presence of mentors in their lives is that mentors can be very helpful in times of stress and emotional frustrations experienced in congregational ministry. In response to the question about the presence of mentors in their lives, only 38% of the respondents agreed that they have a mentor in their lives. This implies that the majority of the DRCA OFSS ministers do not have a mentor. This creates a challenge to implement transformational leadership in the congregations, because mentoring is one of the strategies to develop transformational leadership. Therefore, the DRCA OFSS should train and encourage more ministers to act as mentors to each other. Although the use of mentors cannot be limited to the sphere of the church only, it is highly essential that ministers should mentor each other in order to enhance the level of self-discipline and create an atmosphere of learning and developing each other. Coaching in leadership is also limited within the DRCA congregation. If it does occur, it is on a limited scale. Guiding does not happen in workshops, personal interaction, and preaching or theological discussion. In my view, guiding needs to be implemented with intention and purpose to bring about the desired change.

In summary, concerning individualised consideration, the ministers in the DRCA OFSS congregations indicated a positive response to the importance of building relationships. More attention should be paid to developing mentoring, coaching, and guiding as these are on the low level and are essential for a person who needs to transform and perform beyond his/her expectations.

3.2.3 Missional activities in the congregation

Hendriks (2004:197, 198) argues that leadership is essential in leading a change in congregation ministry, especially in line with missional calling and identity. To help congregation members experience and understand their missional calling and identity for the purpose of divine transformation, one needs to engage in activities that maintain one in the continuous presence of the Lord (Barton 2012:3). Cooper (2005:54) calls these missional activities of the congregation priorities of Christ in the congregation and these are demonstrated clearly in Ac 2 2:41-47. In this instance, the empirical data to be discussed reflects the activities related to worship of God, study of the scripture, relationship with fellow believers, and relationship with the world. These activities

emphasise the missional nature of the congregation if used with the intended goal of understanding the mission of the Triune God (Khauoe 2011:30). These activities are also crucial in facilitating transformation and ministry of the congregations, because a congregation that always stays within the presence of the Lord to seek His will has the potential to experience continuous transformation.

3.2.3.1 *Missional activities related to worship of God*

The worship service forms a major part of the ministerial duties, because it happens regularly and members may be discouraged or motivated to be committed in the ministry of God's Kingdom.

Who leads the worship service?

The worship services in the DRCA OFSS congregations are held on Sundays;³⁶ 89%³⁷ of the respondents in the CS reported that only one worship service is conducted in their congregations. Of the respondents from the CS, 68% relate that the minister always leads the worship services; if the minister is absent, the elder and sometimes members of the congregation are given the opportunity to lead the worship service. In congregations where there is no full-time minister, the elder regularly leads the worship service; the relieving minister conducts the worship service whenever he is present, either once in three months or once a month.

Relevance of worship service

For the church in Africa to be relevant to, and active in Africa, it has to address the needs of Africans such as healing, exorcism, poverty, and spiritual maturity. Therefore, the respondents from the CS were asked whether the worship service relates to the needs and challenges of the believers in their congregations. In response, 77%³⁸ of the respondents from the CS agreed that the worship service do address their contextual needs. The respondents reasoned that the worship services do develop them spiritually, whereas others mentioned that it also depends on who is preaching on the day. From the above data, the following critical questions require further research. What is the nature of the needs addressed by the worship service within the congregations of the DRCA OFSS? To what kind of spirituality are members of the DRCA empowered by the worship services?

³⁶ Data from the CS.

³⁷ Cf. Appendix 1.

³⁸ Data from the CS.

Change of worship service

I also observed that the worship service in the DRCA OFSS congregations is similar throughout. The respondents were asked for any need to change the approach to worship service. In response, 69% of the respondents from the CS mentioned that the direction of the public worship has not changed for the past two years. The reasons provided by the respondents are that the traditional approach to worship services is still preferred with little variation, namely allowing the singing of choruses, and involving women or youths to lead the worship service. This implies that the majority of the congregations in the DRCA OFSS still adhere to the old form of traditional worship service, which has not changed or been adapted to the new context or challenges.

Relationship with God³⁹

From FGI and II, the participants were assessed on their specific activities arranged outside worship service for an enriched relationship with God, namely singing, praying, or meditation. Half of the participant ministers indicated that the major activity in building relationship with God is prayer and singing in the context of small groups⁴⁰ (Rev. 1, Rev. 2, Rev. 4, Rev. 8), whereas the other half mentioned that no specific activity was arranged for this purpose (Rev. 3, Rev. 5, Rev. 6, Rev. 7). The majority of the participants from FGI agreed that they do not have a specific activity for building a relationship with God, except during the worship service (C2-R4, C3-R2, C4-R3, C5-R2, C6-R7, C7-R2, point 5.4). Some members use small group activities (C1-R5, R9, C8-R6) and others (C1-R2, R3, C2-R4) indicated that they do need some help in this regard because it appears that they are not doing enough. Rev. 1, Rev. 3, Rev. 5, Rev. 6, Rev. 7 and Rev. 8 have similar views to those of the participants in their congregations. In summary, the majority of the participants from FGI believe that activities related to the worship of God should occur during the worship service, whereas only half of the ministers agree with this view. The reason for this discrepancy could be that the ministers regularly visit different ward meetings and hold a prayer meeting and some members of the congregation may not have been aware of these regular prayer meetings in the wards.

Liturgy

The DRCA still uses the liturgy adopted from the Dutch Reformed Church and it has never been changed or a new one designed for the context of the DRCA. In terms of liturgical wear, 86% of the respondents in the CS indicated that the ministers still use liturgical gowns during worship services, and 33% of the respondents from the CS reported that the elders use a black frock coat

³⁹ Data from FGI, II in Appendices 5.1-5.6 and 6.1-6.6.

⁴⁰ Small groups may mean ward meetings or groups of congregation members who practise pastoral help and spiritual guidance to others.

during worship services. I observed that many congregations many congregations scorn changing the items in the liturgy; this is deemed as transgressing the church order and tradition. In light of the above, 84% of the respondents gave their view on the present liturgy as positive and satisfied. This implies that the majority of the ministers are still satisfied with the liturgy.

In summary, the minister or the church elder leads the worship services in the DRCA OFS. In terms of building a relationship with God, the majority of the participants from FGI mentioned that no specific activity is arranged for that, except the worship service, whereas the ministers from II reported that, besides the worship service, building a relationship with God occurs in small group activities. The majority of the respondents reported that the worship service addresses their contextual needs and builds them spiritually. Moreover, the majority of the respondents agreed that there is no need to change the present worship service or liturgy used in the DRCA OFS, as they are positive and satisfied with it. From my observation, it may be true that congregations are positive and satisfied with their liturgy that does address their contextual needs. The reason for this is that, in many congregations of the DRCA OFS, there is a growing interest in using musical instruments, singing of choruses, and practice of healing or mass prayer in the worship service, factors that are of interest to many members of the DRCA OFS. By contrast, the DRCA OFSS (Report on the Decisions of the DRCA General Synod 2015) decided that members should resist charismatic spirit, as well as the influence of modernism and post-modernism. The result of this decision is that ministers were emphatically advised to adhere to the use of official liturgy, sing from the official Hymn book of the DRCA, and avoid the influence from other churches in the practice of the worship service. In light of the above discussion, there is a need for further research to understand whether what is decided by the Synod in terms of the practice of worship service is in line with what is happening in the congregations.

3.2.3.2 *Missional activities related to knowledge of the Word*

I observed that, during the gathering of small groups of congregational members, the activities often included preaching and singing, rather than the intense study of the Word of God.

Preaching

In the congregations of the DRCA OFSS, preaching can usually occur in the following order of priority: the minister, the elder, or members of the congregation. I observed that the DRCA consists of various ethnic groups from African tribes, and that the language used is the one used by the dominant tribe in the congregation. For example, in the Free State, the dominant African language is South Sotho; therefore, the language used by the congregations of the DRCA OFSS is South Sotho, despite the presence of other tribes who speak a different language. However,

80% of the respondents from the CS mentioned that they do not use interpreters in their worship service.

Concerning preaching, 87% of the respondents from the CS reported that they are generally satisfied with the preaching. In addition, the respondents from the CS were asked whether preaching reflects good preparation and relates to everyday context. In response, 87% of the respondents stated that the preaching always reflects good preparation and they agreed that the preaching does relate to everyday context (86%). Furthermore, 76% of the respondents in the CS recounts that the lectionary is still used for organising the services or for preaching.

Three of the participant ministers (Rev. 1, Rev. 4, Rev. 7, point 5.3) from II⁴¹ mentioned that activities related to knowledge of the Word occur more in small group meetings, whereas more than half of them reported that no specific activity is arranged for Bible Study (Rev. 2, Rev. 3, Rev. 5, Rev. 6, Rev. 8, point 5.3). Participants from FGI⁴² reported that the majority of the congregations do engage in Bible Study in the small group meetings (C1-R5, R8; C2-R1, R2; C3-R3, R5; C8-R1, point 5.3); three congregations (C4-R1; C5-R1, R3, R5, C6-R3, R7, point 5.3) reported that nothing specific is done in terms of studying the Word. Rev. 1, Rev. 3, Rev. 5, and Rev. 6 (point 5.3) have similar views to those of the participants from FGI. It must be noted that to say that no specific activity is arranged for Bible Study in a congregation means that the Bible is read during worship services or at ward meetings; however, if it is for preaching among the attendees, there is no specific intended purpose for interrogating scripture for an in-depth understanding. In the DRCA OFSS congregations, the practice is to read the Bible for preaching.

In summary, the majority of the respondents from the CS indicated that preaching reflects good preparation and addresses their needs. In terms of activities related to knowledge of the Word, the majority of the ministers (II) mentioned that no specific activity is arranged for Bible Study. By contrast, the majority from FGI mentioned that they do engage in activities related to knowledge of the Word in their small groups. As the ministers and congregation members gave contrasting views, the following questions could be useful for further research. Who initiates and leads activities related to knowledge of the Word? What do these activities entail?

3.2.3.3 *Missional activities related to Fellowship of Believers*

According to Thuto ya Bokreste (1987:69), the DRCA OFS understands church as a community of Christ followers chosen for eternal life through the Holy Spirit and the Word of God. Giles⁴³ (1995:16, 17) argues that the understanding of a church as a community has a strong sense of fellowship, building relationships, and sharing. Participants were asked to give their view on how

⁴¹ Cf. Appendix 5.1-5.8.

⁴² Cf. Appendix 6.1-6.8.

⁴³ Cf. Chapter 4, 4.2.3, Models of the church, subsection "church as mystical union".

fellowship of members is practised in their congregations. Fellowship is understood as interaction and building relationships among members of the congregation. It also involves how members relate with strangers or new members in the congregation. In the congregations of the DRCA OFSS (Church Order 2003, Article 41), the fellowship of believers and relationship with God are emphasised and practised during worship services and at ward meetings. Ministers from II (Rev. 1,⁴⁴ Rev. 2, Rev. 8, point 5.2) indicated that for building relationships among members of the congregation, arrangements must be made for refreshments and greeting each other before or after the worship service. Some ministers agreed that fellowship of believers does occur at ward meetings of their congregations (Rev. 4, Rev. 8, point 5.2). However, more needs to be done in terms of fellowship with believers from other congregations (Rev. 3, point 5.2). Some ministers reported that their congregations do not have any specific activity arranged to practise fellowship beyond the worship service (Rev 5, Rev 6, Rev 7 on point 5.2).

Concerning the view of congregation members on fellowship majority do agree the major activity done concerning fellowship with other believers is interaction especially in the ward meetings (C4-R2; C1-R12; C3-R2, C7-R4, C8-R2 point 5.2). One congregation (C2-R2, R4, point 5.2) made an attempt but failed. Some congregations do not have a specific activity for fellowship (C5-R2, R3; C6-R3, R5, point 5.2). In summary, the majority of the congregations from the participants do not have a specific activity arranged for fellowship. Any activity occurs at ward meetings or during functions. Rev. 2, Rev. 5, Rev. 6 and Rev. 8 have similar views about fellowship with their congregation members.

3.3 Discussion of the findings

This chapter endeavoured to respond to the third secondary research question:⁴⁵ c) What is interaction between leadership and DRCA OFSS congregation members? In order to respond appropriately to this question, the following points were discussed: the dimensions of relationship between the minister and church council and congregation members, and transitions needed.

3.3.1 Dimensions of the relationship between leadership and congregation members

Relationship between individuals in a society is an essential aspect in both the African society and the Christian community. In Africa, teaching the community about the *ubuntu* philosophy strengthens relationships, whereas in the Christian community, the concepts of body of Christ and *koinonia* emphasise the building of relationships between members. Many factors such as identity, academic qualification and emotional or psychological maturity can affect relationships.

⁴⁴ Rev. 1 point 5.2 stands for Reverend (minister) number one, and point 5.2 refers to where the data can be found in the interview with this minister.

⁴⁵ Cf. Chapter 1, 1.6, Research question.

3.3.1.1 *Role of leadership*

The role of the minister and the church council as leadership is multidimensional. Due to a shortage of ministers and too many congregations without ministers, the role of the minister has become even more critical. Van der Borcht (2005:237) argues that there is growing uncertainty as to the role and responsibilities of ministers, due to the present challenges facing the congregations. In the majority of the DRCA OFSS, ministers are full-time in the ministry and few are tentmakers or part-time ministers. A reduction in ministers, is due to retirement and death, as well as low intake of ministers in the DRCA OFSS seem to increase the ministers' responsibilities. In addition to their, congregational responsibilities, ministers also have other ministerial responsibilities in the interim congregations they supervise, resulting in their inability to fulfil ministerial duties in that extra congregation. Furthermore, the MS indicated that there is a growing tendency for ministers to be drained as they have too many duties and are unable to fulfil them. This challenge is a call for a review of the ministers' role and how to increase their intake. Transformational leadership could be of use, in this instance, by challenging the status quo of ministerial training, and recruiting quality potential candidates for the ministry.

The role of both the minister and the church council in leadership was discussed on the basis of the two qualitative interviews. The ministers' role was mentioned in terms of the internal and external ministry of the congregation. As far as the external ministry of the congregation is concerned, the qualitative data indicated that ministers direct their service first to members of the congregation and then to other members of society. The service provided to the members of the congregation includes house visits for prayer and visits to non-congregation members, mainly for welfare purposes. Furthermore, the quantitative data indicated that, concerning external ministry of the congregation, the ministers observed many of the social challenges, although some of them lacked the strategy to engage them or did not empower their congregation members to engage those social challenges. It was also indicated that more congregational members than ministers are involved in societal challenges and projects.

As mentioned earlier, the ministers' role in the congregations of the DRCA OFSS focuses more on the internal and pastoral issues of ministry of the congregation. The minister's internal ministry was described as caring spiritually for the members of the congregation and empowering them. The church council members' role was described as supporting the minister and caring for both members and non-members by proclaiming the gospel and helping with human needs such as food and clothing. It was often mentioned that some of them are passive, ignorant and not yet able to fulfil their duties.

One shortcoming is that the ministers are too busy and the MS indicated that they are slowly being drained psychologically and that emotional exhaustion is slowly setting in.

Consequently, they will be unable to fulfil some important ministerial duties. The busyness of the ministers is also observed when members of the congregation are not adequately empowered for societal ministry, making and this makes them unable to engage effectively many of the societal challenges. The busyness of the DRCA OFS ministers, the inward focus ministry of ministers, and their inability to empower members for social ministry cause the congregations of the DRCA OFS to lacking missional⁴⁶ qualities.

The other shortcoming indicated from the qualitative data is the attitude of some of the ministers; this was described as rude, arrogant and lacking in integrity as well as demoralising some congregation members. This kind of behaviour makes it impossible for ministers to be role models; it affects relationships and has led to conflicts in some of the congregations and to the early retirement of ministers from the congregation (C5). To elaborate on the relationships, it must be noted that, from the MS, the relationships between ministers themselves and members were indicated as positive, and from qualitative data, few conflicts were detected in the congregations (C5, C6, C7). However, the Report of the Moderamen to the DRCA Synod (2015:19-24) indicates that conflicts are increasing due to poor relationships. This even led the DRCA Moderamen to raise a concern about the integrity of the ministry and leadership in the congregations of the DRCA OFSS (Report of the Moderamen to the DRCA Synod 2015:32). This regretful view about the leadership of some ministers from the participants in FGI necessitates the call for renewal of ministerial and in-service training in order to improve the image of leadership from the members of the congregation. Training about transformational leadership and implementation of idealised influence with its emphasis on integrity and discipline can contribute to and facilitate the development of the minister's image in the congregation.

The leadership's role in the worship service is essential for Christian ministry, because this is where the minister has the opportunity to empower, instruct and transform the believers with the Word of God through the power of the Holy Spirit. In the congregations of the DRCA OFSS, worship services are held on Sundays, once a day, and the minister often leads the worship service. In the absence of the minister, the elder, a congregation member or the interim minister can lead the worship service. It is good practice in the congregations of the DRCA OFSS to allow congregation members to lead the worship service. The challenging question is: Are those members trained and equipped to preach and lead the worship service? Training can take place through Bible Study and workshops; unfortunately, this does not happen in many congregations, as indicated earlier. Why should worship service be held only on Sundays? This question challenges the traditional practice within the DRCA OFS. Transformational leadership could help

⁴⁶ Cf. Bosch (2000:373)

empower more leaders to lead worship service, creating an opportunity for worship services throughout the week and even challenge the status quo of approaching a worship service.

3.3.1.2 *Description of leadership*

Over 50% of the respondents from both the MS and the CS indicated that pastoral leadership prevails in the DRCA. From the interviews both pastoral and transformational leadership become dominant.

Also as proven by the empirical findings of this study it is true that pastoral leadership is dominant in the DRCA OFSS congregations. The participants in the FGI have a positive understanding of pastoral leadership; the minister is the leader in front and knows the direction and the needs of the followers. The minister plays a role of caring, guiding and protecting, and displays the attitude of humility, being exemplary and building relationships. But, the following concerns were raised by the participants in quantitative survey about some ministers: Some ministers have overplayed their role making the members become passive and dependent on the minister. Other ministers abused their position and earned a virulent description of their leadership mentioned above. From qualitative data it was revealed that ministers who practised pastoral leadership⁴⁷ failed to produce other pastoral leaders instead they made congregational members to be dependent and passive.

This is in contrast to ministers who practised transformational leadership and who congregational members identified as transformational leaders. Moreover, the participants in FGI describe transformational leadership as leadership that facilitates changes in the congregation. These changes could be on the personal level such as a change of mindset or spiritual growth and on the external level, which involves change of programmes or structures of committees or projects. It is a leadership that is approachable, trustworthy, relational and exemplary, while it simultaneously empowers others to be leaders and provides creative solutions to existing problems. However, the discussion on the role of leadership reflected more of pastoral leadership than of transformational leadership. In light of the above, due to the negative consequences of the pastoral leadership it is necessary that the practice of the pastoral leadership should be reviewed for the purpose of improving on its weaknesses or change to another style of leadership that would address the weaknesses. This is because congregations cannot be complacent with passive and dependent members in the context of South Africa struggling with so many societal challenges. Every member of the congregation needs to be active and empowered to engage in the ministry within and outside the borders of the congregation. The minister alone cannot make

⁴⁷ Cf. Table 3.2.

it. There is a need for congregational leadership that would empower congregational members to be leaders for facilitating social change and the development of the DRCA OFSS congregations.

Majority of the respondents in both MS and CS turned down the suggestion to propose a change of leadership style in the congregations. The majority of the respondents from both the MS and CS further emphasised that they are happy with the relations and functioning of congregational leadership. In contrast, the findings from interviews (C3, C5, and C6) tell us a different story. Some of the interviewees raised their concern about the conservative, divided and old aged leadership. One could agree that to a certain degree there is some dissatisfaction⁴⁸ with the leadership and a need for change. The relationship between ministers and members of the congregations needs further probing, in order to persuade and to suggest a shift from present dominant leadership towards a leadership that can facilitate the necessary change.

Leadership experience⁴⁹

The data from the qualitative interviews explained how leadership is experienced in the DRCA OFSS congregations. The manner in which the leadership is experienced can motivate or demoralise the believers. The participants in both the interviews were asked to comment on their overall experience of the role of congregational leadership. Five out of eight ministers indicated that they had a positive experience of leadership, especially in their congregations. The other three ministers mentioned their negative experience. For example, Rev. 3 stated that leadership in his congregation is passive. They do not initiate, but rather expect the minister to tell them what to do. Rev. 5 mentioned that he experienced leadership in the congregation as characterised by division and conflicts. Rev. 6 reported a lack of respect and co-operation as part of his leadership experience in the congregation.

Concerning the participants in the focus-group interview, the participants from three congregations (C1, C2, and C8) agreed that they had a positive experience of leadership. Two congregations (C5, C6) mentioned that they had a negative experience of leadership characterised by division and lack of respect. Participants from three other congregations (C3, C4, C7) admitted that they had a contradictory experience of leadership in their congregations. In congregation C3 and C4, the participants mentioned their satisfaction with their leadership, but that many aspects need to be improved.

The majority of the participants in both interviews reported a positive experience of the leadership in their congregation. However, this does not mean that the negative factor in other congregations should be ignored and are not present in the congregations with a positive

⁴⁸ Cf. Report of the Moderamen to the DRCA OFS Synod (2015:19-24, 32).

⁴⁹ Cf data is limited to congregational level.

experience of leadership and vice versa. Therefore, transformational leadership could help improve the situation. By way of the idealised influence, transformational leaders have the ability to act as role models, coaches, and mentors to attract the follower to emulate and identify with the leader and even going beyond expected goals.

Academic qualification

Many of the DRCA ministers view the improvement in academic qualifications as essential to their ministry. This is a positive move, because poor qualification of the minister can strain relationships between the minister and the congregation. For instance, participants in C5 complained that one of the reasons for the strained relationships between the minister and the congregation is poor education. The latter implies that the minister in C5 was an evangelist for many years and, together with another evangelist, they were given two years' training and promoted to ministers. However, many of these former evangelists such as the minister in C5 did not continue their studies for further qualification. This may hinder progress and transformation of the DRCA OFS in the future. For example, ministers who regularly update their academic knowledge and skills have the potential to become an asset to the church. Academic studies expose them to new and diverse views of doing ministry; they learn to engage in constructive criticism, challenging the status quo, and acquire new skills that might be useful in their ministry.

3.3.2 Identifying the gaps to transformational leadership

One of the objectives of this Chapter is to identify the gaps to be filled towards transformational leadership. The above discussion was essential for a bigger picture of the interaction between leadership and members of the congregations. In the introduction, I mentioned the four distinctive marks of transformational leadership: idealised influence, inspirational motivation, intellectual stimulation, and individual consideration.

In terms of idealised influence, ministers in the MS indicated a positive development of spirituality, personality, and trust. However, the qualitative data revealed that on the deeper level there are some challenges concerning spirituality, personality and trust. For example, the qualitative data indicated that, beyond the worship service, many of the ministers and members of the congregations are not doing enough to enhance their relationship with God and to study the Word of God. The deep relationship with God and Bible Study can help many believers and leadership transform spiritually, as well as reduce emotional exhaustion, and psychological drain. In the process, the two aspects can enrich one spiritually; hence, a leadership who is deeply and spiritually transformed easily earns respect. Furthermore, the situation in congregations C5 and C6 and the Report of the Moderamen to the DRCA OFS Synod (2015:19-24, 32) indicate that, due to increasing conflicts, the level of trust needs to be probed in order to ascertain to what

extent it affects relationships in the leadership practice. This is important because leadership cannot be effective in the congregations if there is a poor level of trust and relationships.

Inspirational motivation entails the communication of a clear vision and persuades followers to become enthusiastic as well as optimistic and creative (Bass & Riggio 2006:6). It gives meaning to a situation, challenges the status quo, or sets commitment to a set of goals. The data from the MS and the CS indicated that many congregations in the DRCA OFSS lack commitment to a vision, and are in maintenance mode. A lack of a clear, open, free and accessible channel for communication between the leadership of the DRCA OFSS and congregation members could have exacerbated the situation and could have led to the poor communication of vision and motivation to the members of the DRCA congregations and its leadership.

The leadership could use communication channels such as the social media and newsletters to empower and communicate motivation to the congregation members about common societal challenges and how to engage them. However, it is motivating to realise that the recent DRCA OFS Synod 2015 has decided to improve on communication channels to its members (Report of the DRCA OFS Head Office of the Synod 2015:83). The leadership could use this positive move to challenge its members to communicate ideas and share experiences of the ministry for the purpose of empowering and learning from each other.

Intellectual stimulation is linked to cognitive stimulation of the followers to be innovative and creative in their approach to dated situations and problems (Bass & Riggio 2006:7). It is evident from the MS that ministers appreciate creativity, whereas congregations are open to experiment with new matters and programmes of change. In addition, the MS indicated that ministers are also positive about the continuous training and empowerment of lay members. However, the leadership should use this openness and positive spirit to change in the congregations of the DRCA OFSS in order to implement policies and programmes that promote transformational behaviour. The contents of workshops, training sessions and Theology training need to be reviewed in order to stimulate the ministers to be creative and progressive. The leadership and members of the congregation need to be urged to use their given potential to creatively solve the old problems and interpret the meaning of persisting situations. However, this might be hampered by the misuse or misunderstanding of the Report on Decisions of the General Synod of the DRCA 2015 to the Regional Synods which emphasises strict adherence to the liturgy, worship-service arrangement of the DRCA, and rejection of the critique of modernity and postmodernity on religion. This was even ratified as a pledge that should be signed by the church council members and the ministers in the congregations of the DRCA. My conversation with some DRCA OFS ministers on this pledge required by the Report on Decisions of the General Synod of the DRCA 2015 revealed that some ministers in the DRCA OFS silently decided not to entertain

the report in their congregations. But, what if those DRCA OFS members who are aware of the report misuse it to thwart any new and creative practice of ministry by the ministers? This happened in the past⁵⁰ and it might happen again in the future.

Individualised consideration is about leadership addressing the needs of an individual to achieve higher goals and grow, while the leader is acting as a coach and mentor (Bass 1998:6). The majority of the respondents from the MS and the CS reported that they do not have mentors. Mentors are essential to help guide, counsel and be role models for the individual. The DRCA OFSS congregations need to establish a mentoring practice to help guide and empower one another. The issue of relationships between the leadership and members of the congregations were discussed. Although the majority of the respondents from the CS and the MS indicated that the relationships between the ministers and the congregations are positive, some participants disclosed contradicting evidence whereby relationships between ministers and church council or members of the congregations is domineering, ruinous and disdainful (Rev. 1, Rev. 3, Rev. 4, Rev. 5, Rev. 6). Currently, the report of the DRCA OFS Moderamen (2015:19-24, 32) indicates that the situation has changed: the relationships between the ministers and members of the congregations have become tense with increasing conflicts.

In summary, the following response to the research questions is noted: What is the interaction between the leadership and the DRCA members? The interaction is positive, as there is trust and a valuing of relationship between the ministers and members of the congregations. However, the qualitative data and the Report of the DRCA OFS Moderamen (2015:19-24, 32) suggest that, in some congregations, there is tension between the ministers and members of the congregation that requires further qualitative research. It is clear from the qualitative data that the sources of this tension could be the domineering approach of pastoral leadership that made ministers to be the ones who know while the members must simply obey and follow. This should be understood as false application of pastoral leadership. The ministers' busy schedules could result in them not empowering lay people and building good relationships, thus hindering positive interaction. The Report of the Moderamen of the DRCA OFS Synod (2015:32) indicates that the source of tension in relationships between the ministers and congregational members is pride, poor relations, lack of respect, and abuse of authority.

Is interaction between the current leadership and members of the DRCA OFSS adequate for making the transition towards transformational leadership? Based on the following conditions, the interaction between the leadership and members of the congregations in the DRCA OFSS

⁵⁰ Cf. DRCA OFS synod 2015 (Report of the moderamen to the synod, point 3.8). The conflict between the minister, the members of the congregation and the presbytery started when a minister introduced new practices to the liturgy like mass prayer in the congregation. The conflict grew to such an extent that it led to an eviction of the minister from the congregation.

has the potential to make the transition towards transformational leadership. According to the MS, spirituality, relationship and trust between ministers and congregational members is still valued and on a positive level, although there are, at present, some increasing challenges in terms of relationship. Workshops and lay empowerment simply need to be intently directed in order to stimulate creative thinking regarding the present challenges. The DRCA OFSS has vision and mission and many ministers are good communicators. They simply need to be motivated in order to revive the present vision and mission or redesign the new one. Lastly, the qualitative data indicated that pastoral leadership finds it difficult to empower and make congregational members better leaders, compared to those ministers who practised as transformational leaders. Furthermore, mentoring or coaching occurs on a low level. The dominance of false application of pastoral leadership, decisions of the synods⁵¹ that threaten creative thinking, and a lack of mentorship and coaching could slow down the implementation of transformational leadership. The motivating factor is that the majority of the ministers indicated that they are positive and open to changes. The description of leadership is positive especially on transformational leadership. The young ministers in the qualitative data indicated that they prefer to engage transformative leadership. This is, therefore, a positive sign that transition towards transformational leadership can take place, if adequate empowerment is provided.

In what ways is current leadership conforming to, or deviating from transformational leadership? The current leadership in the congregations of the DRCA OFSS conforms to the transformational leadership on several points. It values spirituality, trust and relationship between the leadership and members of the congregation. Participants in the qualitative survey present a positive description of transformational leadership. It is positive about engaging in empowerment of leadership by attending continuous training. A positive decision was made to improve the leadership's communication channels with members of the congregations. However, there are contradicting views on change. As mentioned earlier, the majority of the congregations are willing to experiment with new matters as well as with change programmes and structures while, at the same time, the majority are not willing to engage with a new style of leadership other than pastoral leadership. The question arises: If the present pastoral leadership approach is not adequate for the change needed, would they accept a change from the present approach of leadership to a new one? There is also a lack of mentors and coaching to implement and maintain the practice of transformational leadership. The congregation members seem to be open and creative to external influences such as singing of choruses in the worship service. Although the leadership of the DRCA OFSS appreciates openness and creativity, it seems to be hesitant to appreciate external influences, as it decided to warn members to adhere strictly to the liturgy and official

⁵¹ Cf. Report on Decisions of the General Synod of the DRCA 2015 to the Regional Synods.

hymns of the church (Report on the Decisions from DRCA General Synod to the District Synod of the DRCA 2015). This may cause tensions in the future as to how congregations of the DRCA OFSS should embrace change and external influences.

3.4 Conclusion

This chapter endeavoured to respond to the following research question: What is interaction between the leadership and members of the DRCA OFSS congregations? The dimensions of the relationship between the leadership and members of the congregation were discussed. As mentioned earlier, identity, academic qualifications, emotional stability, psychological health and the views on congregation members are essential to building relations between the leadership and members of the congregations. It was disclosed that the identity, academic qualifications, emotional stability and psychological health are not a major problem as such in the congregations of the DRCA OFSS.

Although the CS and the MS indicated a rejection of change from the present leadership practice in the congregations, the qualitative data indicated that there is a need for transition from the present leadership practice to a better one. The qualitative data indicated that some congregations and ministers are engaged in some practice of transformational leadership, though its impact could be subjected to further research. The relationships between the leadership and members of the congregation, as well as the psychological and emotional stability of the leadership are some of the aspects indicating that the leadership in the DRCA congregation can indeed manage to adopt transformational leadership. What is needed is simply a will and more training towards transformational leadership.

As far as the description of leadership experience is concerned, it was discovered that the dominant leadership in the DRCA was pastoral leadership. The majority of the respondents reported that they are positive about the leadership in the church council. By contrast, some of the participants from the interviews reported some hostile relationships with the leadership in the church council. The participants from the interviews reported the contradictory description of leadership, including that the leadership is exemplary, guiding, caring, knowledgeable, pastoral, and transformative. By contrast, others describe the leadership in the congregations as autocratic, conservative, arrogant, and lacking integrity. This negative description of leadership should be addressed. It is a sign that there is the need to change and improve the situation - a change towards transformational leadership that would help facilitate the required changes.

Lastly, this Chapter also discussed the gaps between transformational leadership and the present DRCA OFSS congregations. Transformational leadership has four characteristics, namely idealised influence, inspirational motivation, intellectual stimulation, and individual consideration. In order to move towards transformational leadership, some of the leadership in

the congregations of the DRCA OFSS⁵² were found to lack idealised influence. This involves deep spirituality, self-discipline and extraordinary skills in order to stimulate and attract the followers to emulate and identify with the leadership.

In addition, the leadership of the DRCA OFSS congregations needs to develop inspirational motivation. This entails the communication of a clear vision and persuades followers to be enthusiastic and optimistic. As mentioned earlier, the majority of the DRCA congregations lack a commitment to vision and are in maintenance mode. Inspirational motivation proves to be an adequate tool to help the congregations of the DRCA OFSS and leadership design and sell their own vision and mission to their members, and to use the preaching and training sessions to sell the vision of the church.

Intellectual stimulation involves the cognitive stimulation of the followers to be innovative and creative in their approach to old situations and problems. Rev. 1 in C1 proved that he developed this intellectual stimulation, because he solved some of the old problems easily, using his own creativity:

The minister must empower himself with attending the workshops, and study...I am tent maker in the ministry and members seem to be not happy with that. I do not do house visits but I do them on invitation. Pastoral counselling is done at the church not at home to avoid disturbances. But I realised the old aged members do prefer an old minister and we do make use of one to administer Holy Communion to the old aged members of the congregation.

However, many of the ministers in the congregations of the DRCA OFSS are still complaining that they are too busy and do not have enough time for house visits and counselling. Intellectual stimulation calls for leadership to encourage creativity in solving old problems in the ministry; ministers must be encouraged to use that creativity.

Individual consideration involves coaching, mentoring, and guiding the individual in order to meet his needs to transform. I have indicated that the majority of the ministers in the congregations of the DRCA OFSS are too busy. This may influence their relationships with congregational members and hamper their adequate empowerment, making the minister unavailable for mentoring, coaching, or guiding the individual. In light of the above, the leadership in the DRCA congregations is deviating more from transformational leadership to which it should conform. This implies that much effort is required if transformational leadership is to be implemented. Compared with the older ministers, it appears to be easier to influence the young ministers towards transformational leadership. Some of them indicated that they are already practising it.

⁵² Cf. qualitative data in C5, C6.

In this Chapter, I discussed the dimensions of relationship between the leadership and members of the congregations, the description of the experience of leadership and the gap between the DRCA leadership and transformational leadership. In the next chapter, and on the basis of the literature, I shall discuss leadership from a theological point of view.

CHAPTER 4:

AFRICAN AND CHRISTIAN PERSPECTIVES ON LEADERSHIP

4.1 Introduction

The growth of Christian faith in Africa, the mushrooming of churches, and the societal challenges call for a review of the role of congregational leadership within and beyond the borders of a congregation. For example, the growing Christian faith in Africa has now challenged African Christians to shift from self-serving spirituality to spirituality that empowers others and engages society in order to provide hope and spiritual transformation. The DRCA OFS, as one of the churches in Africa, needs to shift from spirituality that encourages it to be focused on inward focused ministry towards a spirituality that mobilises its members to be agents of transformation in society. For the DRCA OFS members to have this desired transforming spirituality, a sound understanding of the essence of church and leadership ministry as a calling is essential. This is the reason why this study engages the theology of leadership in an African Christian context.

The mushrooming of churches in Africa also calls into review the role of ministers and members of the congregation. Although it lost a majority of its congregations to URCSA following schism¹ in 1994, the DRCA OFS grew to such an extent that it contributed immensely to the re-establishment of the North and South Transvaal Synod and Eastern Cape Synod. The growth was mostly due to congregations returning from URCSA; this compelled many of the DRCA OFS ministers to serve as interim ministers to more than one congregation. As a result the role of the minister within the DRCA OFS was thrown into confusion as it became ministers of sacraments and not ministers of the word. This means ministers in the DRCA OFS focused more on administering sacraments at the expense of pastoral work, empowering the laity and preaching quality gospel. It is no wonder that Van der Borgh (2005:237) argues that there is growing uncertainty about the role and responsibilities that should be assigned to ministers, due to the present challenges facing the congregations. Passive and ignorant members of the congregations should now be challenged from their comfort zone to learn to engage in the ministry in daily lives (Diehl 1996:vii). Therefore, leadership in the congregations must shift from clergy centred to one that shares responsibilities and power.

The societal challenges in Africa and in South Africa, in particular, are fostered by the legacy of White imperialism and human depravity. The legacy of White imperialism through colonialism, slavery and apartheid has so influenced the South African society that it is characterised by violence and racial division (Westaway 2012:116; Woermann 2012:90). This

¹ Cf. Chapter 2, 2.4.2.

violence and racial division are kept alive by an element of mistrust, socio-economic inequality, and poor human development inherited from White imperialism. Human depravity refers to the weakness of human beings in the leadership or those who had the opportunity to change matters for better but preferred not to, or were afraid to act because of some self-interests. This is evident in conflicts that erupt due to misunderstanding each other, jealousy, or hatred within organisations or congregations. I would attribute the majority of the DRCA OFS challenges to White imperialism and leadership weakness. White imperialism entails the legacy of slavery, colonialism, apartheid and the racist mission policy of the DRC. The DRCA OFS became adversely affected by the social practices of racism, oppression, and dehumanisation of Africans by the White imperialist forces. A lack of vision, knowledge of missional calling, and growing in-fighting led the leadership of the DRCA OFS to its gradual decline in congregational ministry. In light of the above, it is significant for a congregational leadership to understand the essence of leadership and its calling in order to address the source of societal challenges efficiently.

The above discussion compels this study to engage aspects of identity, missional calling, vision, and methods of congregational leadership in the context of African Christianity, in order to learn how to respond adequately to the present challenges facing the congregations within the DRCA OFSS. This is guided by the theology of leadership embedded in the understanding of the Triune God. This theology of the Triune God if adopted has the potential to influence leadership to become personal, relational, and directed towards transforming the world (Saines 2010:516). As theological discussion proceeds, a brief critical reference to the DRCA OFS will highlight the situation in the DRCA OFS congregations.

The fourth secondary research question² guides this Chapter: d) What descriptions of leadership are presented in the literature on leadership? This chapter aims to discern a theology of Christian leadership, as reflected in the scripture and influenced by the nature of the Triune God. It also aims to collect and systematise African leadership theory and integrate it within the Christian theory, in order to reflect on the differences and similarities between the Christian and the African theory of leadership. This study also acknowledges that western organisational leadership theory has contributed enormously to the literature on leadership. Western organisational leadership theory is used mostly for clarifying and complementing some ideas on leadership. To use Western organisational leadership for such a purpose is to avoid much of the criticism levelled against the dominance by the western theory of leadership on African leadership development (Nkomo 2006:16).

This chapter links with the third task known as the normative task of Practical Theology, which according to Osmer (2008:4), relates to the following question: What ought to be going on?

² Cf. Chapter 1, 1.6 Research question.

I shall first discuss the distinction between leadership and management, and the leadership approach. This is followed by a discussion of the general theory and theology of Christian leadership and leadership theory as understood by the DRCA in the Free State. Next, I shall discuss the theory and practice of African leadership. This will be followed by a critical assessment and conclusion.

4.1.1 Concepts of leadership and management

The concept of leadership is complex and includes many dimensions (Northouse 2012:5; Bass 1998:7). This complexity is manifested when Syrett and Hogg (1992:92) emphasise that the role of leadership in the congregation is more than management of the congregation. This complexity of leadership is exaggerated by the ambiguous relationship of the concepts leadership and management. However, these two concepts may exist side by side, but are not similar and needed in the context of the congregation. Therefore, it is the responsibility of the minister and the laity to know when to lead and when to manage (Rendle 2001:14).

The above clearly emphasises that the practice of leadership and management, especially in the congregation, should take place sensibly, because, according to Rendle (2001:14), overemphasis of management will make the congregation adhere to its status quo. Ultimately, the congregation will suffer from growth and development in the midst of the ever-changing context and ministry. By contrast, Rendle (2001:14) argues that the overemphasis on leadership will alienate members by removing trusted behaviours and principles that provide a stable basis for progress. Based on the challenges of the DRCA OFSS and on my observations, the management aspect has dominated the leadership aspect. Hence, in many congregations of the DRCA OFSS, maintenance of the status quo was the norm and the congregations were unable to transform their ministry over the years.

It is clear from the above that leadership and management are different. Maxwell (1993:1) understands management as a process of assuring that the programme and objectives of the organisation are implemented. On the one hand, Rendle (2001:14) mentions that management is a process of maintaining stability, efficiency and the smooth operation of an organisation. Rendle (2001:14) further mentions that some of the managers' duties include setting the budget, maintaining facilities, providing resources, and arranging events in order to avoid conflict. Briefly, management is a process that maintains the status quo and stability of an organisation by doing things correctly and efficiently and controlling systems and structure. Through stability and doing things correctly and efficiently, management contributes towards nurturing the realised kingdom. On the other hand, Rendle (2001:14) mentions that a leader challenges the status quo; therefore, a leader is a voice of change. Leaders create and articulate a vision that helps followers connect with the eschatological kingdom of God.

Leadership is a complex and multidimensional concept. In an attempt to define the complexity of leadership, Bass and Bass (2008:15-22) classifies the definitions of leadership into three categories.

First, the leader-centric definition of leadership is about a one-way influence effect due to the leader as a person (Yukl 2002:12). The focus, in this instance, is on qualities that differentiate a leader from the followers. A leader-centric definition is about the power a leader uses to influence the followers to act. It focuses on the leader's personality, attribution or on the leader as a symbol of group process. Examples of definitions in this group include:

- Leadership is the quality traits that one possesses (Stogdill 1974:8; Northouse 2012:3). This implies that a leader has a special inborn gift, is elitist, and, as effective leader, is able to use the right traits at the right time.
- Leadership is an ability to lead (Northouse 2012:40). This ability is acquired through learning and training. This creates an opportunity for everyone to acquire leadership.
- Leadership is a skill or art to induce compliance from the followers (Stogdill 1974:9; Northouse 2012:5). The skill or art refers to the ability to know what to do and how to do it, that is, to know the means and methods for fulfilling one's responsibilities.
- Leadership is a form of persuasion from a leader to the followers to attain certain goals (Stogdill 1974:11; Northouse 2012:5). It is important to note that a leader is still a determining factor in his/her relationship with followers, due to his inborn or acquired abilities. The persuasion is used as a strong instrument to shape the followers' expectations and beliefs.

The best Biblical example of a leader in this first category is Saul (1 Sm 9:2; 10:23). Saul's charisma, physique and war skills made him an appropriate leader of his time.

Secondly, Bass (2008:15-22) defines leadership as an effect or a cause of some effect. The leader may have assumed leadership through other means rather than through a genealogical process. To exercise leadership authority, the leader depends on the followers' acknowledgement of his/her leadership. Leadership, in this instance, uses authority to mobilise the followers to positive goals; therefore, leadership seems to initiate the process, but the followers respond naturally. The definitions of leadership in this category include:

- Leadership as an instrument of goal achievement (Stogdill 1974:12). This definition emphasises the instrumental value of leadership in the functioning of a group or organisation.
- Leadership is a source, initiative, effect, or facilitation of group interaction (Stogdill 1974:14). The emphasis is on the resultant interaction process, due to the acknowledged presence of leadership.

- Leadership is an act of influence (Page 2008:49; Northouse 2012:5). The influence is central in order to achieve the required goals. It is also intentional in order to guide, facilitate, and structure the activities in a group (Yukl 2002:2).

The best Biblical example is Nehemiah (Neh 2) who had a passion to rebuild the walls of the city of Jerusalem, and was mobilised by his inner will to serve God and change the situation of the citizens of Jerusalem. Nehemiah initiated the process of rebuilding the city walls and persuaded the people to co-operate with him. He guided them until the goal was achieved.

Thirdly, leadership is defined in terms of the interaction between a leader and the follower. Gordon (2011:164-165, 167) classifies this leadership as dispersed leadership, where there is less distinction between a leader and a follower, and power and leadership responsibilities are shared. Leadership is assumed as a two-way process:

- Leadership as a relationship (Northouse 2012:5). The emphasis is on the interactive event, the communication between the leader and the follower, not on the qualities of the leader as such (Northouse 2012:5). In this instance, authority and influence are shared, implying that the leader affects and is affected by the followers, because both are affected by their situation.
- This category also understands leadership as a reciprocal influence process between a leader and the follower (Yukl 2002:15). This reciprocal influence process leads to trust, co-operation, commitment to each other, and motivation in both the leader and the follower (Yukl 2002:15).

The Biblical example in this category is Paul and Timothy (1 Tm 1:2, 2 Tm 3:10). Paul's deep quality relationship as father (1 Tm 1:2) and pacesetter (2 Tm 3:10-11) to Timothy influences his leadership to be of mutual and transforming.

Based on the above classification, leadership can be defined from inborn qualities. The other approach could be from the interaction between the leader and the follower, whereby the leader initiates or facilitates leadership by mobilising followers or resources in order to achieve goals. The last approach emphasises the quality relationship between the leader and the follower through communication and power sharing. In this approach, the leader and the follower influence each other for the benefit of both.

4.1.2 Approaches in leadership studies

Throughout history, leadership studies have used various approaches in different stages (Steers *et al.* 1996:167-180; Hellriegel *et al.* 1998:307-341; Yukl 2002:11-13). *The first leadership approach* that developed in the 1930s-1940s (Yukl 2002:12; Bass & Bass 2008:50) is the trait approach. This approach is also known as biological, personality or great man's theory approach (Anderson

1992:39). It assumes that some people are natural born leaders endowed with special traits such as physical, mental and social capabilities that differentiate them from their followers (Yukl 2002:11). Trait approach was associated with heroes, royalty and the more successful people who were believed to possess abilities that make them stand out from the masses and achieve unusual success (Anderson 1992:39). The success of this approach was limited because of the difficulty to link the success of leadership with the required traits (Stogdill 1974:12).

The second approach is the behavioural leadership approach (Northouse 2012:5) that originated in the 1950s. This approach compares the behaviour of effective leaders with that of ineffective leaders. The behaviour of an effective leader is classified into interpersonal relationships and task-oriented relationships (Steers *et al.* 1996:168; Hellriegel *et al.* 1998:308). The interpersonal relationship of leaders involves a concern for subordinates, being friendly and supportive, mutual trust between leaders and followers, co-operation, and settling disputes. The task-oriented relationship of the leader focuses on the quality and quantity of work accomplished. This involves aspects such as planning and scheduling, co-ordinating and providing the necessary assistance. The limitation of this approach is its inability to explain how a situation affects the leadership practice (Hellriegel *et al.* 1998:308).

The third approach is the contingency leadership approach of the 1960s. It focuses on certain variables that make leadership behaviours and characteristics effective in a given situation (Steers *et al.* 1996:169-175). This approach believes that interaction of leaders, followers and the situation where leadership takes place can contribute to the leader's effectiveness (Steers *et al.* 1996:175). For example, the leaders' position of power, task structure and leader-follower relationship is based on how it positively influences follower expectations and characteristics and improves the environment.

The fourth approach is the emerging leadership approach that originated in the early 1970s to the present (Grint 2011:10). Steers *et al.* (1996:179-181) argues that there are three categories. It is a leader member exchange theory that focuses on a reciprocal influence process within the leader-follower dyads. It is a charismatic theory about leadership acting in an unconventional manner in order to achieve a vision. The leader is usually self-sacrificial, takes personal risks, and uses personal persuasion to gain the followers' commitment to a new cause. The transformational theory is about the deliberate intention to effect changes in the followers' motive patterns, elevating followers to their better selves, and motivating them by means of high-order needs as achievement and self-actualisation.

The fifth approach, which is still growing in the 21st century, is known as the dispersed leadership approach (Gordon 2010:262) that views leadership as a collective social process emerging through the interactions of multiple actors such as a leader's trait, situation and

behaviour (Bolden 2011:251). It views leadership as a group activity that operates through and within relationships of the leader and the follower (Bolden 2011:251). The dispersed leadership approach supports power sharing between leaders and followers and the sharing of leadership skills and responsibilities throughout an organisation. Examples of leadership forms in this approach are super-leadership, self-leadership, leadership as a process, and distributed leadership (Gordon 2010:262).

According to Wright (2009:2, 3), the above approaches of leadership except the fifth approach mostly relate to leader-centric definitions and leadership as a cause of some effect. The trait, behavioural, contingency and emerging leadership approaches all locate leadership in the person of the leader. This is in contrast with the definition of leadership as relational or mutual influence. The practice of dispersed leadership approach locates leadership in the relations between a leader and a follower. The above discussion implies that recent leadership theories have shifted from the leader to the relationship in leadership practice.

Wright (2009:3) argues that the benefits of leadership as a relationship broaden leadership practice, as everyone is able to exercise leadership and influence people and situations. According to Wright, the other benefit is that the burden of leadership is removed from an individual and shared by all involved in leadership practice, that is both leaders and followers share the responsibilities of leadership.

The remainder of this Chapter will address, as part of the discussion, whether Christian and African leadership reflect this practice of leadership as relational and mutual influence for the sake of broadening the leadership practice. In the next section, I shall discuss understanding the nature of the church for the purpose of enhancing the ministry of leadership in the congregation.

4.2 Nature of the church³

Leadership is part of the church; hence, the practice of leadership is often directed by how it understands the calling and the identity of the church. Clarke (2006:121) argues that leadership belongs to a church (1 Cor 3:21-23) and that the church belongs to the Triune God who established and serves it. In summary, the understanding of the church in terms of mission of the Triune God exerts a great deal of influence on the identity and function of leadership. The next discussion on the nature of the church includes mission of the congregation, identity of the congregation, models of the church, and activities related to the ministry of the congregation.

³ Cf. also Chapter 1, 1.1. Research background.

4.2.1 Mission of the congregation

Mission of the congregation is about direction and calling of the congregation (Schoeman 2015:365). It originates from the Triune God who intends to reconcile humanity with the Triune God (Van der Borcht 2005:239). According to Guder (2000:66-69), mission is historical, eschatological, ecclesiological, multicultural, and ecumenical. Mission is the essence and identity of the congregation (Guder 2000:52). Mission is historical, because it engages a particular moment in human history. Mission is eschatological, because it witnesses about the already (1 Pt 1:3) and the not yet (1 Pt 1:10, 13). Bosch (2000:498, 499) mentions that eschatology stands for hope in religion; this, therefore, makes mission an action in the hope for a better future. Mission is ecclesiological, because it invites others to become part of the faith community that joins in the obedience to witness. Mission is multicultural and ecumenical, because it has to be translated into every language, culture and denomination.

The mission of the Triune God is a calling and the mandate of the congregation and involves witnessing about the coming of the kingdom of God (Guder 2000:66). The witnessing is about the essence of Christian experience with the Triune God and entails actions such as proclamation, fellowship, and service to society. Witnessing in mission entails spiritual and societal aspects derived from mission of the Triune God, which is spiritual and involves societal engagement (Bouwers-Du Toit 2010:263). The spiritual aspect involves the authentic proclamation of the Word of God within and beyond the borders of the congregation. The societal engagement implies the responsible involvement in the transformation of human and societal institutions in the world. Witnessing about the coming kingdom of God can be done individually and on a corporate level of the congregation. Witnessing in mission is concerned with the salvation and transformation of an individual and the transformation of the entire societal order, in order to bring all into a deeper life with the Triune God (Strawbridge 1991:63). Hence, one can also say mission is transformational to personal situation and societal structures (Stetzer & Rainer 2010:3). It involves concrete action against injustices suffered by humanities in society and witnessing against societal institutions that perpetuate those injustices (Kritzinger 2013:2).

Mission is a comprehensive concept (Pali & Verster 2013:232). Despite mission as proclamation of the gospel, witness, quest for justice, Bosch (2000:426) states that mission is contextual, that is, about God's involvement in this world, which could be through engaging cultural or socio-economic issues of the world. Moreover, Bosch (2000:432-437) maintains that mission involves liberation of the exploited, the poor and the oppressed from systemic injustices of social structures. This means that mission is never neutral or silent in the face of injustices; it always takes the side of those who suffer and confronts those who perpetuate injustices.

Throughout the years of the church's existence, tension has mounted as to how the congregations should implement the mission of the Triune God in the world. This highlights the issue of how the congregations should understand the world in relation to the kingdom of God. In this study, the world involves all of creation (Gn 1; Ps 24), namely human beings, animals, plants and environment. The world is the field where God wishes to extend His kingdom (Mt 28:18-20; Mk 4:26-29; Ac 1:8), and where the congregations as agents of God's kingdom (Mk 1:15, Lk 9:1, 2, Ac 2:44-47) must proclaim the message of God's kingdom. In addition, the world is the object of God's redemption (Rm 10:14). Therefore, it is a theological error for congregations to ignore their responsibility in the world and become obsessed with self-sufficiency.

The other question is: To what extent should the congregations be involved in societal challenges? This is a relevant question, because congregations are accused of being either too focused on the inner ministry, making them guilty of sacralisation or too focused on the world, making guilty of profanation (General Synod of the DRC 1976:42). To demonstrate this tension, Anderson (2001:42), in his attempt to respond to the tension, states that the needs of the world did not set the agenda of Christ (Jn 11:3, Lk 7:12). However, while honouring the Father in a ministry of prayer, worship, obedience, and service, Christ recognised the needs of the world and included them into his ministry. This implies that priority is our service to the Father, then mission and service to the world as guided by the Spirit to bring about transformation of lives and institutions towards the order of the Triune God (Migliore 2004:265, 267; Saines 2010:524). In addition, in his argument on church and poverty, Audi (2009:187) mentions that poverty has many resources and is not the critical issue that should preoccupy the church, thus propagating emphasis on the spiritual role of the congregations⁴ rather than transformation of societal structures.

As complex as this matter can be, Ikenye (2010:55), Belhar Confession,⁵ argues that congregations consist of people reconciled with God and one another. On the basis of this gift of reconciliation and of what God has done for us, we are compelled to witness this gift of reconciliation to the world by proclaiming the gospel and fighting against injustices and evil structures (Belhar Confession, articles 2 and 4; Kairos document,⁶ chapter 4). Further reading of the Belhar Confession (Article 4) and the Kairos document encourage and emphasise the aspect

⁴ Cf. the introduction in Chapter 1 about how congregations emphasise one aspect of ministry over the other.

⁵ The Belhar confession (Belhar *s.a.*) originates from the former DRMC (now disbanded to form URCSA); the first draft was adopted in 1982 with an accompanying letter. In 1986, the DRMC adopted the Confession of Belhar in its final version in Afrikaans. Later, the Belhar confession was translated into various languages in South Africa and adopted by some local and international churches.

⁶ The KAIROS document was adopted in 1985 in Soweto, South Africa (Kairos 2015). It is a Christian, Biblical and theological document on the political crisis in South Africa during the apartheid era. It was written by concerned Christians in South Africa to reflect the situation of death and chaos in the country during the apartheid era.

of social engagement with the aim of contributing hope, justice, reconciliation and transformation of society.

In light of the above, societal ministry of the congregation is about taking responsible participation in human society (Bouwers-Du Toit 2010:264). It refers to actions and services that focus on the world or people outside congregations (Burger 1999:112; Khauoe 2011:32). It is a ministry with the essence of social concern (Erickson 1985:1057-8). It involves aspects such as being able to observe and have compassion, being involved and accept responsibility, being willing to serve and accept one's vocation, sharing suffering, and praying (Burger 1999:112). To achieve balance, the services offered should be both to the church members in need and to the marginalised members of society. It involves actions of love and compassion for both believers and non-believers. It is about doing ministry to the needy and to those who suffer (Lk 10:25-37; Ja 1:27; 2:1-11), and condemning injustices (Lk 3:19-20; Mk 6:17-29).

Ultimately, this societal ministry of the congregation should lead to societal transformation that should help contribute to the quality of humanity and societal structures so that all may be liberated from the influence of evil forces in order to be free to serve God. This can be done when societal transformation promotes spiritual transformation and gives hope. Spiritual transformation occurs when there is a profound change in the relationship between humanity and God, which eventually should bring about a change in mind, spirituality, behaviour and relationship with other creations. For example, after his encounter with God, Peter changed his view on the relationship with the Gentiles (Ac 10:9-16). This societal transformation should help individuals accept who they are and trust in the Lord (1 Pt 2:4-5). In the context of South Africa, it should help us experience our painful past of apartheid with gratitude, because that will remind us to serve others better (Sandford & Sandford 1982:19, 28).

According to Hedlund (1991:77-81), at least the following should be part of what the congregation should engage in the community: the issue of poverty (Dt 15:4-5); the issue of justice (Dt 16:20) the issue of ecology (Dt 22:6, 7); the issue of equality (Lv 25), and concern for foreigners (Dt 14:29). By contrast, Swanepoel and De Beer's (2006:10-13) analysis of societal development⁷ could help us identify which aspects in society congregations should engage in order to facilitate transformation. Members of the congregations should be enlightened about political activities, parties, policies and meetings, labour strikes, relations with the state, war and violence (Kunhiyop 2008:80-134). They should be taught how to behave, respond and partake in the sphere of political influences (Rm 13:1-7).

⁷ De Gruchy (2007:199) mentions that society can be divided into four spheres: the political sphere focuses on public life and the state; the economic sphere relates to market, globalisation, and ecology; civil society focuses on the relationship between theology and civil society, organisations and associations; public opinion formation relates to values, priorities and the nature of society.

The social factor involves engagement of social institutions such as families, churches, schools, and community friendship clubs (Swanepoel & De Beer 2006:10-13). Congregations should have programmes to inform members of the community about the challenges facing families, schools, or churches (Swanepoel & De Beer 2006:11), because, if these social institutions collapse, the community will also collapse. The quality of community life can be enhanced by the quality of its social institutions. The cultural factor is more about the values and mores in society. In Africa, values and mores comply with taboos. The passion, death and resurrection of Christ as well as the African philosophy of *ubuntu* and Renaissance drive the values and mores in African Christianity.

The economic factor refers to the rate of employment, the presence of commerce and industry, and the scope and presence of informal economic activity (Swanepoel & De Beer 2006:12). The African economy consists mainly of subsistence farming and informal employment. Congregations should empower its members to learn and develop the modern skills of participating in the economy. At the same time, congregations must challenge the factors that hinder economic development to promote poverty; those factors are capitalism with its free market ideology and corruption. The psychological factor is abstract and often ignored, and it is about people's attitude to life around them (Swanepoel & De Beer 2006:13). Hendriks (2001:75) and Ramphela (2008:15, 16) raised their concern about the quality of human capital inherited by post-apartheid South Africa. Ramphela (2008:16, 25) mentions that human capital in South Africa has the character of racism, oppression, self-hatred, low self-esteem, violence, and division. It is the duty of congregations to design programmes that engage humanity in and beyond the congregation in order to deal with the issue of psychological challenge in South African communities. To engage the community effectively on these five factors, the members of the congregation need to be transformed first. This transformation is attained by exposing themselves to the transforming power of God, by reading God's word, by praying and by fellowship (Ac 2:42-47).

The above aspects of societal development (Swanepoel & De Beer 2006:10-13) indicated the areas in which societal transformation could be facilitated. I align myself with the suggestion that societal development should be extended to societal transformation (Bouwers-Du Toit 2010). Development never entails all the qualities of transformation, and development has a suspect past (Bouwers-Du Toit 2010:261; Bragg 1987:40; The Wheaton '83 Statement 1987:257). The sinful nature of the human being (Gn 3:17-19; Rm 3:9; 1 Jn 8; Ec 7:20), driven by lack of love and pride, had a negative impact on human development. However, through the transformation of society, God intends to restore creation to Himself, repel evil social structures of society, and institute the values of the kingdom of God. God intends to achieve this through collaboration

between God and humanity (Bragg 1987:39). This means that God with the power of the Holy Spirit uses human beings to facilitate the transformation of all creation for the glory of His Kingdom. Briefly, social transformation can be described as a process of external intervention intended to enable people to become better than they were previously (Dayton 1987:55). It involves humanity and societal structures. The story of Moses and Jesus is the best example; they intervened in societal life to bring a better life for the people in the affected society.

According to Bosch (2000:372, 373, 391), it is the responsibility of the congregation to serve and honour the mission of God by acting as representatives of God in the world and direct the world to God. Therefore, mission is the identity, the being and the calling of the congregation. Furthermore, Bosch mentions that the activities of missional congregations are driven by the motive of divine mission; hence, the missional worship service would empower members of the missional congregation to embrace strangers, and reach out to the world. To the DRCA OFS, this is a challenge because the majority of the participants view mission as part of the project of the congregation and they do not know how to reach out to the world. This indicates that mission in the DRCA OFS needs improvement and has some flaws.

Character of societal transformation

As discussed earlier, societal development should be extended to societal transformation (Bouwers-Du Toit 2010). Bragg (1987:47) discusses at length the benefits of engaging in societal transformation rather than in social development. He argues that transformation in society must be a Christian framework for exploring human and social change. Therefore, transformation in society brings about life sustenance, justice, equity, dignity and self-worth, freedom, participation, reciprocity, cultural fit, ecological soundness, hope, and spiritual transformation (Bragg 1987:40-47). I shall discuss only six characteristics of transformation in society, namely life sustenance, equity, dignity and self-worth, freedom, hope, and spiritual transformation.

Life sustenance

The majority of the members of the African society are finding it difficult to obtain the adequate life-sustaining goods and services they deserve. For example, for the past decade in South Africa, there have been increasing service-delivery protests against the government's poor service for previously disadvantaged community members (Karamoko 2011:1). Recently, the foreigners who are victims of xenophobic violence and asylum seekers in South Africa were expelled from a Central Methodist church building in Johannesburg⁸ on the pretext that the church uses its building solely for worship services.

⁸ For many years, the Central Methodist Church in Johannesburg accommodated over five hundred foreigners, asylum seekers and victims of xenophobic violence. Towards the end of 2014, the leadership of the circuit

The above indicates the failure of social development programmes implemented by both the church and the government. The leadership from both institutions failed to empower foreigners and South African citizens to share resources for a long-term sustenance of life. Both institutions failed to uphold the mandate from God (Is 58:6-8; Mt 25:31-46; Ja⁹ 2:15-16), namely that believers must share the resources and love the vulnerable members of the community. Corruption, greediness and egoism hampered the adequate sharing of life-sustaining goods and services.

Equity

Two-thirds of the human population is experiencing deprivation, while the minority lives extremely well (Bragg 1987:41). This is due to the unequal distribution of goods and opportunities among the people of the world (Bragg 1987:41). South African society, especially the non-White community, suffered unequal distribution of resources from the apartheid regime; hence, post-apartheid South Africa inherited a divided and unequal community, with the Black population being the worst affected (Gumede 2012:82, 83, and 147). According to Ac 2:42-47, sharing resources between those who have and those who do not creates an abundance of resources (2 Cor 8:14-15). Therefore, in South Africa, the transformation of a society should contribute to equal and fair distribution of resources among the citizens of the country. In line with this, Gorlorwulu and Rahschulte (2010:200) emphasise that authentic social transformation must involve good stewardship of resources put under our care by our Heavenly Father. Hence, there should be empowerment about local resource development and management for the benefit of all in the community and to bring glory to God.

Human dignity

Throughout history, Africa and South Africa, in particular, have experienced three evil forces, namely slavery, colonialism and apartheid. These have contributed to undermining human dignity through their demeaning and condescending attitudes and their practice of heinous, human degrading, as well as sinful political, economic and religious oppression. As a result, the human capital in South Africa and, in particular, among the Black population, suffers from an inferiority complex, self-hatred, and anxiety (Ramphela 2008:15-16; Gumede 2012:124, 143, 147). It is for this reason that Mbigi and Maree (1995:54) suggest that social transformation in South Africa needs to address the fears, despair, and psychological challenges of its various groups. In light of the above, social transformation must involve changing the whole person, that is the rational,

decided to remove all these people from the church premises and even sent the priest to another circuit. Cf. www.timeslive.co.za.

⁹ Ja represents the letter of James.

material, emotional, ethical, social, and spiritual being in order to understand his/her identity and calling in this world (Gorlorwulu & Rahschulte 2010:201).

Freedom

Bragg (1987:43) argues that freedom is vital for transformation. In the Christian context, freedom is a state of being free from sin (Gl 5:1); Christians must be activists to release community members from the vestiges of colonialism, slavery and apartheid (Bragg 1987:43). South Africa, with its fledgeling democracy, is still struggling to release itself from the vestiges of the past oppressive forces of apartheid; hence, the congregations' role in this regard is essential. Many of the mainline churches from African Christians in South Africa are unable to use their inner freedom and confidence to respond creatively to the tenets of the gospel, because they are entrapped and restrained by the legacy of missionary leadership and apartheid (Lartey 2013:128).

Hope

According to Bouwers-Du Toit (2010:268), hope is one of the factors that distinguishes social transformation from social development. However, Bragg (1987:46) understands social transformation as contributing to hope, because change rarely occurs without an attitude of expectation and optimism. Humanity was lost because of sin, but God gave hope in the resurrection of Christ (Rm 5:2-7; 1 Pt 1:3-6). The gospel of Christ has the potential to give hope to the community of South Africa, which is despondent about the future, and free themselves of the vestiges of the legacy of apartheid. The gospel of Christ can be used to preach transforming sermons, in Bible Study groups, and in workshops that instil skill and hope to deal with contemporary challenges.

Spiritual transformation

According to Bouwers-Du Toit (2010:268), spiritual transformation is the other factor that distinguishes social transformation from social development. True transformation is spiritual (Bragg 1987:46). Spiritual transformation involves human beings who undergo a profound change in their inner being; this involves an individual's mind, emotions and behaviours and can also extend to all creation (Ac 16:16-23; Rm 12:1, 2). In addition, Gorlorwulu and Rahschulte (2010:200) mention that spiritual transformation must precede material or societal structures, because spiritual transformation (Mt 17:20) equips a person to manage the material and societal challenges and recover his/her true vocation. In order to realise this, Gorlorwulu and Rahschulte (2010:200, 201) relate that material resources can be managed by encouraging good stewardship, and that social challenges can be encountered by dealing with their deep sources. Briefly, deep spiritual transformation should mobilise humanity towards transforming relationships

with society's social, economic, cultural, political, and psychological structures in order to facilitate the transformation of those structures.

It would not be correct to state that the diaconial ministry and mission as they are practised within the DRCA OFS lead to societal transformation. In the DRCA OFS diaconial ministry, according to the participants in both qualitative and quantitative surveys, is on the level of social welfare where immediate needs like food and clothing are addressed. At the moment, the DRCA OFS diaconial ministry is still lacking in promoting equity, economic freedom and equity within the South African community.

4.2.2 Identity of the congregation

Towns (2006:323) states that the concept church has come to mean different things to people. It can mean a group of people worshipping God; a building used to worship God; a particular denomination; a local assembly of believers, or a universal body of Christ. However, Towns (2006:324) emphasises that a church is not necessarily a building; it is about people who assemble for the purpose of worshipping God. Furthermore, a church can be viewed through the lens of a local church, which is a congregation, a particular denomination, or a universal body of Christ, which is a global church. This study engages church, the DRCA OFS as a particular denomination¹⁰ and as it exists as local congregation. According to Guder (2000:148), church as a local congregation is the basic unit of Christian witness. It is from this understanding that the DRC mission work was delegated to the local congregations of the DRC, thus giving rise to the establishment of various churches among the indigenous people in South Africa (Cronjé 1982:21). It is from this understanding that the DRCA OFS could learn and empower its local congregations to engage in ministry from local congregations.

Ikenye (2010:28) states that a congregation is a local church that consists of people who gather to profess, confess and bear allegiance to Christ. It is vital to comprehend the congregation for a clear understanding of its leadership and ministry within and beyond the borders of the congregation (Erickson 1985:1027; Van der Borght 2005:235). The identity of the congregation is embedded in the relationship and confession of its faith in the Triune God (Schoeman 2015:364). God, the Father from eternity and out of His own free will and love, called individuals into the relationship with Holy Trinity (Eph 1:4, 5). These individuals are called to form a community of believers who serve the kingdom of God in the world (Eph 1:12). Entry into this relationship with the Holy Trinity is possible through a confession of faith in the death and resurrection of Christ (Rm 10:9-12). God delegated the church to His Son to be the head, foundation and authority of the church (Eph 1:10, 22-23). Those who obey the call of God, the Father and have faith in the

¹⁰ Cf. Chapter 1, 1.2 and Chapter 2, 2.3.

dead and resurrected Christ receive the Holy Spirit (Eph 1:13) who dwells within them and empowers them in the ministry of the Triune God. The role of the Holy Spirit in this world and towards the members of the church of Christ is to reveal the injustices in this world, the righteousness of God and the coming judgement of this world (Jn 16:8). In addition, the Holy Spirit in this world serves as the agent of truth through believers in Christ (Jn 16:13). Furthermore, the Holy Spirit among believers serves as a reminder of God's salvation in Christ and the future benefits if we persist in our faith in Christ (Jn 16: 13).

The identity of the congregations in Africa should be embedded in the Triune God in order to accrue the following benefits. For the congregations in Africa, the identity in the Triune God must take precedence over the ethnic identities that often bring divisions (Gl 3:28-29; Col 3:11). Hence, unity, relationality, diversity, embracing the other, interdependence and generosity are valued (Venter 2005:340, 341; 2011:13, 15, 16). Venter (2004:759) also argues that, from understanding the essence of the Triune God, congregations are understood as community of believers where the aspect of relationality is important. This relationality is reflected when members are treated with love, as equals, and encouraged to take care of each other. Lastly, one learns from the Triune God that the act of love and care that exists in congregational communities should be directed to the outside world and be used to address societal injustices (Venter 2004:760).

The identity of the congregation is also portrayed in culture. The New Testament uses various metaphors to depict the essence of a church, using the cultural aspects in the daily life of a community of believers. This use of metaphors both complicates and enriches the essence of a church. Some of the metaphors that describe a church include the church as family (1 Tm 5:1-2), the bride of Christ (2 Cor 11:2; Eph 5:31-32), branches on a vine (Jn 15:1-8), an olive tree (Rm 11:17-24), a field of crops (1 Cor 3:6-9), a building (1 Cor 1:9), a harvest (Mt 13:1-30; Jn 4:35), a new group of priests (1 Pt 2:5), God's house (Heb 3:6), the body of Christ (Rm 12:4-5; 1 Cor 12:27), a flock (Jn 10:11), and the, kingdom of God (Rm 14:17).

The DRCA OFS believes that its identity is embedded in the Triune God, although culture and denominationalism seem to overshadow its identity in the Triune God. This is evident in the preoccupation with expending energy in preserving its tradition, creeds, church order which emphasise difference more than unity. To the contrary, Bosch (2000:240) states that, during the reformation era of the church in the 15th century, too much emphasis on the correct formulation of doctrines accentuated difference more than unity, dismissing the possibility of any future doctrinal development.

4.2.3 Models of the church

It was mentioned from above¹¹ that Clarke (2006:121) argues that leadership belongs to a church (1Cor 3:21-23) and that the church belongs to the Triune God who established and serves it. Therefore, the manner in which the congregational leadership perceives the concept of church affects the internal and external ministry of the congregation. Throughout history, the church has used various models of church that have impacted on how it engaged with the world. In support, Giles (1995:8-15) argues that, over the years, church models developed as human and social developments influenced the denominations. Dulles (2002) labels these models as church as an institution, a mystical union, a sacrament, a proclamation model, and a transformation model.

Church as an institution

This model has analogies with the secular organisation in society (Hendriks 2004:46). According to Giles (1995:8-15), this model was preferred in the early years of the Roman Catholic Church when the church was understood as the divinely constituted institution called into being by Christ Himself. According to Dulles (2002:27), church is a visible structure with recognised ministers, accepted confessional formulas, and prescribed forms of public worship. In addition, the church has the following functions: to teach sacred text (ministers are viewed as masters of the text); to sanctify others (ministers are viewed as having the authority to offer grace), and to govern (the authority in the congregation is concentrated in the hands of church officials who perpetuate themselves by co-option). The other point to note is that this model prefers a top-down approach that emphasises the authority of both the church officers and the hierarchically ordered society and constitution (Hendriks 2004:46).

Dulles (2002:29-34) adds that the beneficiaries in this model are the church members who are bound to each other by common faith, doctrines, sacraments and obedience to church officers. Members have the following benefits: teaching for sanctification and obedience to authority and dogmas; healing from illnesses; shelter and protection from injustices; and care and loving to members who are expected to be obedient and rely on the ministry of the church. Dulles (2002:35) mentions that a strong sense of identity emphasised by the tradition documented in church documents such as confessions and a strong sense of corporate identity is another benefit.

According to Dulles (2002:34), in this model, the relationship with non-members is based on mission. The goal of mission is to bring the saved souls into the church. The success of the mission is measured in terms of the statistics of those who are baptised, confirmed and attending the worship service. Hendriks (2004:46) adds that this model provides stability, with its emphasis

¹¹ Cf. Chapter 4, 4.2, Nature of the church.

on ethical issues and strict disciplinary procedures. Loyalty to an institution is valued by emphasising denominational identity.

Dulles (2002:35) states that the major setback with this model is its incompatibility with modern times and that it promotes clericalism, juridicism and triumphalism. Hendriks (2004) argues that clericalism causes members of the congregation to be passive and to depend on the ministry of the church officers; hence, they are restricted to be creative in response to the gospel. Dulles (2002:36) understands juridicism as the over-emphasised authority of church officers and leads to a legalistic interpretation of scripture. Triumphalism is interpreted as viewing church officers or church members as more significant because of their status, and more sanctified because of their faith than those lower in the rank or outside the church. Subsequently, Hendriks (2004:46) concludes that this model is resistant to transformation, due to its emphasis on dominance and hierarchy. Furthermore, due to its emphasis on hierarchy, this model is prone to fall into a trap of maintenance mode (Migliore 2004:255). In conclusion, in the early years of the missionary era, the mission churches used this model. Unfortunately, within the DRCA OFS, there are still vestiges of this model within its structure, in which clericalism, constitutionalism and hierarchical structuring of the members is still obvious.

Church as a mystical union

This links with the Biblical metaphors of the church: the body of Christ, the people of God, and the Christian community. Erickson (1985:1036-38) argues that the church as the body of Christ implies that the church is the locus of Christ activity. Believers in Christ are obliged to manifest interconnectedness, genuine fellowship and unity by encouraging one another. The church as body of Christ also implies that the church is organic and that it can grow, repair, and adapt to the changing needs. Members learn from each other and experience love, security, care, and belonging (Hendriks 2004:48).

The church as people of God is understood as being derived from Israel as the nation of God, and refers to the church as a new Israel, people of the new covenant, and community filled with spirit. From Israel God created His own people who belonged to Him alone and He was their God (Erickson 1985:1035). Consequently, God promised to protect and care for them while He expects undivided loyalty from Israel (Erickson 1985:1035).

The church as the Christian community involves vertical relationship with God and horizontal relationship between humankind and other creations (Hendriks 2004:50; Saines 2010:520). According to Giles (1995:15), it calls for the *koinonia* or communion, a concept that explains the essence and fundamental understanding of a church. Furthermore, Giles (1995:16) argues that *koinonia* translate as “fellowship built on a root that means common”. It also carries the meaning of participation and many kinds of sharing, that is, sharing with others in suffering,

(2 Cor 17; Phil 3:10), giving possessions (Rm 15:26; 2 Cor 8:49:13), in the gospel (Phil 1:5), and in the body and blood of Christ (1 Cor 10:6). *Koinonia* calls for a vertical and horizontal dimension, namely fellowship with the Triune God and with fellow believers.

According to Giles (1995:17), in ecclesial context, communion implies community of Christians. In terms of this understanding of the church as a community of Christians, Giles (1995:18) emphasizes that this is a widely held definition of a church; it captures the essence of our communal existence in Christ, reflects the basic corporate thought of the Bible, and all other church metaphors can be subsumed under this one category.

Members of the congregation enjoy the love and fellowship of the community as a gift of the fruit of the Holy Spirit (Hendriks 2004:50). The link with non-members is through friendship and discipleship (Dulles 2002:51). The goal of interaction and fellowship of believers is to enjoy the communion with the divine. Hendriks (2004:51) relates that the benefits of this model are that it views human beings in a positive light as people saved and blessed by God; it views God personally as God who relates to us through Christ and dwells within us through the Holy Spirit. Lastly, Hendriks (2004:51) states that this model revives the spirituality of prayer, sanctification and personal relationship that counteract western individualism.

Dulles (2002:52) and Hendriks (2004:51) argue that the major impediment in this model is that it leads to an egotistical and monopolistic attitude of the members towards the non-members of the church; hence, there is the danger of falling into the secular and sacred division of the world, the perfect and the imperfect believers. This model also fails to give a clear sense of the mission of the church, which tends to focus on its own internal fellowship rather than on transforming the world. Currently, this model has great appeal and is often used in Pentecostal churches and is doing well in the missional churches. The model is useful in South Africa as a country divided along racial lines. It could be more useful in the DRCA churches, as it is that part of the DRC family that is also divided along the colour line. This model could contribute to both the South African society and the Dutch Reformed Church family by valuing human beings, building relationships based on the Trinitarian model, and encouraging sharing for the sake of empowerment and development of the other.

Church as sacrament

Dulles (2002:60) mentions that this model understands the church as signifying the tangible form of the redeeming grace of Christ. This means that where there is a church, there is the grace of Christ. This grace of Christ drives believers to prayer, confession, and worship. It even transforms the lives of members in hope, justice and love (Dulles 2002:63). Church as sacrament emphasises the visible institutional character of the church through the visible unity and the expression of hope, love and faith of living men. It further emphasises that the inner sacramental

character of the church is manifested through celebration and strengthening of the faithful with one another.

The binding factor is the social and visible signs of the grace of Christ manifested through hope, service, charity, and worship (Dulles 2002:64). The link with the outside world is through sharing the grace of God with every human being, irrespective of his/her age, race, and status. The beneficiaries in this model are those who belong to the church and embody the grace of Christ through the actions they perform in order to transform the world. Dulles (2002:64) states that the major obstruction with this model is that it has no scriptural support. In addition, the belief in the experience of the grace of God may lead some to have an attitude of narcissistic aestheticism that is not reconcilable with the Christian commitment to social and ethical values. Moreover, Migliore (2004:258) states that this model tends to lean to ecclecentricism which over-emphasises liturgical correctness. According to Dulles (2002:65-66), the positive contribution of this model is that it motivates believers to be signs of love and beacons of hope in the world. Its emphasis on visible church extends the scope of the workings of the church beyond its boundaries. Lastly, this model encourages loyalty to the church, with the emphasis on discipline and honest criticism. The model has the compelling attitude of inducing experience with God and unity of the participants.

The transformation model of the church

According to this model, the world is viewed as secular and independent of the church, whereas the church is part of the human family that shares in the imperfections and injustices of this world (Dulles 2002:82; Hendriks 2004:52). This model uses the bottom-up approach that truly engages the struggle in the world and it is open to the influences of liberation theology, Black theology, post-colonial theology and to documents such as the Belhar confession and the Kairos document. Furthermore, this model understands church as Christians working in the world with the purpose to serve, heal others and dedicated to transform the existing social injustices in the world (Dulles 2002:89; Migliore 2004:259). According to Dulles (2002:89) and Hendriks (2004:53), the binding factor is the quest for justice and mutual brotherhood from those who intend to offer their Christian service to the world. In addition, the beneficiaries are all of humanity, including other creations such as plants and animals.

The mission of the church in this model is to alleviate the distress of human beings wherever they are (Dulles 2002:90), by providing hope, guidance, and prophetic criticism and by promoting reconciliation of human beings. The positive contribution of this model is that it intends to encourage interaction between the church and society. Dulles (2002:90, 91) mentions that this model emphasises human development by mobilising the church and compelling it to be relevant and prophetic with a new vision of mission. This model is biblical, as it emphasises the prophetic

call of the church and to follow the example of Jesus; it is in strong demand in the present context in Africa. The challenge in this model is what kind of service the church should provide so that it does not take over the duty of other social organisations and neglect its responsibility (Dulles 2002:94). The other challenge is that there is a tendency for this model to overemphasise human needs and relations at the expense of spiritual salvation and relationship with God (Hendriks 2004:54). The approach of this model was common during apartheid in South Africa where many churches, through SACC, challenged the apartheid regime. In the present context, the transformation model is required in order to help deal with the legacy of apartheid and the injustices that perpetuated poverty, inequality, violence, and environmental crisis.

Proclamation model of church

In this model, the church is a community of believers in Christ and this community is gathered and formed by the Word (Dulles 2002:68). The local congregation is viewed as a full church and a church exists where there is a community of believers in Christ (Mt 18:20). The emphasis is primarily on faith, and proclamation, and then on sacraments, discipline, personal relations, and mystical unions (Dulles 2002:68; Hendriks 2004:47). The bond of communion in this model is faith (Dulles 2002:75). The task of the church to the outside world is to proclaim the Christ event to all nations within an evangelistic mission approach.

Hendriks (2004:47) relates that the advantages of this model are that it has a clear sense of mission which is evangelistic, and that it views humanity as sinful and in need of salvation and God as sovereign. The disadvantage with this model, according to Dulles (2002:79), is that it emphasises witness of the Word and the undermining of the concrete action. This model was popular among the mission churches in the early 18th and 19th centuries. It lacks coherence in theology and led to intolerance of the other (Hendriks 2004:47). This model is still visible in many of the DRCA practices of its societal ministry whereby some congregations view mission as more kerugmatic with less concrete action. This restriction of the sphere of influence of the church immobilised many of its leadership practices and church influence of the world for the purpose of transformation towards Divine will.

Analyses of the church models

The above models show that the church model, which the denomination has decided to adopt, influences an effective social ministry. Hendriks (2004:45, 46) elaborates that many of the African mainline churches inherited the institutional and proclamation model of the church from the European missionaries. For many years, in the DRCA and on the practical level, the church as an institution and the church as a herald have been dominant church models in the DRCA. This is demonstrated by the mission that lacks concrete action (Kritzinger 2013:2, 9; Pali & Verster

2013:240) and the emphasis on denominational identity through assertion of the authority of the minister and adherence to the tradition (Agenda of the DRCA OFS Synod: Decisions of the DRCA General Synod to the District Synod 2015). Many of the church models, which some African churches inherited from Europe, are criticised for being too denominational, too organized, and pietistic in ministry; they need a paid clergy (Carter 1963:31; Kane 1978:352, 354; Van der Walt 1999:24, 25; Hendriks 2004:35). In relation to these mentioned characteristics the DRCA OFS relates with the aspect of being too denominational¹², pietistic¹³ in ministry and in need of paid¹⁴ clergy.

4.2.4 Missional activities related to the ministry of the congregation

Ministry in the congregation is related to the understanding of the mission of the Triune God whose aim is to reconcile and bring all humanity into full relationship with the life of the Holy Trinity (Saines 2010:517). This is achieved through a spiritual transformation of humanity and a societal transformation of all evil and unjust structures in society (Bouwers-Du Toit 2010:263). Therefore, a congregation is a medium and instrument whereby to achieve the goal of mission of the Triune God. In a congregation, there are various activities that empower its members to do ministries that help achieve the goal of mission of the Triune God. These activities are related to worship of Triune God, relations with fellow believer, the Word of Triune God, and service to the world. According to Burger (1999:132), these missional activities of the congregation emphasise the essence of a healthy congregational system. If implemented creatively and adequately, the congregation should function satisfactorily and have a balanced inner and external ministry. It must be noted that the majority of the participants in the FGI¹⁵ indicated that within the congregations of the DRCA OFS there is poor performance of these missional activities related to the ministry of these congregations.

Burger (1999:03) and Khauoe (2011:30) understand the totality of these activities of the congregation as an attempt to give expression or dimensions to the mission of the congregation. Cooper (2005:55) describes these ministries as priorities for the congregation and its leadership. Barton (2012:3) understands these as practices that open both the leadership and the members of the congregation to God for spiritual transformation. Burger (1999:104) mentions that these activities of the congregation endeavour to transform people in their faith so that they repent and are renewed. He also emphasizes that these activities help believers practise and express their faith in actions. This is an obligation of the whole congregation, not of some individuals. These

¹² Cf. Chapter 4, 4.2.2; 4.2.3

¹³ Cf. Chapter 1, Introduction; Chapter 2, 2.4.2; 2.4.3

¹⁴ Cf. Chapter 2, 2.7; Chapter 6, 6.3

¹⁵ Cf. Chapter 3, 3.2.3.

activities of the congregation should help believers understand the implication of faith in Christ and their church membership (Van der Walt 2007:34).

Burger (1999:112) argues that the four essential activities of a congregation effect the balance and holistic maturity of the congregation. Therefore, he advises that one aspect should not be too emphasized, as it will promote an unhealthy imbalanced ministry of the congregation.

Missional activities related to the Word of God

The ministry of the Word of God is also known as *kerugma* ministry (Burger 1999:216; Khaoue 2011:30). Missional activities related to the Word include communication of the gospel through evangelism, preaching, providing literature, and theological education (Khaoue 2011:30). Burger (1999:220) also relates that the activities include aspects such as listening to, and receiving the Word, understanding and dreaming the Word, reading and reflecting on the Word, instruction, and learning. When the believer has reached maturity, s/he is now challenged to reach out to the world through evangelization. Hence, according to Mead (1994:58), *kerugma* ministry is a transforming power for those in the congregation and an impelling force for members of the congregation to face the outside world.

The major content of the missional activities related to the Word is understanding the redemptive work of Christ. The ministry of the Word relates to other ministries in the sense that the liturgy only helps one focus on the Word, and the Word is interpreted in the context of fellow believers and service (Schoeman 2015:367). It is important to note that these activities enrich one's spirituality and mobilise believers towards a prophetic voice of the congregation. This occurs when one reads the scripture with intent and embodies Christ in a given context. Van der Borght (2005:240) highlights that the service of the Word is the duty of the minister who is expected to be well versed in the scriptures in order to be able to share the Word of God with, and to empower others. It is for this reason that Van der Borght (2005:241, 243) calls ministers the representatives of Christ and spiritual supervisors. However, this role of the ministers does not exclude other congregation members from playing their part in studying and sharing the Word.

Missional activities related to the worship of God

According to Burger (1999:204), activities related to the worship of God are also related to *leitourgia*, which Schoeman (2015:366) understands as liturgical aspects of the congregational ministry. Activities related to God focus on God and worshipping Him by means of liturgy, sacraments, prayer, and music in the worship service (Burger 1999:204; Khaoue 2011:37). Burger (1999:132) mentions that these missional activities could be implemented in worship services to help believers commit and dedicate to God, remember and revere God, as well as lament and confess to God. Therefore, it must be noted that liturgical elements are not limited to

prayer, scripture reading, or Sunday services; they are useful for enriching congregational spiritual life (Schoeman (2015:367). To the outside world, these activities could be implemented by invitation, or by conducting open worship services to create an awareness of, and focus on God.

Concerning the missional activities related to the worship of God, Erickson (1985:1057) and Fowler (1988:22) argue that, in service to God, believers are obliged to partake in worship service (Heb 10:25), which also benefits the worshippers through glorification and praise of God. The believers' involvement in the worship service must be reverent (Ps 2:11) and joyful (Ps 100:2).

Missional activities related to fellowship believers

Activities related to the relationship with fellow believers in a faith community are also known as *koinonia* (Burger 1999:112; Khauoe 2011:34, Schoeman 2015:368). In the congregation, activities related to relationships with fellow believers call for corporate worship service, fellowship gatherings, small ministry groups, educational programmes, counselling services, Bible Study, and prayer meetings to build a bond of relationship (Khauoe 2011:34). In these activities, experienced believers or new converts and strangers meet on a common ground (Mead 1994:48). The purpose is to face and deal with fear, shadows and development of each believer towards being an active agent of the Kingdom of God. Activities related to fellow believers is about being, belonging and fellowship of human being.

Activities related to fellow believers involve horizontal and vertical dimension. In the congregation Erickson (1985:1054-56) and Burger (1999:132) understand horizontal dimension as implying practices of belonging together and learning to submit, getting acquainted and be accepted, learning to share and love, taking care and to be taken care of. It is where the notion of relationality and community is valued and members are treated as equal (Venter 2004:759). *Koinonia* is essential to social ministry of the congregation, because it emphasises relationship with people (Knoetze 2009:50). Therefore, to the outside world, the benefits of *koinonia* could be through pastoral services to draw people to be part of Christian community and to serve their needs. The vertical dimension implies that our personal relations and communion with Triune God who transforms and influences our relationship with other humanity and creation to be personal and interdependent (Saines 2010:516, 517).

Erickson (1985:1054-56) delineates missional activities related to fellow believers as intrinsically related to edification, which is the mutual development by all members of the body. Interaction and sharing experiences with one another lead to this edification of believers. As in the Sunday school and theological seminaries, instruction and teaching (Mt 28:20; Eph 4:11) help believers grow in their understanding of revelation. Lastly, the various gifts bestowed upon believers by the Holy Spirit (1 Cor 12:11) are used for communal empowerment.

Missional activities related to the service in the world

Missional activities of the congregation related to the service in the world are also known as *diakonia* (Burger 1999:112; Khauoe 2011:32). It is mainly about the actions and services that focus on the world or people beyond the congregations (Burger 1999:112; Khauoe 2011:32). These missional activities are a result of one's reflection, study and imaginative interpretation of the world (Venter 2004:762). This action, on behalf of the other, is performed in the name of God in order to bring about transformation of societal conditions (Saines 2010:524). They involve aspects such as being able to observe and have compassion, being involved and accept responsibility, being willing to serve and accept our vocation, sharing suffering and praying (Burger 1999:112). To achieve balance, the services offered should be both to the members in need and to those who are marginalized. According to Erickson (1985:1057-58), these missional activities of the congregation related to service in the world have a social concern. They involve actions of love and compassion for both believers and non-believers. They are about doing service to the needy and suffering (Lk 10:25-37; Jas 1:27, 2:1-11), and condemning injustices (Lk 3:19-20; Mk 6:17-29).

In light of the above discussion: Are the congregations of the DRCA OFS healthy and missional congregations? Are they functioning satisfactorily and in a balanced manner? The answer is "no", acknowledging that there are still congregations¹⁶ that are putting more effort into being healthy and missional, but the majority of them are not.

4.3 Types of Christian ministry and leadership ministry

Leadership in the congregation has the responsibility to direct and help implement the above activities that should be practised in the congregation in order to enrich its ministry. Leadership¹⁷ in the congregation is part of Christian ministry and is essential for the success of Christian ministry. However, it should be noted that Christian ministry is broad and has a goal beyond itself. O'Meara (1983:142) explains Christian ministry as "the public activity of a baptised follower of Jesus Christ flowing from the Spirit's charism and an individual personality on behalf of a Christian community to witness to, serve and realise the kingdom of God". Christian ministry involves Christ's followers who are empowered by the Holy Spirit. The goal of Christian ministry is to serve the kingdom of God. Willimon (2002:12) explains Christian ministry as an act of God through the church to strengthen the human being. This definition emphasises that the source of Christian ministry is God who uses the church to strengthen the individual.

¹⁶ Cf. C1, C2.

¹⁷ Cf. Van der Borgh (2005:244) on the significance of the role of the minister, elder and deacon in a congregation.

The other important point to know about Christian ministry is that, on the theological level, it is distinct from ordinary ministry. Christian ministry has the following characteristics. Christian ministry is an action (O'Meara 1983:88), as reflected in the names given to various ministries such as healing, leading, and speaking in tongues. The names describe the action performed by every ministry. Christian ministry is also an action both of God and the church (Willimon 2002:12, 15). It is an action of God who gives love for the development of the individual. It is an action of the church that witnesses and heals the world for the sake of the kingdom of God.

Christian ministry is universal and diverse (O'Meara 1983:90). Universal means that every Christian believer, irrespective of his/her origin, is obliged to participate in the Christian ministry. Diverse means that Christian ministry has various dimensions; hence, it was never intended for only the clergy or the ordained ministers (Kuhrt 2004:7, 8, 11). These dimensions of ministry can be identified as follows (Ac 6:1-7; Rm 12:6-8; 1 Cor 12:8-10; 1 Cor 12:28-30; Eph 4:11). *First*, the ministry of leadership (apostles, teachers, evangelists, prophets, apostles or shepherds) (Rm 12:6-8; Eph 4:11) is the main focus of this Chapter. This ministry is endowed by the Holy Spirit and prefers to use plurality and the leadership of elders and teachers to develop the kingdom of God (Kuhrt 2004:28-29).

Secondly, the supernatural type of ministry (speaking in tongues, interpretation of tongues, miracles and healing) (1 Cor 12:8-10) uses unique and spiritual language, not understood by the ordinary individual, to communicate with God. It is more common in Charismatic Churches than in mainline churches. The ministry of miracles and healing address illness and the resultant exorcism of demons, due to the negative spiritual encounters and extraordinary powers to deal with these spiritual challenges. Many churches use various approaches. For example, mainline churches, including the DRCA OFS, prefer pastoral care and counselling, whereas the charismatic and African indigenous churches use miracles, exorcism and healing materials such as water, oil, or cloths.

Thirdly, the caring type of ministry (helping, encouraging, administering, serving, and showing mercy) (Ac 6:1-7; 1 Cor 12:28-30) is provided by the administrative staff in the church office, the ordinary members of the church in mission and is essential in strengthening the kingdom of God. No one should undermine that service as it is supported by scripture and contributes to priesthood ministry. It is important to note that these gifts to various ministries are meant for strengthening the body of Christ, not for personal exaltation and difference in status.

4.3.1 Nature of leadership in Christian ministry

First, leadership is a calling (Rm 1:1; Ac 13:2; Heb 5:4) of all God's people, not only the pastor (Purkisser 1974:22-28; Migliore 2004:295). According to Migliore (2004:298), this understanding of leadership as a calling has made all Christians servants of God (Col 1:23), priests in the royal

household of God (1 Pt 2:9), and clergies, the inherited ones (Col 1:12). Therefore, all believers are equal but have various callings. According to Van der Borght (2005:243), the real difference between the minister and other parishioners is ordination:

This rite, venerable and established in early time, and consisting of calling upon the Spirit and the laying of hands, marks the end of the period of discovery of charisma, vocation, election\receptio and the beginning of a service whereby the one ordained comes to stand in a new relationship with the faith community. This new capacity is that of spiritual advisor of the faith community through service of the Word and the sacraments.

In light of the above, both the minister and the parishioners are called, the difference being that the minister is tasked with being a spiritual advisor¹⁸ to help a parishioner discover his/her charisma and vocation in the ministry of God.

The difference between ministers, as ordained church officers, and deacons and elders is not based on position, but on function. Van der Borght (2005:244) states that the minister's tasks and responsibilities are those of a "spiritual advisor" through word and sacraments in relation to the internal and external ministry of the congregation. On this point, Migliore (2004:296) emphasises that the task of the minister, as ordained by God, is to provide a regular and responsible service of preaching the gospel, celebrating the sacraments, leadership and guidance in the life and service of the church. Van der Borght (2005:244) adds that the office of the minister belongs to the essence of the very existence of the life of the church, namely preaching the Word of God. The office of the deacons and elders benefits the life of the church. This implies that there is no church without the minister who preaches the word. This is not necessarily so in the African context, because in some African congregations such as the DRCA, there is a shortage of ordained ministers. Many congregations grew and were sustained for many years by the preaching of the elders, deacons and parishioners.

Sanders (1984:18) argues that leadership in the Christian context is appointed by God; therefore, it is spiritual. He adds that spiritual leadership receives its primary source of authority from the Triune God, not from a human institution. The role of a human institution is simply to confirm the already present authority of God (1 Sm 16:1-13). Spiritual leadership is not appointed according to a worldly standard, as discussed under trait theory or in 1 Sm 16:7. Spiritual leadership is for the glory of God and its task is greater than simply worldly objectives. The process that God follows to appoint a leader is a mystery, as the individual spiritual development and anointment by the Holy Spirit is not visible to the naked eye of the ordinary person. The gift of leadership is only evident after some time of participation in church activities and interaction with other believers.

¹⁸ Cf. also Copan (2007:7) about various concepts related to being a spiritual advisor.

The three persons in the Triune God relate and contribute to Christian leadership in various ways. The Father determines everything that is involved in the calling and task of leadership (Jr 1:5; Ps 119:13-18); hence, the responsibility of leadership has its origin in God's plan. Concerning the Father, as the Creator, the unique aspect that Christian leadership should echo is ecological sensitivity, which encourages good relations with other creations such as plants, animals, and land (Venter 2005:340). The Son bestows authority on spiritual leadership, not the individual or the community (Mt 28:18); therefore, spiritual leadership should serve Him and He is the source of its motivation and influences the attitude of spiritual leadership, which embraces self-gifting and self-donation (Venter 2005:340). The Holy Spirit (Ac 1:8, 2:4) endows Christian leadership with *charismata*, known as the gifts of the Holy Spirit (1 Cor 12:8-10), which make leadership in Christian ministry more spiritual and missional, with the mandate to proclaim the kingdom of God and point people to the kingdom of God, not their own. Van der Borgh (2005:240) adds that these spiritual gifts are diverse and should mutually complement each other towards developing the priesthood of believers and coping with the challenge of otherness. Therefore, the congregational leadership should aim to discover, stimulate, encourage, and support those spiritual gifts in order to strengthen the congregational members.

Christian leadership should display collective leadership, personal relationship, exemplary leadership, and interdependence from the Triune God (Jn 14:10, 11, 20; 17:21, 23). This collective leadership practice, personal relationship and interdependence encourage Christian leadership to value humanity and equality, as well as the sharing of authority¹⁹ and responsibilities. This collective leadership approach relates to a concept of dispersed²⁰ leadership and priesthood of believers (Gordon 2011:164-165, 167; Gerbrandt 2013:22), whereby power and leadership responsibilities are shared and the distinction between the pastor and the laity is eliminated. The sharing of power and responsibilities implies encouraging every congregational member to exercise his/her God-given talent in a specific sphere in order to contribute to spreading the kingdom of God (Oates 1982:83; Rinehart 1998:95). On the basis of the concepts of equality, interdependence and sharing, the Triune God sets an example to be followed in practising leadership (Venter 2005:339).

Secondly, leadership in Christian ministry is a commitment to a choice to serve the Triune God and the fellow human being. According to Van der Borgh (2005:240), Christian leadership should represent the Triune God in both the congregation and the world. This means that those called into the covenant by God are expected to respond with commitment to the calling (Rm 10:9-21). This commitment involves serving God and His creation. Rinehart (1998:93-95) explains

¹⁹ Cf. Venter (2004:759) about how Trinity impacts on leadership practice.

²⁰ Dispersed leadership is a concept taken from organizational leadership theory. It entails the decentralisation of leadership skills, power and responsibility in an organisation (Gordon 2011:164-165, 167).

that the sphere of service for Christian leadership is the kingdom of God and the people of God. The kingdom of God reigns over all creation, spiritual world, nations and people. It is eternal and citizenship thereof is by faith in the Triune God. It is crucial for the ministry of Christian leadership to direct people to the Triune God and embody the image of Christ. The ministry of Christian leadership, in its service to humanity, should guide and help bring all people into communion with the life of the Holy Trinity (Bishop 1995:60).

Thirdly, leadership in Christian ministry is a consecration (Ac 9:15; Heb 10:14; 1 Pt 2:9). This is about confirmation or ordination. The present practice is that both the minister and the laity undergo different consecration processes in order to be authorised to do ministry. The aim of this consecration is to render a service in the kingdom of God, not self-exaltation (Shawchuck & Heuser 1993:60). The consecration is for visible confirmation by the church that the leadership is appointed by God to glorify Him. The minister's confirmation process is known as ordination and involves confirmation of the calling of the Holy Spirit by the laying of hands.

According to Van der Borgh (2005:243, 244, 245), ordination has various implications. It makes the minister stand in a new relationship, namely being a spiritual guide, with the faith community. Ordination centralises the tasks of the minister's office to explain the Word and administer the sacraments. Ordination is the mark of the minister's core office in the congregation, namely service of the Word. In addition, Migliore (2004:297) states that ordination should be understood missiologically, not ontologically. A missiological understanding of ordination means that ordination should not be viewed as elevation of ontological status or making the ministry of the ordained higher, but it should be about being commissioned and authorised to do particular ministry in the power of the Holy Spirit.

Based on the discussion on confirmation and ordination, it is understood that every follower of Christ is called to serve, but not everyone is called to serve as the minister (Shawchuck & Heuser 1993:60). To reiterate, leadership in Christian ministry is a call of all God's people for a specific God-given purpose (Purkiser 1974:22; Kuhrt 2004:13). Nevertheless, there are those to whom God has given a special ministry for the continuous growth of the church (Williams 1996:164). As mentioned in Eph 4:8-12, those who are given special ministry include apostles, prophets, evangelists, pastors, and teachers. The above discussion proves that, even though God has called all Christians to serve in His ministry, He appointed others to certain leadership positions, not for their own selfish purposes, but for the growth in the body of Christ. Therefore, this justifies that some have been endowed with various specific leadership duties, and not others. This distinction of endowed leadership gifts is for harmony and growth of the body of Christ.

Fourthly, leadership in Christian ministry is a difficult cross to bear (Shawchuck & Heuser 1993:61; Willimon 2002:22). According to Osmer (2008:192), Christian leadership involves

suffering in pursuit of one's calling, suffering in the face of conflict and resistance. This implies that leadership in Christian ministry is a challenge that should be welcomed with fortitude, humility, and an enduring spirit (Heb 3:14, 10:19-39; Rv 12).

Briefly, the source of authority in Christian leadership is the Triune God who influences the character and function of leadership. As a result, Christian leadership is spiritual and is characterised by collectiveness, interdependence, and identity of service to the Triune God, and empowerment of humanity.

The above discussion highlighted the nature of Christian leadership as part of Christian ministry. In relation to the DRCA OFS, two observations could be made. There is often an emphasised differentiation between the minister and the laity in the DRCA OFS. This differentiation is due to a special ordination given to the minister tasked with the laying of hands and liturgical gown. Furthermore, some ministers view this ordination as elevation of status, thus giving it ontological meaning. Consequently, the laity is viewed as being of low position and incompetency and the minister as being of higher status. There is also a lack of trust in the leadership of elders or deacons in the synods, presbytery and chairmanship of the church councils. Furthermore, the other observation is that, in the DRCA, there is a lack of in-depth understanding of the influence of the Triune God on the practice of congregational ministry. Leadership practice in the DRCA OFS lacks ecological sensitivity, a profound understanding of charismata, and more practice of self-gifting. The practical evidence of all these is a lack of conversations in the assemblies of the DRCA OFS on climate and ecology, and a lack of critical engagement of the practice of speaking in tongues, miracles and exorcism. These factors are now attracting some of the DRCA OFS members to leave and join other churches.

4.3.2 Towards a theology and theory of Christian leadership

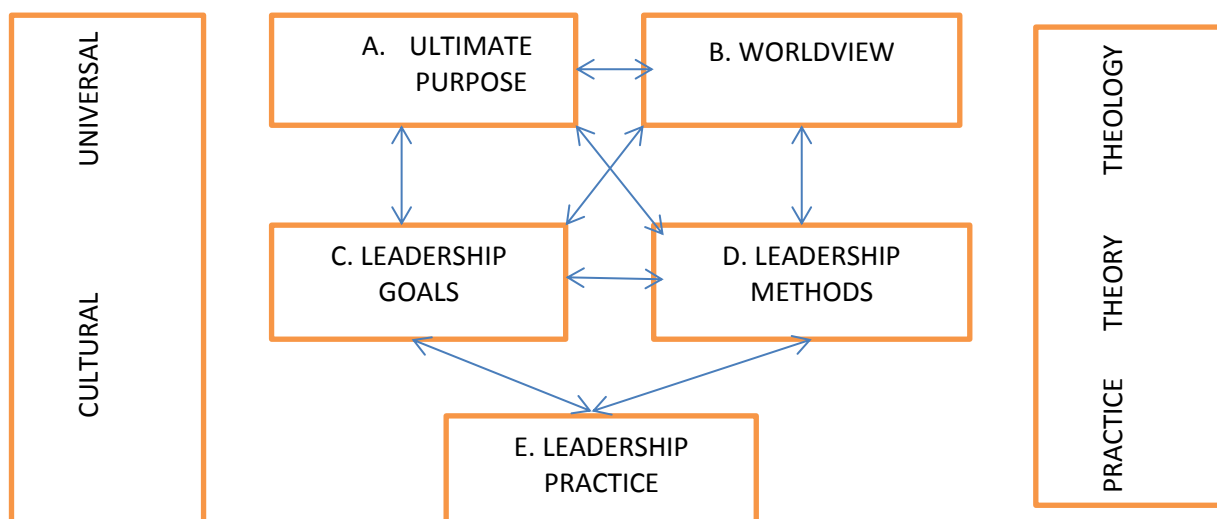
In light of the above discussion on the character of Christian leadership, two definitions of Christian leadership suffice to explain leadership in the Christian context. Plueddemann (2009:15) explains leadership from a Christian perspective as the “[i]nitiative to focus, harmonise and enhance the gifts of others for the sake of developing people and cultivating the kingdom of God”. Leadership is thus located in the person of a leader and Christian leadership serves the individual for the sake of the kingdom of God. The service provided to human beings is focusing, harmonising and developing human gifts for the purpose of expanding or cultivating the kingdom of God. According to Bass and Bass (2008:15-22), Plueddemann's definition of leadership could be classified under leadership as an effect or cause of some effect, because in the definition of Plueddemann (2009:15), the leader initiates the process and the followers respond naturally, after the leader has used the positive authority to mobilise followers towards positive goals.

Smit (2001:24) defines leadership in the Christian context as “the corporate function that guides the congregational understanding of and response to God’s presence and activity in the world”. This definition highlights the plurality, sharing and relations in Christian leadership. It locates the practice of leadership in group, rather than in the individual. It understands the transcendent goal of leadership as to serve God in the world. According to Bass’ (2008:15-22) categorisation of leadership definitions, Smit’s (2001:24) definition of leadership could be classified under leadership as relational and interaction between a leader and the follower. In this category, both the leader and the follower share the leadership’s authority and influence.

In summary, the following aspects stand out from both definitions of leadership: the transcendent goal of Christian leadership is service to the kingdom of God and the identity of Christian leadership is service with humility. From my perspective, leadership in the Christian context is the ability to respond to divine inspiration or calling (Neh 1; Is 6:8; Ac 9:5,6) to guide humanity and other creations (Ex 3:16-18; 10:9) into becoming active agents of the Kingdom of God (Mt 25:31-34; Ac 9:15). Lastly, Christian leadership is a corporate function where authority and responsibilities are shared, and thus shifting the locus of leadership towards a relationship between those affected by leadership practice and not necessarily in one person (Wright 2009:3).

The next section will explore the theology, theory, and role of Christian leadership within the context of building the body of Christ. For the sake of brevity and clarity, I shall use Plueddemann’s model of theology and theory of Christian leadership.

Plueddemann’s leadership model (2009:158)



4.3.2.1 Theology of leadership

Leadership plays an essential role in the growth and decline of a church (Finney 1989:1). Therefore, good leadership is a crucial factor for the success and sustainable growth of the church (Page 2008:22). Good leadership in the Christian context should have an in-depth theological

understanding of leadership as a calling that forms a basis for the leadership's sound spirituality (Van der Borcht 2005:240). According to Plueddemann (2009:159), the definition of good leadership is dependent on the assumed ultimate purpose for leaders in every culture and organization. For the Christians, two aspects exert much influence on good leadership, namely the ultimate purpose and the worldview that form the core of the spirituality of leadership. For Christians, the Bible is the ultimate source of knowledge about good leadership and the ultimate purpose of leadership and worldview (Plueddemann 2009:159). The Bible has the potential to play a significant role in influencing the universal principles of leadership (Plueddemann 2009:158).

To say that leadership is universal is one thing, but to say that Christian leadership principles could be universal²¹ is another. Plueddemann (2009:157) argues that it is possible for the Christian spirituality to contribute to the universal practice of leadership. This is when God's ultimate purpose for the individual, the world and the leader and the worldview of both the leader and the followers, that form a theological and spiritual aspect of leadership, influences a particular culture in a transformative way. If this influence of theology of Christian leadership spreads across cultures, it becomes possible for a theology of Christian leadership to influence the universal principles of leadership. Using the diagram, this is how the theology of leadership is delineated.

Box A: The ultimate purpose of leadership

It is not an easy task to derive the ultimate task of leadership from the literature on leadership. One can derive from Smit (2001:25) that the ultimate purpose of Christian leadership is to guide people towards understanding and responding to God's redemptive grace and healing purposes. By contrast, according to Plueddemann (2009:161), "the ultimate purpose of leadership is to bring people into full relationship with their Creator". Saines (2010:517) understands the ultimate purpose of Christian leadership as bringing human beings into communion with the life of the holy Trinity. To achieve this ultimate purpose, Plueddemann (2009:161) suggests the following. *First*, the leader should help followers know God by having a deep intimate relationship with Him (Phil 3:7-8, 10-11). In the Christian context, the knowledge of God implies knowing how God revealed Himself as three equal persons, namely God, the Father, Son and Holy Spirit. This knowledge of God involves knowing about the character of God such as righteousness, love, mercifulness, and omnipotence. This revealed knowledge of God should bring both the leader and the follower closer to the will of God.

²¹ This is mentioned with the full understanding that postmodernism criticizes objectivity, firm foundation and universalism.

Secondly, the leader should help followers learn how to glorify God with their whole being (Ps 4:3; Eph 3:21; Rev 7:12). The purpose of creation is to glorify God with our mind, body and soul (Mt 22:37; Rm 6:11-14; 12:1). No part of our body should be used to embrace or indulge in sin, because our bodies are the holy temple of God (1 Cor 6:18-20). Therefore, God dwells in us through the Holy Spirit.

Thirdly, the leader should teach followers to love God with their soul, mind, and heart (Mt 22:37-38; Dt 6:5; 10:12). The love of God is essential in leadership, as it predetermines how, as a leader, one should love other human beings. God has shown his love for human beings through the death of Christ. Christ was obedient and loved his Father, and that love manifested in his service to mankind. Therefore, it is our duty to love God so that we can love and serve human beings with dignity.

Fourthly, the leader should also instruct followers to fear God (Dt 6:2; 10:12; 31:12-13; 2 Cor 5:11). This implies the commitment and determination to obey His ordinances and live in a way that pleases Him. To fear God also implies knowing the consequences of one's transgression if one disobeys God and insists on doing what is right both privately and publicly, even in one's leadership practice.

Box B: The worldview of leadership

Worldview is the way in which people perceive the world or the nature of reality (Hesselgrave 1991:197). Worldview influences our way of life, especially the way we lead it. Its transformation is integral to conversion and challenge at the heart of mission (Lichtenwaller 2010:211). This means that, if the power of the gospel does not touch the worldview, it is impossible for the individual to transform and do the will of God (Ac 10:9-16). Plueddemann (2009:162) maintains that there are Christian worldview assumptions that are valid across all cultures.

God has created people and all other creatures as good (Gn 1:31). God wants all of creation to have fellowship with Him (Col 1:16-20; Rv 14:6-7), and the duty of the leader is to facilitate this fellowship. Furthermore, God created human beings for a specific purpose and He expects them to fulfil that specific purpose (Jr 1:5). Therefore, it is the task of leadership to facilitate the development of people so that they become all God wants them to be.

Evil is a reality, although various cultures may differ on who is the source of evil. In the Christian context, the Devil is the source of evil and his purpose is to destroy the fellowship between God and His people (Eph 6:12). Therefore, the devil prevents us from reaching that goal. In addition, the influence of evil on humanity has consequences and, in the Christian context, it is judgement (Mt 4; Mt 25:31-46; 1 Th 5:2). God assures us that the world He created has a beginning and an end (Ec 3:11). Therefore, God expects us to work hard in order to transform the world that is lost. This is possible only when the Godly leadership influences every sphere of life,

namely politics, economics, science, culture, and home. It is important to note that all human beings are fallen creatures with the natural tendency to do evil (Ec 7:20; Rm 3:10); hence, the power in the leadership must be limited and leaders should strive for peace and justice in all sectors of life.

Every culture has a mechanism to escape from evil forces. In the Christian context, God, the Father, has given us His Son, Jesus Christ, as our redeemer and best example of Godly leadership (Mk 10:45). Therefore, Christian leadership must truly imitate the personal qualities in Christ (1 Th 1:6-7). The Holy Spirit empowers leadership with spiritual gifts to develop the body of Christ (Jn 14:15-27; Ac 1:48). Therefore, God expects believers to grow into the full stature of Christ. This is achieved by the individual and collective development of believers (Eph 4:12-13).

In all his/her existence, the human being has the responsibility to obey the spiritual world and to serve humanity. In the Christian context, this is achieved by sharing leadership through the practice of priesthood ministry and for the purpose of growing spiritually in Christ (Eph 4:16). Priesthood ministry promotes sharing, participative and communal aspects of leadership (Ac 2:41-47). Christians know that the success of our ministry will be judged on the second coming of Christ (Ac 17:31). Therefore, our intentions, service, and interactions with followers are some of the aspects that will determine the success of our ministry.

Critical analyses

As indicated earlier, worldview and ultimate purpose determine the core theology and spirituality of leadership. This theology of leadership emphasises the primary source of Christian leadership authority as the Triune God and the primary task of leadership as honouring and glorifying the Triune God. This honour and glorification of the Triune God is made possible when both leader and follower know, love and fear God. This theology of leadership highlights that human beings have weaknesses sourced by evil forces. This hampers their intimate relationship with God. Therefore, human beings need an escape mechanism from evil forces and, in Christian religion, Christ is our Redeemer who also showed us how to love God. This implies that our leadership should be modelled on the intimate relationship with the Triune God.

4.3.2.2 Theory of Christian leadership

Theory is a mental picture of why things work the way they do (Plueddemann 2009:169). It is a system of interconnected ideas that condense and organize knowledge about the concept of leadership (Neuman 2006:36). Plueddemann (2009:171) argues that the theory of Christian leadership entails aspects that are influenced by culture, namely leadership goals and methods.

It should also be noted that both leadership goals and methods are also influenced by the ultimate purpose and worldview of leadership.

Box C: Leadership goals

Branson²² (2011:55-57) classifies leadership goals into three groups. *First, the relational goal of leadership* focuses on all human connections and interactions. Some of these connections could be to God, to the inner self, the community, and nature. The relational goal in Christian leadership is achieved when leadership uses resources, awareness and initiatives to shape the human and contextual connections, so that God's spirit is experienced in a redemptive and transforming manner (Branson 2011:56). For example, from scripture (Rm 12; 1 Cor 12; Eph 4), spiritual gifts must contribute to the growth and transformation of the members of the church (Francis & Lankshear 1996:11), by initiating programmes that bring other believers into transforming their relationship with God for the purpose of His glory, and empowering congregation members to be good stewards of nature and its preservation.

Secondly, the interpretive goal of leadership is about guiding believers to create meaning from both texts and contexts. By texts is meant scripture, confessional documents, and literature. By contexts it meant the world at large, the African context, and the South African context. In terms of the interpretive goal of leadership, Osmer (2008:22) understands spiritual leaders as interpretive guides who provide meaning and guidelines for understanding the context and the text. This goal can be achieved when leadership provides the community of believers with knowledge, skills and resources to understand the present praxis in light of scripture, confessional documents, and literature, as well as acknowledging the existing context.

Thirdly, the implemental goal is about guiding practices, initiating activities and forming and reforming structures that will help embody the gospel in the interpretive and relational work of leadership. According to Branson (2011:56), the implemental work involves initiating activities such as worship service, governance and training on mission or faith formation. Implemental work also involves concrete actions guided by the principles of the gospel and the love of God in engaging social, economic, political, and psychological structures in society (Swanepoel & De Beer 2006:10-13), in order to achieve equality and justice in society (Hedlund 1991:77-79). Furthermore, spiritual leadership is expected to focus on, and co-ordinate the gifts of others for the growth of the body of Christ (Rm 12:7-8; Eph 4:12-13), to take the initiative for tough decisions (Ashton 1991:52), to harmonise the gift of others (1 Cor 12:12-31) through loving relationships (1 Cor 13:4-5) in order to reduce conflict, care for those who are vulnerable or marginalised, according to the Lord's mandate (Mt 25:31-46; Jn 21:15-17), and help the body of Christ mature

²² Cf. Wright (2009:5-10) who mentions the role of leadership to serve, to thank, and to define reality.

(Eph 4:11-13) through consistent interaction with the Word, other believers and communication with God through prayer (Ac 2:42-47).

Box D: Leadership methods

Leadership methods are a means to fulfil a task and are influenced by the ultimate purpose and worldview (Plueddemann 2009:180). A leadership method involves the styles or approaches one uses in order to achieve one's goal. There are many leadership methods. Methods are temporal and change with time; doctrines are given and permanent (Finzel 1998:101). Plueddemann (2009:181) emphasises that many of these leadership methods have cultural influences and are sometimes undesirably paternalistic, controlling, and individualistic or helpful through co-ordination and team-building.

There are various leadership styles, as no one style of leadership is a panacea for every situation. However, the purpose of all these leadership styles is to learn and engage only those that are necessary to build the body of Christ. It also depends on the leader's discretion as to which method is appropriate in a certain context. Stevens and Collins (1993:65-68) provide the following metaphors of leadership styles as undesirable in the church and unbiblical. The dictator leader, who prefers to be oppressive, imposes his rules on the followers, and even persecutes those who oppose him. The slave leader, who pretends to be extremely busy, expects sympathy. The martyr leader, who also regards himself as a victim, teaches those who do not serve as he does.

However, Rinehart (1998:27) and Osmer (2008:178, 192) mention servanthood as a major method of leadership modelled by Jesus. Servanthood is an attitude, way of life and leadership practice from the heart (Wright 2009:10). According to Osmer (2008:178, 192), in implementing this method, Jesus set an example that leadership is for the sake of God (Mk 4:35-8:26) and His cause to serve people (Mk 1:1-4:34). The other point is that Jesus showed that the servanthood approach to leadership highlights the identity, character and motive of leadership (Mt 20:25-28; Mk 10:35-44; Lk 22:24-30), implying that leadership should be measured by its service (Dale 1986:29). As a result of this implication, Osmer (2008:192-198) understands servanthood as overarching all leadership practices, and he mentions some of the leadership styles that could serve well under servanthood leadership: transactional, task-oriented and transformational leadership styles.

Jesus showed that the servanthood approach to leadership often faces the challenge of resistance, conflict and suffering (Mt 18); therefore, one must have perseverance, commitment and vision. Lastly, Jesus emphasised that servanthood in leadership has a mission to serve with humility, and challenge the status quo (Mt 20:26). It is empowered by the spirit of Christ (Jn 20:22).

For the servanthood approach to leadership to succeed, power and authority should be used to serve, not to dominate or exploit the people (Phlp 2:6-11; Is 52-53:45). Servanthood should be manifested in word and deed within the context of the body of Christ by establishing relationships, support, and development of others, guiding people, leading with love, and seeking growth of the body, not a position.

The following leadership methods are appropriate and available to build the body of Christ. They have the potential of offering a service depending on the context and the need: person-oriented, total involvement (Stevens & Collins 1993:65-68), enabling, equipping, father-mother leader, empathetic brother, humble servant, shepherd (Nel 2005:81-85), participative, free reign, supportive, enlightenment, visionary (Manning & Curtis 2009:52), catalyst, commander, encourager (Dale 1986:41-45), persuasive, rewarding, exemplary, consultative (Bennet 1993:75-80), charismatic, human relations, systemic leaders (King 2002), evangelical, public, missional, and communal (Frambach 2007:80).

Despite the long list of leadership methods that could be implemented in the congregation, Osmer (2008:176, 178) states that leadership methods in the congregation can be classified into three sections: task-competence leadership, transactional leadership, and transformational leadership. These three approaches are accommodated within the servanthood type of leadership approach. This means that they should be practised within the context of servanthood and that each one offers a specific service needed in a congregation. These three methods of leadership function well in the context of one's view of the congregation, namely as an institution or organisation, as a community of believers, and as a social movement in society.

According to Osmer (2008:176), task-competence leadership focuses on performing well the tasks of a leadership in a congregation. Task-competence leadership is central within a view of congregation as an institution. In an institutional model of congregation, leadership is viewed as hierarchical, controlling, and authoritative (Dulles 2002:30, 31). Obedience to the authority of traditional documents such as dogmas and confessions and those who expound it, is essential (Hendriks 2004:46). The key tasks of leadership are teaching the dogmas of the church, sanctifying believers through dispensation of grace, governing through pastoral authority, and imposing rules and precepts under pain of sin (Dulles 2002:30; Hendriks 2004:46).

According to Yukl (1999:65), task-competence leadership within organisations concerns itself with accomplishing tasks, utilising personnel and resources efficiently, and maintaining order and reliable operations. Osmer (2008:193) states that, in terms of the congregation, the tasks of leadership are teaching, preaching, running committees, leading worship, administering sacraments, and visiting the sick. In addition, Osmer (2008:193) relates that the tasks of leadership should be performed with humility in order to address the needs of a community.

According to Osmer (2008:176), transactional leadership prefers to use a process of exchange, rewards or trade-offs in order to influence others. This influence is done within a covenant of service to God, not necessarily a contractual exchange (Osmer 2008:194). This leadership approach also strives to understand humanity as valuable and to move from material rewards as an instrument to mobilise the followers to perform a certain task for the benefit of both the leader and the followers. Instead, it strives to use concern for the needs of others and caring of the others as motivation to serve and embody Christ.

Transactional leadership is more common in a congregation as a community of believers, in which interpersonal relationships, interdependence and mutual care of each other are vital (Dulles 2002:51; Hendriks 2004:48). The driving force for communion between congregational members and God is the reconciling grace of God (Dulles 2002:50). The congregational leadership directs humanity into experiencing communion with the life of the Holy Trinity, caring for each other, and harmonising the spiritual gifts of each other for spreading the kingdom of God.

According to Osmer (2008:194), transactional leadership persuades the congregational members to support and participate in the congregation. It influences those outside the congregation by means of service that crosses boundaries in order to meet the essential needs of those marginalised in society. In the context of the congregation, the essential needs of the parents are for their children, the need for comfort or counselling in times of trouble and sorrow. This compels the minister to provide quality education to young people, comfort to the bereaved, counselling to those who are traumatised in exchange for their commitment to serve the Lord, attend the activities of the congregation, and donate money to the congregation (Osmer 2008:194).

Transformational leadership displays change-oriented behaviour (Yukl 1999:65) by creating vision, challenging the status quo, and influencing the followers by setting examples (Hellriegel *et al.* 1998:345-347). Transformational leadership contributes to the nurturing, empowerment, and transformation of followers to become leaders in the future (Canales 2014:38; Mwambazambi & Banza 2014:2). According to Osmer (2008:178), transformational leadership in a congregation endeavours to change the identity, mission, culture, and operating procedures of a congregation.

Transformational leadership operates in a context where a congregation is viewed as a social movement in order to address a wide range of issues that go wrong universally. Hence, Díaz-Sáenz emphasises that the impact of transformational leadership is also measured by the degree of positive social change it has implemented as a result of the practice of leadership. The view of congregation as a social movement has the notion of congregation acting as a suffering servant, and a community for others (Dulles 2002:85). A congregation is viewed as a

transformational agent that operates from the bottom up; it is found where there is injustice and it is influenced by documents such as liberation theology, Belhar confession and Kairos document. The quest against injustices is the common factor that binds activists from various destinations. In this instance, leadership serves the marginalised, alleviates poverty, proclaims the reconciliation message, heals, and stands by the wounded and the hurt (Hendriks 2004:52).

Transformational leadership is about profound change, which in the congregation may, according to Osmer (2008:177), affect aspects such as worship service, mission, and leadership ministry. Osmer (2008:196) emphasises that profound change as a goal of transformational leadership should be pursued within the context of servanthood and fellowship of Christ suffering. This implies that leaders in transformational leadership should expect hardships in the process towards change, but they should persevere and trust in the Lord.

Important to note in the discussion on transformational leadership, it is important to note Osmer's (2008:176, 178) argument that the transformational leadership method is needed more in the congregations, especially in mission churches. The purpose is to help congregations, with regard to internal ministry, rework their identity and mission and, with regard to external ministry, deal with change in the social context.

In the next Chapter, I shall discuss which leadership style best responds to the societal challenges of the DRCA OFS.

Critical analyses

As mentioned earlier, the goal and method of leadership are influenced by culture, and by the ultimate worldview of leadership. From the discussion on the goal of leadership, it can be deduced that leadership goals range from being theocentric to being anthropocentric (Ikenye 2010:67). For example, leadership goals must glorify God and harmonise the gift of others (1 Cor 12:12-31) through loving relationships (1 Cor 13:4-5). It should be noted that the goals of Christian leadership are determined by the Triune God and primarily prioritise the kingdom of God (Rinehart 1998:87, 93). It is through the kingdom of God that the human being is served.

The dominant Christian leadership method is the servanthood kind of leadership (D'Souza 2001:18; Osmer 2008:178). According to Osmer (2008:178, 192), it is inherent and should be the identity of every leadership. Many of the above leadership methods are applicable in the congregation. It should, however, be noted that the selection of one method of leadership is dependent on various factors such as character of the individual, human relations, vision and the Divine intention for the task (Ikenye 2010:67). Important to be noted is that the intended selection of every method of leadership should be to provide service to the kingdom of God through human

empowerment. In the next chapter detailed discussion is done on method of leadership appropriate for the challenges of the DRCA, OFSS.

4.3.2.3 *Practice*

According to Plueddemann (2009:185) leadership practice is concrete and visible aspect of leadership whilst ultimate purpose, worldview, goals and methods of leadership are theoretical, theological and abstract.

Box E. Leadership Practice

Christian leadership practice applies insights from the Bible and culture to challenge practical issues in both the world and the church. Leadership practice is influenced more by culture and involves engaging the vision, situation and strategy.

Vision

Plueddemann (2009:192) mention that vision is about the following: Where are we going? Why do we exist? Vision in a congregational context is how we discern the leadership of the Holy Spirit into the future (Van Gelder 2007:147). It is about what God is doing and intends to do in a particular context (Van Gelder 2007:147). Therefore, vision moves us from the present into the future; hence, it is eschatological in character (Page 2008:126). Vision is like antennae or a foretaste of the future while living in the present. Vision is also contextual and specific to a situation of a congregation. For example, Abraham's vision was to create a great nation of people of faith (Gn 12); Moses' vision was to lead the people of God out of Egypt to the promised land (Ex 3, 4); David's vision was to build the temple (1 Chr 22), and Jesus' vision was to create for us an eternal life in the kingdom of heaven (Page 2008:124).

Furthermore, a Christian vision is always embedded in the vision of the Triune God and is nurtured by the study of scripture, prayer, and dialogue (Plueddemann 2009:192). In addition, Christian vision aspires for the advancement of people rather than organisation (Mt 6:33; 1 Jn 2:15-17). Vision of the Triune God is about bringing humanity into full communion with the life of the holy Trinity. This implies that the vision of a congregation must prioritise the glory to God and human transformation, not necessarily the programmes and infrastructures. Vision has many advantages for the success of a congregation: it creates a sense of ownership; it energises members of the congregation to persevere in hard times, and it attracts others to join and support the leadership.

The purpose of the church (Mission)

Mission or the purpose of a congregation is like a block of steps towards its vision, which is embedded in the Triune God. It is about why congregations exist in a particular area (Van Gelder 2007:147). Mission in its context reflects the values and purpose of the organisation (Page 2008:136). At the beginning of his ministry, Jesus revealed his immediate purpose in Lk 4:17-19. In Mt 28:19, Ac 1:8, and Ac 2:42-47, the church was instructed to continue and embody this immediate purpose of Jesus. As mentioned earlier, mission of the church involves both the spiritual and the social aspects and it is guided by the mission agenda of the Triune God.

Situation

According to Plueddemann (2009:194), it is about the following: Where are we now? What are the present needs, problems, opportunities and resources to engage the situation? In the previous chapter of this study, I indicated that our context is the African context, with specific reference to South Africa. The South African context is post-apartheid South Africa, which is struggling with the legacy of apartheid, and encountering the challenge of how to respond to the growth in Christian faith and the mushrooming of churches. At the same time, through its mineral resources and prestigious education institutions, South Africa has the potential to transform its economic and religious institutions in order to empower human beings and transform the context. If the leadership engages the context effectively, the leadership becomes realistic and relevant to the context. Plueddemann (2009:195) adds that, if the situation changes, it will influence the programmes and strategies to be implemented.

Strategy

Plueddemann (2009:194) states that strategy is about the following: How do we get there? What programmes and activities are likely to be used for fulfilling God's vision? Strategy is visible action with the purpose of moving towards vision. Furthermore, according to Plueddemann (2009:196), strategy grows out of vision and understanding of the situation. Good vision and in-depth understanding of the situation should thus lead to drawing up relevant strategies. Furthermore, strategy changes with a change of situation. It must be noted that in Chapter 2,2.5.2 it was discussed that most of the congregations in the DRCA OFS do not have strategies to engage some of the pressing social challenges like poverty and HIV/AIDS. This is an indication that learning about strategies is essential to help implement concrete actions to a standing problem. I shall discuss more strategies that could be implemented by the congregations of the DRCA OFSS in Chapter 6.

Critical analyses of the practice of leadership

The above discussion implies that leadership practice is about the visible aspect of leadership, and is influenced by culture, theology, and the theory of leadership. Leadership practices involve drawing up a vision, mission, analyses of the situation and strategy. In the next chapters, I shall discuss these aspects in depth, when an appropriate leadership method suitable for the challenges of the DRCA OFSS has been selected.

4.3.3 Other factors that affect Christian leadership

This discussion addresses issues such as the leader's character, conflict, as well as power and authority of leadership in the context of the headship of Christ. These issues are inevitable in the daily practice of leadership; hence, it is appropriate to know how to understand them.

Character

The poor character of leadership is now becoming a concern within the congregations of the DRCA OFS. This is reflected in poor ethical conduct when dealing with church matters, thus leading to loss of confidence and integrity in view of leadership (DRCA OFSS, Report of the Moderamen 2015:32, 33). Does this mean that the leadership in the DRCA OFS is losing confidence and integrity from its members? This seems to be the possibility based on the DRCA OFS, Report of the Moderamen (2015:32, 33).

Page (2008:46, 47) argues that character is the inner world of our motives and values. It is something that we learn and develop through time. Character is the outward manifestation of who we are. It develops from the heart of the individual and manifests through what people see of us. It is one of the factors that make leadership influence possible (Wright 2009:4). The character of Christian leadership is highly ethical and commands integrity in all spheres of life. According to 1 Tm 3:1-7 and Tt 1:5-9, the character of a Christian leader can be subdivided into four categories: personal life, domestic life, Church life, and community life (Sanders 1984:40-44; Kuhrt 2004:40). The Christian leader is expected to display personal attributes such as being blameless, self-controlled, respectable, a hospitable (1 Tm 3:2, 3; Tt 1:6, 7, 8). These personal attributes of a Christian leader provide integrity and make a leader approachable or relational. Furthermore, other attributes are that a leader must be of sane and sensible mind (Oates 1982:111). This will enhance his/her moral sensitivity against alcohol abuse, and love of money, and provide the ability to control his/her anger (1 Tm 3:3; Tit 1:7).

Domestic attributes emphasise that the fidelity in marriage and the faithful nurturing of children by their parents is essential. In fact, these domestic attributes inspire spiritual leaders to manage their family very well, and not to neglect it (Sanders 1984:43).

The Church life character of a leader is that s/he should have knowledge of, and faith in the Word of God, and be able to teach it. The church leader must have a firm hold on the Word of God, by being certain about the Gospel. A leader's healthy quality of teaching can influence an individual for spiritual growth and a group for edification of the church (Oates 1982:118).

The character of a leader, with regard to Community life, is that outsiders should teach him well. A leader is expected to live wisely and to enjoy a good reputation in the community (1 Tm 3:2; Tt 1:8). The life of the leader should command the respect of the unbelievers so that they may desire to model the life of the leader and glorify God (1 Pt 2:12). The other important aspect is that a leader should walk the talk, or put differently, a leader's private life should mirror his public life and vice versa.

Conflict

Conflict is one of the factors that hinders or destroys good leadership and organisation. According to the recent report of the DRCA OFS Moderamen (2015:19-24, 32), the relationships between some ministers and members of their congregations have become tense with increasing conflicts. The source of conflict is pride, poor relations, lack of respect, and abuse of authority. Since 2007, the frequency of these conflicts has increased from less than five presbyteries to over half of the seventeen present presbyteries in the DRCA OFSS 2015 (Report of the Moderamen 2007:9; 2011:25; 2015:20-23). Does this mean that the DRCA OFS is now becoming a church in conflict with itself? This is a possibility if the leadership and members of the DRCA OFS do not engage in self-introspection and live a life worthy of the servant of the Lord.

As believers, we must know and learn from the Bible and from our Lord how to manage or minimise conflict, because conflict is the major source of violence, wars and political unrest prevalent in the majority of the African countries. Conflict arises when one party perceives that its interests or values are being opposed or negatively affected by another party (Hellriegel *et al.* 1998:362). For example, in the story of Peter and Paul (Gl 2:11-21), Paul upheld a Christian value such as that all humanity, including Gentiles, must be treated with love and dignity, and his interest was to win over the Gentiles for Christ. For fear of his own people, Peter withdrew from eating with the Gentiles, thus undermining the principle of love and open relationship of Christians. As a result, Paul confronted Peter and reprimanded him in public.

Conflict has serious negative effects on individuals and his/her relations (Hellriegel *et al.* 1998:364). For example, in conflict, an individual can potentially have emotional responses such as screaming, uncontrolled anger, and crying which are unhealthy for good relationships. However, conflict is inevitable (Lk 17:1); hence, Christians should expect conflict (Page 2008:287). This is true for Christians whose worldview emphasises that an individual is fallible and sinful and simultaneously created in the image of God. Therefore, an individual has the

potential to do good or evil. For example, in Gl 5:19-23, we encounter that individuals who are controlled by the Spirit of Christ bear good fruits, whereas those controlled by the desires of the flesh bear evil fruits. Both groups of people are present in the world and in any organisation, and some conflict and tension may erupt.

Ford (1991:255, 56) mentions that Jesus experienced four types of conflicts. These conflicts are simply mentioned in order to understand their character. The first one is supra conflict, which involves values and obedience to the Divine Mission (Mk 1:21-27; 8:32-33; 9:14-29; Lk 11:18-32). Jesus healed on a Sabbath, foretold about his death, intervened on behalf of his disciples, and defended his authority with the aim of proclaiming the good news of the kingdom to those who either need or oppose it. The second one is contra conflict, which implicates religious leaders who inculcate the legalistic practice of tradition, power, control, rituals, and reality (Lk 6:1-3, 6-10; 7:36-50). Jesus opposed the power of the Pharisees, because it contradicted the power of the kingdom of God. The third one is intra conflict that involves Christ's Disciples. This conflict is due to the failure to heal, seek honour, lack of faith, and the right to belong to a group. The last one is extra conflict, which is caused by bystanders such as family members, neighbours and Samaritans (Lk 9:51-56; Mk 3:20, 31-32; 13:54-55).

Scripture does not provide a clear solution to the many conflicts that Christians encounter. From every conflict situation in scripture, we learn and discern a unique principle of the Divine will. For example, in Mt 17:24-27; 23:13-20 and Mk 11:27; 12:1-12, a conflict between Jesus and the Jewish religious leaders could have been avoided. In response, Jesus was either patient, direct, courteous, or confronting and reprimanding. In essential conflict (Mk 4:35-41) Jesus responded by teaching the crowd correct values. In incidental conflict (Lk 9:51-55), Jesus simply walked away and waited for the right moment to intervene (Lk 10:30-41). The lessons we can learn from these conflict situations is that Jesus used truth and grace to counteract the conflict (Lk 2:13; Mt 10:34; Jn 1:14). Furthermore, in conflict God works with our character rather than with our comfort. In order to deal with conflict appropriately, we need the right attitude and Divine guidance. The Christian then grows stronger and the Divine mandate prevails (Ac 10-11:18; Page 2008:290).

Power and authority

How is power and the authority of leadership used in the DRCA OFS? Is it for serving members or is it self-serving by the leadership? The recent tendency indicates that, in the congregations of the DRCA OFS, the leadership's use of power is shifting towards self-serving where there is a growing undermining and exploitation of power and authority; hence, the DRCA OFS leadership mentioned that one of the sources of conflict in the congregations of the DRCA OFS is abuse of authority and power by the leadership (DRCA OFS Moderamen 2015:19-24, 32).

Power and authority are very often misused in leadership. If the power and authority of the leadership are not based on the foundation of the Triune God, the leadership ends up being autocratic, exploitive, and manipulative. The consequence of this kind of leadership in the congregation is the inability to share responsibilities, division, passive members and stagnant congregation. However, to avoid all these undesirable consequences, the leadership needs to learn from the Triune God how power and authority in leadership should be used.

Leadership authority is delegated authority, which is utilised according to the set example of Christ. Christ's supreme authority and power is often depicted in the metaphor of the headship. From the NT, Christ is described as head of the body, that is, the church (Eph 1:22; 4:15-16; Col 1:16). According to Richards and Hoeldtke (1980:21), the head is connected to the body by means of sinews; the head sends commands and impulses directly to the body. Christ as head of the church is immediately and personally in touch with each member.

In addition, the headship of Christ does not imply position, but relationship. It does not imply authority to control and demand obedience. But Christ supreme authority assures the body of His ability to meet its need. Richards and Hoeldtke (1980:21) mention that the need is the source of life (Col 1:18; 2:10), sustaining the entire body (Eph 5:21-34), and supplying all that is needed for growth (Eph 4:15), commitment to serve us, and bringing saving transformation to our personalities. In addition, Richards and Hoeldtke (1980:25) state that the headship of Christ transformed the essence of leadership as follows: it emphasised relationships in the practice of leadership, and it emphasised support and not domineering authority nor obedience to hierarchy. Hence, King (2004:45) and Nel (2005:58) state that Christ is the supreme authority and the power, and has the last word in his church. Therefore, no dominion of human power or autocracy of human leadership should be justified in the church.

The discernment of the headship of Christ opens a way for understanding the use of power and authority in leadership. Power is the ability to compel others to do something whether legitimate or not, and authority is an ability to persuade, command or exact obedience (Rausch 1989:38; Avis 1992:25). Authority is a legitimate power, with the capacity to direct, influence, coordinate, and guide the thought and behaviour of others in ways they acknowledge as legitimate. Authority can be exercised by one's personality, gift and influence (*de facto*) or by an office (*de jure*) (Rausch 1989:38).

The ultimate source of authority in Christian leadership is the Triune God (Rausch 1989:38). In a church context, the sources of clergy authority are primarily the Triune God, and other sources of power are secondary such as church ordination, and human competence (Carrol 1998:171). This implies that, once the individual and the church are convinced that God calls the individual to spiritual leadership, the church confirms the individual through ordination. This

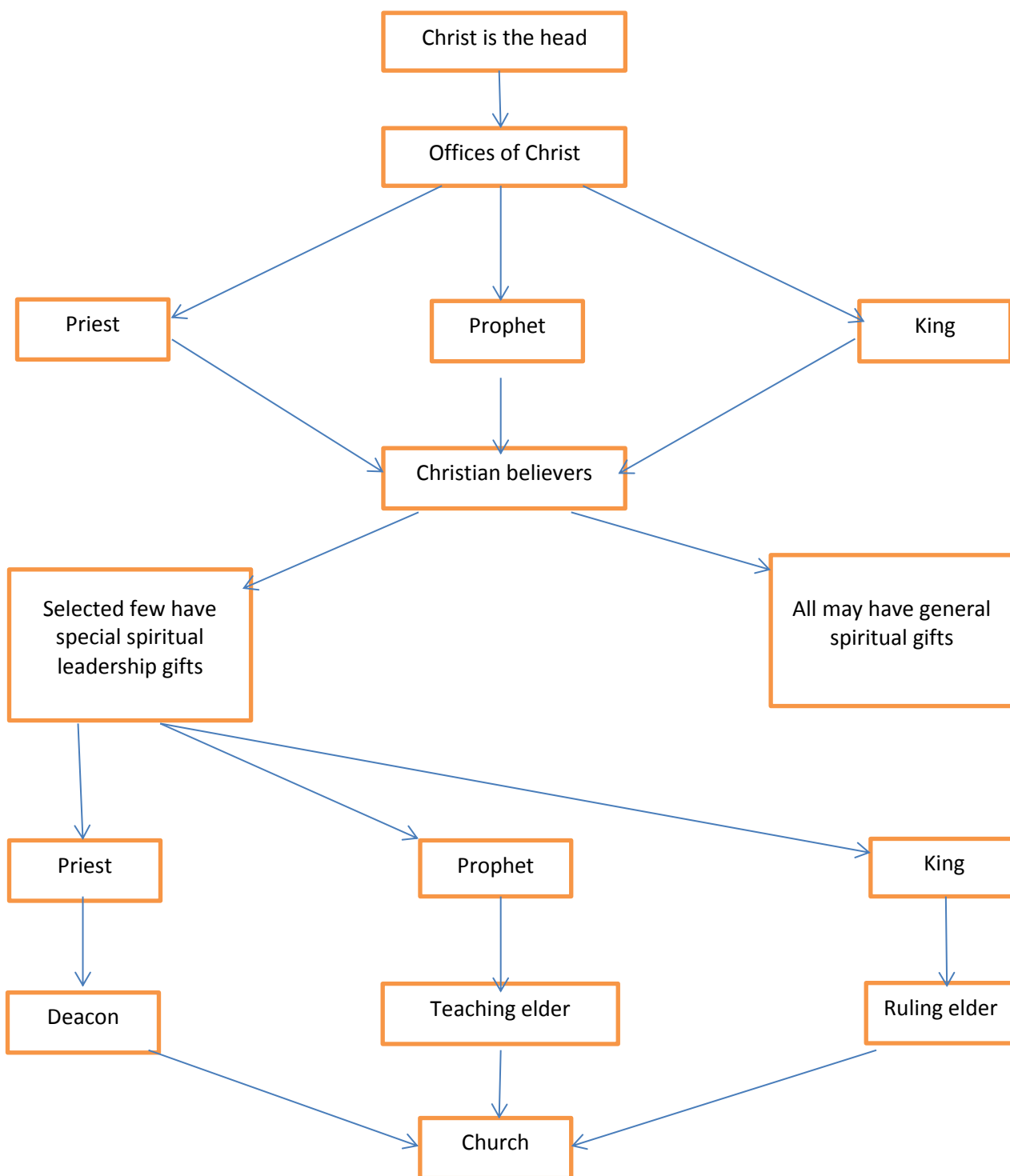
ordination is a visible and spiritual symbol of the endowed authority of God on the individual. Furthermore, through experience and learning, the individual acquires more authority in his/her leadership.

God gives congregational leadership authority in Christian leadership (Page 2008:50). This given authority must be expressed in service, constraints and humility (Lk 22:25-27; Phlp 2:11). However, many a times throughout history, church leadership focused too much on hierarchy and had a domineering approach, thus leading congregational leadership towards clericalisation (Rausch 1989:29). This had adverse consequence of hindrance to body ministry, collegial authority, sharing, and responsibility; as a result, the church of Christ suffered stagnancy and declining ministry.

4.4 The approach to leadership in the DRCA

The method of practising leadership within the DRCA can be traced, via the DRC, to the Reformed Church in The Netherlands in the 17th century (Adonis 1999:11). This method of leadership practice is believed to be Biblical and engages principles of leadership being shared, varied, and with identity of servanthood (Rowdon 2002:49-54). The following diagram is my own to reflect the method and understanding of leadership practice within the DRCA OFS.

4.4.1 Diagram of the method of leadership in the DRCA (my own diagram)



4.4.2 Christ as source of leadership

In the DRCA, the essence of spiritual leadership is centred in Christ, the Son of God. The Son is the incarnate leader who modelled human beings on how to exercise spiritual leadership. The Holy Spirit empowers and sustains the spiritual leadership in the congregations. The Father manifests His leadership through our Lord Jesus Christ (Mt 28:19; Eph 1:22; Col 1:28; 1 Cor 15:25). Christ is the Lord and head of the universal church (Col 1:18); therefore, all government

and leadership of the church have their final authority in Him (Williams 1996:219-220). Christ is also the source of all leadership in the church, the maintainer, the final and ultimate leader of his church (Rv 1:8). Therefore, the leadership He appointed to the church (Eph 4:11) empowers it through the Holy Spirit (1 Cor 12).

4.4.3 The offices of Christ

The DRCA believes that Christ manifests his leadership for our salvation in his church in three ways, namely as a prophet, priest, and king (Thuto ya Bokreste 1987:59). These three offices of Christ in the DRCA form a basis for doing ministry of the church. They are adopted from the Old Testament and it is believed that Christ fulfilled and renewed them for the development of his church.

Christ as prophet

In the Old Testament, priest, prophet, and king are the three major offices in Israel (Grudem 2011:624). According to Rowdon (2002:42), in the Old Testament, God called and mandated the prophets. Towns (2006:125, 126) argues that prophets represented God to people, and were unpopular due to their message which was often of judgement; hence, they were regarded as channels of judgement. Furthermore, Towns (2006:125) mentions that their duty was forth-telling and fore-telling. Forth-telling was preaching and proclaiming the word of God's truth both to their community and to the world. They had to embody the word of God and transform the existing evil structures by challenging the status quo within the people of God and the nations. Fore-telling was predicting future events such as the coming of the Holy Spirit (Jn 14:26), Parousia (Jn 14:2, 3), and his death, burial and resurrection (Mt 16:21).

Grudem (2011:625) argues that the role of Old Testament prophet foreshadowed the role of Christ as prophet (Dt 18:15-18; Jn 6:14, 7:40; Ac 3:22-24). At the same time, Christ as prophet is far more unique and distinct from the Old Testament prophets, because he is the source of revelation from God (Lk 24:27; Mt 5:22; Jn 1:1, 14:9; Heb 1:1-2). In conclusion, Christ as prophet reveals God to us, speaks the Word of God to us, and prefigured the Old Testament prophets in their speech and actions.

Christ as priest

Priests represented man before God (Towns 2006:126). In the Old Testament, priests served God through the people and were appointed by God to offer sacrifices (Rowdon 2002:42). Their duty was to offer sacrifices, perform rituals, ensure quality service and worship to God, offer prayers and praise God on behalf of the people, to serve as agents of love, reconciliation, and charity. They also had to embody the divine character through word and deed (Grudem 2011:626). Towns (2006:126) states that priests were channels of forgiveness through rituals and

sacrifices, although they taught people the word of God (Lv 10:11; Dt 33:10). That was not their priority.

In the New Testament, Christ is depicted as the High Priest who surpassed all Old Testament priests (Heb 4:14-16; 7:26; 8:3; 9:11). According to Grudem (2011:626, 627), Christ's priesthood is distinct from that in the Old Testament on the following points: Christ offers a perfect sacrifice for sin (Heb 10:4; 9:26); Christ continuously brings us near to God (Heb 10:19-22), and Jesus as High Priest continually prays for us (Heb 7:25).

Christ as King

Rowdon (2002:43) relates that the Old Testament Israel was theocratic, that is a new leader emerged as representative of God when the need arose (Jdg 21:25). When Israel rejected theocracy and asked for a king, their request was granted. The kings of Israel were expected to rule over Israel as representatives of God and were subservient to the law (1 Ki 21; 19:16; 1 Sm 16). The kingship of Christ is distinct from that of the world, as it is not earthly kingship (Jn 6:15). Jesus has his own kingdom (Mt 4:17-23; 12:38) and is a true king of the people of God (Lk 19:38; Mt 21:5; Jn 1:49). His Father granted this kingdom of heaven and earth to him (Eph 1:20-22; Mt 28:18; 1 Cor 15:25). The authority and power of the kingship of Christ will be fully recognized in *parousia* (Mt 26:64; 2 Th 1:7-10; Rv 19:11-16). In *parousia*, Christ will be recognized as the king of kings and every knee shall bow to him (Phlp 2:10).

In the Old Testament Israel, the king had the mandate to maintain peace, justice and Divine rule. At present, Christ is king of kings and no earthly forces are above him (Rv 1:5). He is given all the powers in the kingdom of God.

4.4.4 Roles of Christian believers

In truly confessing Christ as their Lord, believers adopt or inherit these three functional roles of Christ (Thuto ya bokreste 1987:58). The believers are prophets with Christ when they truthfully proclaim God to the world and defeat the Devil (Grudem 2011:630; Thuto ya bokreste 1987:59). They are priests with Christ when they are able to offer themselves as living spiritual sacrifice to God (1 Pt 2:5-9; Rm 12:1). They are kings with Christ, because they share in His reign (Eph 2:6) and in His authority (Eph 6:10-18); they have a promise that they shall reign forever with Christ in eternity (Rv 22:5).

In the DRCA, it is understood that all believers in Christ adopt the three functional roles of Christ as prophet, priest and king. Furthermore, in the leadership structure of the DRCA, these functions of Christ are linked with the office of deacon (adopted a priest's role), ruling elder (adopted a king's role) and minister (adopted a prophet's role) (Buka ya kereke 1986:150, 152, 154). Those appointed to the position of deacon, ruling elder, or minister are believed to have

received a calling from Christ to perform a specific task and to be leaders in his church (DRCA Church Order 2003, Article 4).

4.4.5 Offices in the church

The DRCA has three leadership offices, namely the deacon, the ruling elder, and the teaching elder (minister). Their roles are modelled on the three offices integrated in Christ, namely priest, king, and prophet.

Deacon is derived from the Greek word *diakonos*, which basically means a servant (Williams 1996:207). As such, this concept should not be stereotypically confined only to an office in the church. For example, Christ was a servant (Lk 22:27); Paul was a servant (1 Cor 3:5), and all Christians in a broader sense are servants (Williams 1996:207). However, in the New Testament, deacon was one of the special offices (Phlp 1:1; Rm 16:1; 1 Tm 3:8-12).

In the New Testament, the deacons' duties can be inferred from Ac 6:1-6 and 1 Cor 12:28. The deacons' ministry was practical: distributing food to the needy; collecting and administering offerings used to meet such needs, and ministering to fellow Christians in prison (Williams 1996:208; Wilfong 1992:115). In the DRCA (Church Order 2003, Article 15), the deacons' duties are acknowledged and have been extended to distributing the Holy Communion; helping and comforting those in need and the marginalised; collecting the offering; encouraging believers to engage in social welfare and to witness Christ in word and deed, and offering Christian service to the world.

The New Testament (Ac 14:23; 20:17) reflects a consistent pattern of plural elders as the main governing group in its churches (Grudem 2011:912; Wilfong 1992:113). These elders were functionally divided into two groups, namely the ruling elder and the elder who ministers the word, the latter known as Bishop, pastor, or minister (Williams 1996:203; Wilfong 1992:113; Grudem 2011:912). The ruling elders' shared duty was the administrative, judicial and supervisory responsibility for the entire church.

The other group of elders were either known as bishops, pastors, or ministers (1 Tm 3:1-2; Tt 1:5; Phlp 1:1; Eph 4:11). These elders were not as such greater or more important than the ruling elders. They also shared in the responsibility of the ruling elders, but their duties distinctly involved shepherding and ministry of the word (Grudem 2011:915; Williams 1996:178, 180). According to Williams (1996:178, 190), shepherding involves supervising and guarding the believers' spiritual life. Ministry of the word implies teaching and preaching to feed and nourish the believer's spiritual life. Furthermore, this ministry of the word required one to have a sound doctrine of teaching, respect for the authority of scripture, quality spiritual life, and the person should be endowed with special gift of the spirit, thus ordained with the laying of hands.

In the DRCA OFSS, there are two groups of elders: the ruling elders and the teaching elders. Both are regarded as equal, but their difference is functional. The ruling elders' function includes the administration and management of the congregation. The ministers' work involves the ministry of the Word. However, the minister is also allowed to help with administration and management of the congregation as well as administering the sacraments and blessing marriages. Table 4.1 shows the duties of the elder and the minister, as mentioned from the DRCA Church Order 2003, Article 4.

Table 4.1: Duties of the elder and the minister

Ruling elder	Minister (Teaching elder)
To witness Christ to non-believers	To witness Christ to the non-believers
To administer the congregation	To help with the administration of the congregation, when the need arises, such as leading a church council meeting
To do pastoral care through house visitation	To do pastoral care and house visits
To oversee missional activities of the congregation such as mission, <i>diakonia</i> , youth ministry, etc) and discipline	To oversee missional activities of the congregation such as mission, <i>diakonia</i> , youth ministry, etc) and discipline
To oversee the teaching of a pure doctrine	To teach and implement a pure doctrine of the gospel
To teach catechism	To teach catechism
To support the minister in his duties and responsibilities	To preach and lead public worship services
	To administer sacraments
	To lead the confirmation of new believers
	To bless Christian marriages
	To confirm church council members

The priestly function of the minister to administer sacraments and to bless marriages has been challenged for quite a while. For example, Kritzinger (2007:11, 17) argues that the exclusive rights attributed to the minister to administer sacraments need to be challenged, as this has now overshadowed the significance of the word 'ministry' and gave privilege to the minister. This has happened in the DRCA OFS, but to no avail. Due to a shortage of ministers in the DRCA OFS, some ministers have too many preaching points to travel to, and they only visit those preaching points for the purpose of administering sacraments with less time to do effective ministry of the Word.

4.4.6 Church council

According to the DRCA OFSS (Thuto ya Bokreste 1987:214; Church Order 2003, Articles 7, 21), the deacon, the ruling elder and the minister constitute a church council, and the minister is usually the chairperson of the church council. One is eligible to be a minister and a deacon at the age of 22 and a ruling elder at the age of 35 (DRCA, OFSS Church Order 2003, Article 13). Membership of the church council is gender inclusive, as men and women are allowed to be

church council members. Furthermore, in the DRCA OFSS (Church Order 2003, Article 21), for a new congregation and under the auspices of the presbytery, members of the congregation appoint new church council members such as the deacon and the ruling elder. In the ensuing elections of church council members, the existing church council may appoint eligible members of the congregation onto the church council under the auspices of the minister.

In the DRCA OFSS (Church Order 2003, Article 5), the church council under the auspices of the supervising minister may call the minister to the new congregation; the neighbouring DRC congregation should be informed of this intention. For the purposes of integrity and transparency, the new church council members are announced at least twice during public worship services. This allows the congregation members to know and lodge a complaint, if need be, for any new church council member who is not worth being in the church council. This practice is influenced by Ac 6:1-7; 1 Tm 3, and Tt 1:5-9.

Furthermore, in the DRCA OFSS (Church Order 2003, Articles 13, 14), the duration of office of deacons and ruling elders in the church council is two years, with the possibility of re-appointment for another two years. In the latter instance, the deacon or the ruling elder must be retired for a year before being eligible for re-appointment. This means that the deacon or the elder is eligible to be a church council member for approximately four years before s/he has to retire. It is only under exceptional circumstances that a church member may be in the church council for more than four years. According to the DRCA OFSS (Church Order 2003), only the presbytery has the right to allow a member of the church council to extend his office of four years to another two-year term. This would mean a total of six years on the church council. However, after six years, the member is no longer allowed to be on the church council.

In the DRCA OFSS, the church council represents the collective leadership. All members of the church council are assumed equal and no one should lord it over the other (DRCA OFSS Church Order 2003, Article 5). Although members of the church council are appointed from the members of the congregation, the church council, not the congregation members, rules the congregation according to Christ's mandate. Briefly, they are primarily accountable to Christ, not to congregation members, because Christ is the head of the church and the source of leadership.

Critical analyses

From theology of the DRCA OFSS, all believers in Christ through faith adopt the office of prophet, priest and king (Thuto ya bokreste 1987:58); hence, all confessed members of the DRCA OFS are called leaders who are expected to practise their calling within their own lives. Consequently, theologically, priesthood of believers is possible and accepted within the DRCA, although

practically this can be doubted, as ministers²³ like to assert their authority and position. Furthermore, the established church council in the congregations of the DRCA OFS suggests the presence of equality, sharing of authority, and responsibilities of leadership. However, some ministers²⁴ or some church council members²⁵ in the DRCA OFS often sabotage this positive relationship.

In the DRCA OFSS, diaconal ministry occurs through the office of the deacon (DRCA OFSS Church Order 2003, Article 15). The deacon is expected to gather alms and donate them to the poor in both the congregation and society at large. Deacons are expected to serve as agents of love, reconciliation, and charity within the context of the world (Grudem 2011:626). Deacons are expected to offer spiritual service of prayer and proclamation of the gospel while simultaneously being involved in challenging the structures that perpetuate the injustices and evils in the world (Bouwers-Du Toit 2010:264). As part of the spiritual leadership of the congregation, deacons are meant to be facilitators of social transformation that offers hope and spiritual transformation of the entire society.

From the empirical report in Chapter 2 and from my observations in the DRCA OFSS, diaconal ministry is limited to a social welfare project that addresses the immediate needs. In Chapter 2, I indicated that members of the congregations in the DRCA are not empowered with the skill as to how to effectively participate in societal engagement. I also indicated in Chapter 2 that social engagement in the congregations of the DRCA OFSS prioritises first the members and then the non-members of the congregations of the DRCA OFSS. Unfortunately, the ministers' lack of empowerment of members of the congregation led to a lack of clear description on how the deacons could lead and empower members of the congregations on societal engagement (DRCA OFSS Church Order 2003, Article 15). To assign Christian charity or societal engagement to deacons is a theological error, insinuating that congregational members, ministers or elders should not be involved, as the deacons are appointed for that specific ministry.

The office of the ruling elder in the DRCA OFS is meant to relieve the minister with administrative matters and support the minister in his/her preaching and teaching the Word. In many of the congregations, the ruling elders are doing most of the preaching to, and less administration of the congregation, and many of these ruling elders are not well equipped to do their duties. A critical question may be raised: Why are the ruling elders not allowed to lead church council, presbytery, or synod meetings. This would relieve ministers of the burden of attending meetings, instead of studying the Word and preparing for empowering the lay people.

²³ Cf. Appendix 6, FGI in C5, C8.

²⁴ Cf Appendix 6, FGI in C5, C6.

²⁵ Cf Appendix 5, II for Rev. 5, Rev. 6.

The minister is meant to focus more on ministry of the Word and on empowering members of the congregation. However, in the DRCA, due to a shortage of ministers and unskilled church council members, many of the ministers are overburdened with work. For example, ministers must do administrative work, preach, and administer sacraments. There is no time to empower and preach the gospel to the non-believers. The situation is exacerbated by the adopted structural arrangement and theology that justifies that the minister must simultaneously play the role of priest (deacon's role), king (ruling elder's role), and prophet (minister's role), thus tempting some ministers to focus on the duties that were meant to be done by a ruling elder or a deacon. Furthermore, the function of the minister in the DRCA OFS is limited to internal ministry of the congregations and priestly functions at the expense of prophetic ministry, which should extend beyond congregations and transform the world.

Ministers have become comfortable with some obedient and passive members of the church council and do not make them retire from the church council, as stipulated in the DRCA OFSS Church Order 2003. This practice resulted in the maintenance of old leadership in the church council²⁶ that becomes resistant to change. Subsequently, many congregations adhered to the maintenance mode. In an endeavour to contribute to the solution, the following questions should be considered: Is it theologically and pragmatically justifiable for the DRCA minister to have exclusive rights to administer sacraments? Can the DRCA ministers not learn from Ac 6:1-7 that the Apostles gave up everything that hampered the activity of the proclamation of the gospel?

4.4.7 Church government

The church government reflects the culture, history and theology of denominational leadership. The adopted and institutionalised church government has an enormous impact on the leadership practice in the church. If not understood, it can lead to legal prosecution and more conflict in the church. For example, one of the reasons for the schism of the DRCA is the disregard of the DRCA Church Order on unification and disbanding of the church. The Synod of the DRCA in the Free State revises the church order every fourth year.

Williams (1996:217) argues that the church government is derived from the New Testament and he views the congregation as the manifestation of the local church. Each congregation is under the Lordship of Christ. This means that Christ is the sole head and commander of the congregation and no other authority is above Him. This is in line with the DRCA OFSS (Church Order, Article 5): "Christ is the sole head of His church, and He is the Ruler and Minister of His church."

²⁶ Cf. Appendix 6, FGI in C5, C8.

No congregation should rule over another or exercise arbitrary authority over another. Therefore, each congregation has the right to self-government and to respond to its divine calling without any interference from another congregation. In the DRCA OFSS (Church Order 2003, Article 20), congregations are given the right to self-government, but the challenge is their creative response to the gospel without external interference from the presbytery or the synod. For example, the Report of the Actuary (Agenda of the DRCA OFSS 2015) and the Report on Decisions of the General Synod of the DRCA 2015 to the Regional Synods emphasise strict adherence to the liturgy and worship service arrangement of the DRCA. Church council members, including the ministers, are obliged to sign these, and any deviation from them may result in suspension or disciplinary hearing. In light of the above development, is the DRCA OFS Synod's decision not stifling the freedom and the gifts of the Spirit given to the people of God?

In the New Testament era, no bishop or any other church official was above any number of congregations. On this point, the DRCA OFSS (Church Order 2003, Article 5) states that “[n]o church official has the right to Lord it over any other church official”. In the New Testament era, there was no presbytery over the local church, ordination through higher presbytery, supervision or control by such body. On this point, the DRCA OFSS has the presbytery that supervises congregations; the regional synod supervises presbyteries, and the general synod supervises the regional synods. A critical question concerning these hierarchical structures is: Are the powers given to these hierarchical structures empowering or stifling the development of the congregations? According to Williams (1996:217), the above points are necessary for every church denomination to consider and assess its own church government system.

According to Williams (1996:217), Episcopalian and Presbyterian forms of government or any other form of hierarchical order of leadership within the congregation is not Biblical and undermines the New Testament order of leadership. By contrast, Grudem (2011:922-23) argues that scripture does not explicitly command one specific form of church government. Besides, it is essential that a church should provide measures of accountability to the congregations, without forfeiting any essential aspects of governing authority over the congregation once elders are elected (Grudem 2011:923). This is to avoid self-perpetuating group of elders who are not subject to election or to periodic reconfirmation by aggregation (Grudem 2011:923). According to my observation, Grudem' (2011:922-923) statement justifies the use of the Presbyterian system in the DRCA, which also minimises the self-perpetuation of elders who ignore the reconfirmation by aggregation. The challenge for the DRCA is whether or not it will maintain a smooth practice of this Presbyterian system.

4.4.8 DRCA form of church government

It is evident from the above argument that the New Testament church practised neither the Episcopalian nor the Presbyterian system. The New Testament church provided church government that is appropriate to a specific situation other than that the New Testament church propagated the plurality of leadership with no strict hierarchy. However, through development and growth of the church led to a need to give some form of leadership structure to the church in order to cope with the challenges of the time. Therefore, in the course of time, there were three major forms of church governance, namely Episcopalian, Presbyterian and congregational.

Episcopalian church government system

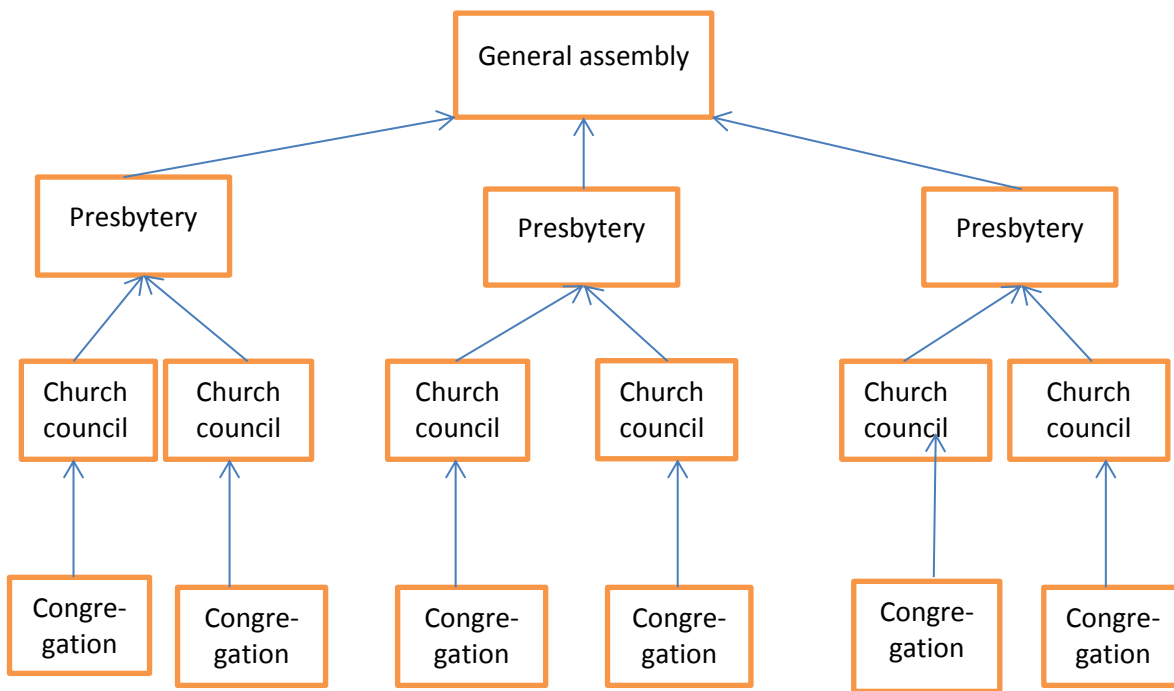
Grudem (2011:923) relates that the Episcopalian church government system includes officers known as priests and that the final authority for decision-making occurs from outside the congregation. For example, an archbishop has authority over many bishops. The bishop, in turn, has authority over a diocese, and the local parish is under the leadership of a rector. The leadership is thus hierarchical and the authority is from top down.

Congregational church government system

According to Grudem (2011:928), in this system, the local church has the final authority. There are five types of congregational governance:

- The pastor is the one and only elder with deacons as board members under his authority. The alternative could be the pastor as elder and the deacons governing together and thus functioning like a plurality of elders.
- A plurality of local elders where the pastor is one of the local elders and equal with them. There is no hierarchy. The full-time pastor is engaged with preaching and teaching.
- The corporate board system where a pastor is employed and has no authority over board members who are members of the congregation.
- The pure democracy where the congregation has the final authority over all church matters. There is often no trust in the elders.
- The “no government but Holy Spirit congregational church government”. The church denies any form of governance and depends on all the members of the congregation being sensitive to the leading of the Holy Spirit in their lives. Decisions are made by consensus.

Presbyterian Church government system



Source: Grudem (1994:923-936)

In this system, the local congregation elects elders to a church council and the pastor is one of the elders in the church council, equal in authority to the elders. This church council has governing authority over a congregation. Some members of the church council are members of the presbytery, which has authority over a local congregation in a region. Some or all of the members of the presbytery are members of the general assembly, which has authority over several presbyteries in a region.

According to Grudem (2011:926), the advantages of the Presbyterian system are that it promotes those who have the gift of leadership and wisdom to exercise the leadership over several congregations. This works well mostly when the majority of the congregations view higher leadership as mentors and interpretive guides from whom they should learn and who they should trust.

In the presbytery system, the presence of the Synod encourages unity. In the DRCA OFSS, this unity has even extended to the practice of the same liturgy, singing from the same hymnbook, and wearing the same uniform. The presbytery system also prevents doctrinal error from a local congregation. In the DRCA OFSS (Church Order 2003, Article 28, clause 117), the majority of the synod decides on the adoption of a new confession and the correctness or rejection of new doctrines to be adopted by the church.

However, the critique against this Presbyterian system is that nowhere in the New Testament have elders exercised authority over more than one local congregation. In the DRCA OFSS, on several occasions, some church council members as elders or ministers wanted to

extend their illicit influence to other congregations that do not fall under their jurisdiction. The system encourages much formal litigation that undermines the unity of the body of Christ. This is true. It happened often in the DRCA OFSS (Report of the Moderators at the DRCA OFS Synod 2015) where over half of its seventeen presbyteries lodged complaints to the regional synods on matters such as conflicts in the congregations, poor leadership of the presbytery, and interference from the moderators in matters that do not concern them.

The other critique is that higher church assemblies sometimes overshadow the authority of the local church council and congregation. In the DRCA OFSS, there is a tendency for the local church councils to abdicate their responsibility and allow the presbytery or the synod to rule over them. This is evident from observing some of the congregations during negotiations about unity to form URCSA. Many of the congregation members in the DRCA OFSS were not regularly informed of the intention to unite the DRCA with the DRMC. Members were not given the opportunity to deliberate on the issue before the synods could decide on it. For many congregations, it was only after the decision was made at the 1994 General Synod in Worcester that they had to decide about voting for unity or not.

The last critique is that sometimes the synodical leadership, after adopting a false doctrine, often exerts a great deal of pressure on local congregations to conform thereto. This is also true with the unification of the church process in the DRCA, where some ministers imposed the General Synod's decision onto members of the congregation.

Of these church government systems, the DRCA prefers the Presbyterian one. The reason for adopting this approach is that it inherited it from the mother church, the Dutch Reformed Church in South Africa. Since its inception and independence from the Dutch Reformed Church, the DRCA has not yet considered revising the credibility of remaining with the Presbyterian system or not.

4.5 Theoretical framework of African leadership

It is a heavy task to spell out systematically a theoretical framework of African leadership. This is due to the previous imperial influence in academic practices, which, according to Gordon (2002:148) and Rukuni (2009:140), undermined and deliberately excluded leadership theories and practices in Africa. The problem is further exacerbated by the oral nature of African culture, which did not keep written records. Therefore, more empirical data is needed in the study of African leadership across all sectors. Furthermore, the task to clarify the theoretical framework of African leadership is exacerbated by the notion that Africa is not as homogeneous as it seems. Africans in the North, South, East and West represent their own unique cultural identity; hence, this study will focus on the southern African context of leadership theory.

Before engaging in the theoretical framework of African leadership, two issues need clarification: the concept of African identity and the African centeredness of leadership. Mazrui (2002:12) maintains that there are two major identities of Africans: those who are Africans by blood (this refers to mainly Black Africans or to those whose ancestors were born and nurtured in Africa), and those who are Africans by land (this refers to those whose ancestors immigrated to Africa for various reasons and thus occupied a piece of land as their home). Therefore, this Chapter on the theoretical framework of African leadership concentrates on the former group identified as Africans by blood.

Fourie (2015:1-7) argues that there are various conceptual understandings of Africa. I shall focus on Africa as a place and an ideal. Africa as a place refers to the continent of Africa. In this study, I shall refer to sub-Saharan Africa. According to Fourie, Africa as an ideal is about reinterpreting and redeeming Africa that was degraded and objectified. This means that Africa was subjected to the oppressive forces of colonialism, slavery and of apartheid in South Africa. As a result, it lost its image and traditional values. Following a review of history, the revival of African *ubuntu*, and the practice of African renaissance, the past events are reinterpreted and implemented in the modern practice to rebuild Africa.

The key to understanding African leadership theory is to analyse and understand the African cosmology and worldview, especially as depicted in precolonial times. The understanding of African leadership theory in the precolonial era²⁷ is essential, as it promoted the strong cultural foundations that were ignored in colonial and postcolonial Africa (Obiakor 2004:402). The African leadership tenets of the precolonial era are described as strongly communal, collaborative, consultative, with a character of integrity, responsibility and honour (Olajubu 2002:54; Obiakor 2004:405). Unfortunately, many of these African leadership values were downplayed and compromised during colonial times; hence, postcolonial Africa is still finding it difficult to restructure and develop its leadership (Kludze 2000:27; Obiakor 2004:408).

In the context of the above discussion, it is significant to restore Africa to itself. African leadership must become central to African development (Khoza 2006:14). The latter should involve transformation of the economy, politics and cultural aspects in order to enhance African dignity. The appropriate leadership that would be able to achieve the African development is driven by the ideology of Africa centredness or entrenched in the prospect of Afrocentricity (Khoza 2006:109; Hotep 2010:13).

In this study, the preferred concept is Africa-centred leadership. According to Khoza (2006:109), Africa-centred leadership implies that leadership practice is putting Africa at the centre of its existence and consciousness. It also implicates deliberate and methodological

²⁷ In this study, this is referred to as traditional African era, to be discussed later in the Chapter.

anchoring of leadership research and practice in indigenous African societies and their diasporic expression of leadership-followership precepts, ecological balance of traditional living. The following discussion highlights African leadership theory as perceived in traditional Africa and how it developed in postcolonial Africa.

4.5.1 Nature of traditional African leadership

Conceptualisation of leadership in Africa is functional rather than theoretical. This implies that leadership in traditional African society is not theorised, but practical and manifested by the actions and behaviour of the potential leader. In traditional Africa, the identity of traditional leadership reflects its function. For example, the leader as a redeemer, holy man, medicine man, or father.

Traditional African leadership propagates the principles of *primus inter pares* and egalitarianism (Mbigi 2005:1, 93, 115; Hotep 2010:12; Derr *et al.* 2002:204). These two principles emphasise that, because we are all human beings, we share a common destiny; therefore, we are equal. The former means that, as an African leader, although there may be hierarchy, I must uphold this human equality at all times and initiate the process that promotes or leads to the maintenance of this equality. Traditional African leadership is also spiritual (Rukuni 2009:20), because the leader is understood as appointed by, and representing the spiritual being belonging to the African spiritual realm. Through dreams or visions granted by the ancestral spirits, one could be appointed to leadership. As such, the leader functions as intermediary during sacrifices to the ancestral spirits.

Traditional African leadership is human centred, communal, and collegial (Rukuni 2009:48, 64). Briefly, this implies that traditional African leadership's primary goal is about human development towards its best potential through interaction with, and co-operation of a team of leaders. Since leadership is complex and diverse, its responsibilities must be shared in order to reach its goal. This sharing in the traditional African leadership structure takes place via the council of elders who form part of the royal leadership team.

Bolden and Kirk (2009:81) relate that African leadership is relational, in that it involves establishing networks and relationships for the purpose of achieving a common goal and promoting quality human values. African leadership is also interpretive, as it is useful for engendering hope for the future. It helps with sense-making and constructing meaning of the episode or situation for the purpose of generating new knowledge and not simply of transferring knowledge. This interpretive aspect helps African leadership to be creative and innovative in the midst of challenges, because new challenges cannot always be solved with the old and outdated approaches.

4.5.2 Definition of and approach to African leadership

Masango (2002:708) understands African leadership as a commitment to a service to the clan, tribe, community, or group. According to Khoza (2006:11), leadership is a collective endeavour to pursue group survival, human rights, and claims. Masango's (2002) definition could be linked to leadership as the effect of some cause, whereas Khoza's (2006) definition could be classified under leadership as an interaction or relational aspect. Based on the above, I understand leadership in Africa as a relational activity that influences one another to an action of service by mobilising individuals to achieve the common goal that benefits the community, and by applying available traditional African tenets, philosophies and concepts of development.

In traditional African society, every adult is a leader and should uphold integrity and practise leadership wherever s/he is. For example, in the traditional African context, every adult has the right to reprimand any child or person in the community who misbehaves or transgresses the social principle of the community. Furthermore, in traditional African society, leadership starts from within a family (Kasongo 2007:63, 65). For example, in traditional African society, the older son or daughter is nurtured and endowed with the responsibility to do household chores and to take care of the younger ones in the family. In some traditional African societies, when the father passes away, the older son takes over the role of his father as the leader and decision-maker in family matters.

As mentioned in the introduction, throughout history the leadership approach has followed various patterns, a trait, behavioural or situational theory to leadership. In the traditional African context and depending on the circumstances and the tribe, genealogy is one of the processes whereby a leader is appointed. This means that a child (often a male child) of a king, chief, or head of family is groomed from his early days for the leadership position. In the traditional African context, a leader is appointed spiritually through the ancestors. This kind of appointment is confirmed by means of visions, dreams, and the interpretation of natural signs by seers or diviners.

How is one appointed to leadership? In traditional African leadership, one can be appointed to leadership by birth, like the son of a chief can assume a leadership position once his father has passed away. The other way could be that an individuals' outstanding behaviour in the community or in a family could contribute to one being appointed to a leadership position. This often happens when the heir to the throne is disrespectful or refuses to take his/her throne. If there is no heir to the throne, the immediate family member with integrity is appointed to the throne. Again, in traditional Africa, circumstances such as warfare also cause an individual to be appointed to a leadership position. However, during the colonial era, some traditional African leaders were dethroned or appointed based on their degree of allegiance to the colonial power. Hence, many

of the rightful traditional African leaders lost their positions to the colonial government, and many of the traditional African values were lost (Kludze 2000:27).

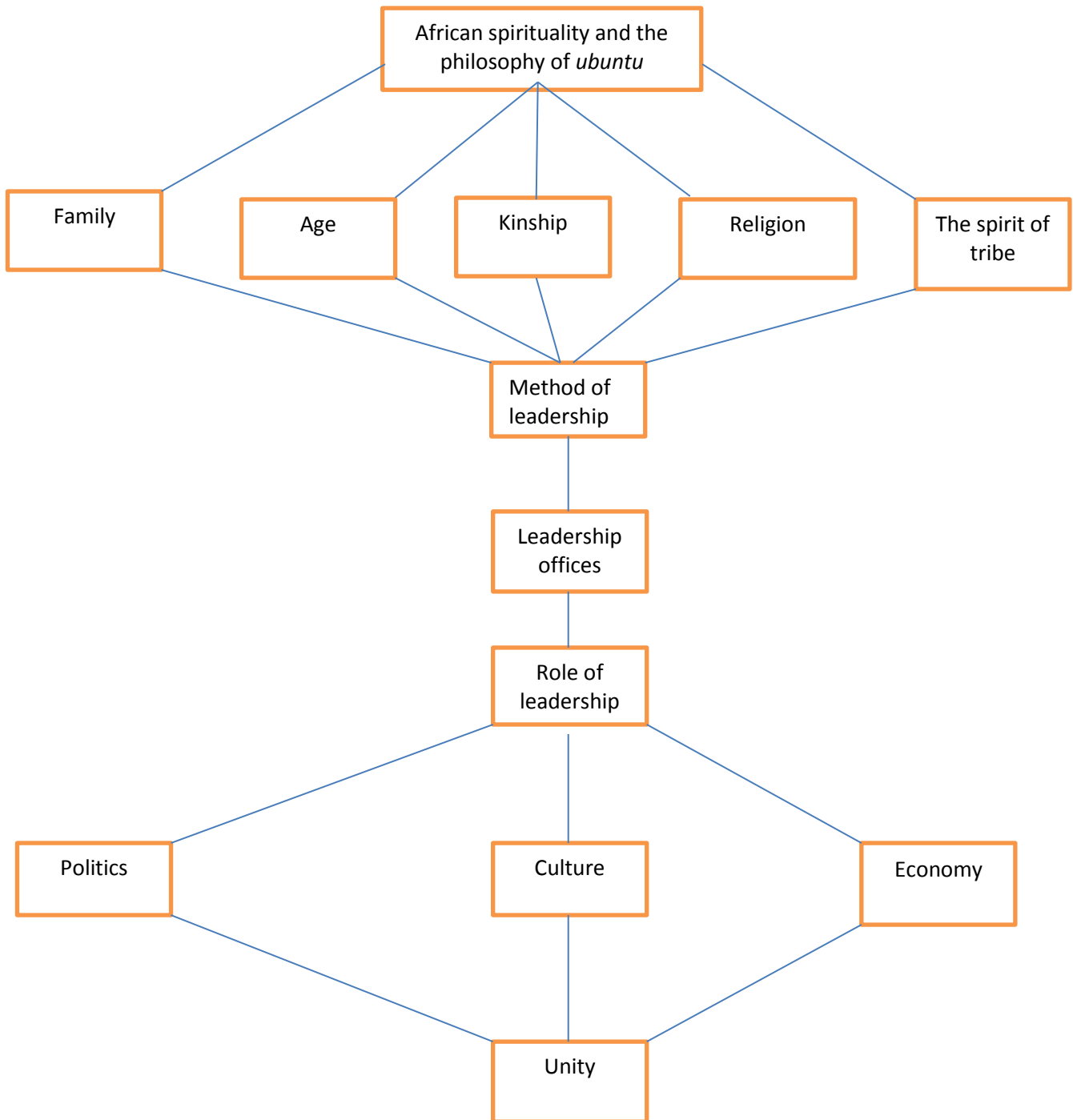
In traditional African leadership, the leadership belongs to the people. For this reason, the positive interaction between a leader and a follower was essential for maintaining the leadership position. For example, people had a right to appoint a leader and a leader had an obligation to respect the wishes of the people by responsibly exercising authority (Olajubu 2002:54). Based on the above discussions, in the traditional African context, leadership is inherited. It is a manifestation of the quality traits of leadership, and is the ability to respond appropriately to the challenges of an urgent situation and, most importantly, it involves positive interaction between the leader and the follower.

Influence of culture on African leadership

Plueddemann (2009:78) argues that there are two types of cultures, namely a low- and a high-context culture. According to Plueddemann (2009:78), a low-context culture pays special attention to explicit ideas and communication. People in a low-context culture think in concepts, principles, abstractions, and theories. Low-context culture is associated with countries such as North America and Western Europe. By contrast, Plueddemann (2009:78) mentions that high-context culture makes no distinction between the sacred and the secular world, and everything physical communicates a significant message. High-context culture is associated with Africa, Asia, and Latin America.

Plueddemann (2009:88) states that the practice of leadership in a high-context culture reflects the following behaviour. As far as time is concerned, the leader acknowledges that many things can happen simultaneously. A function ends, because everything that needed to be done was accomplished, not because the time scheduled for it was up. This practice is influenced by the traditional African understanding of time, which is perceived as a composition of events; man creates time and is not a slave of time (Mbiti 1997:16-19). Communication is indirect, with the emphasis on non-verbal messages. This means you communicate to your senior leadership through representatives and you need to uphold honour and respect in the presence of leadership. The leader is viewed as endowed with spiritual gifts, with strong character, and mature. This implies that a leader is on top of the hierarchy and s/he must use delegated authority to serve the community. Often, the leader in this high-context culture manifests a controlling leadership style and this in order to maintain harmony. The following diagram is my own creativity. I have adopted some elements from Gordon (2002:155), in order to present the traditional African leadership structure.

4.5.3 An African leadership diagram



4.5.3.1 African spiritual realm

African cosmology and the philosophy of *ubuntu* strongly influence the spirituality of the African leader. Mbigi (2005:113, 114) understands that Africans are religious people and make no distinction between the spirit and the natural world. Africans regularly appeal to the invisible agency forces of the spirits in an attempt to explain events that occur in the natural world. Mbigi (2005:113) also emphasises that, for Africans, the sacred is always present with us and, through the spirit, everything in the universe is connected to everything else. This implies that the universe

is holy and the spirits are in everything. According to Mbigi (2005:113), the purpose of this understanding is to experience the wonder and understanding of both nature and the universe in complete faith in the spirits and ancestors, rather than through manipulation and control. God cannot be separated from both nature and this world.

Different African tribes have their own dimensions of the identities of spirits in the African spiritual hierarchy. Mbigi (2005:115) mentions that, according to the Shona tribe, the spiritual hierarchy is namely God, rainmaker spirit, hunter spirit, wandering spirit, divination, clan, avenging, and witch spirit. From the spiritual hierarchy, Rukuni (2009:72) reiterates that we develop spiritual zones guided by the entire spectrum of these spirits. Rukuni (2009:73) mentions that these spiritual zones range from evil to goodness: hatred, selfishness, conflict and competition, protectiveness, innovation, freedom, happiness, and love. Happiness and love are the highest level of a positive attitude. Hatred, selfishness, conflict, and competition form part of the negative spiritual zone. These spiritual zones are all present in each one of us, in all forms of organisations, and they are all interconnected. For example, these spiritual zones are ever present in families, communities, businesses, nations, and other social entities. They determine the capacity for social entities to achieve the highest goals in life, that is, peace, prosperity, freedom, happiness, and love for all.

The African spiritual zones help determine the nature of the human being, the family, or the organisation. Rukuni (2009:73) remarks that “at one extreme all human beings are capable of hatred and extreme evil. At the other extreme we are equally capable of unconditional love for others”. This implies that all human beings are fallible beings and our everyday life reflects the kind of spirit that dominates. Rukuni (2009:73) thus advises that it is imperative that every individual or organisation minimise spending time in the negative zones and endeavour to focus more on developing the positive spiritual zones.

In addition, these spiritual zones help understand why leadership is described as cruel and autocratic, or peaceful and democratic (Rukuni 2009:73). This means that, when the leadership is more cruel and autocratic, it is inclined to be identified with the aspects of the negative zone. When the leadership is peaceful and democratic, it is inclined to be more in the positive spiritual zones.

African philosophy of ubuntu

The philosophy behind African leadership is communalism, African humanism, or *ubuntu* (Mbigi 2005:167; Rukuni 2009:3). Khoza (1994:122) and Khoza (2006:156) argue that *ubuntu* is a Zulu concept that means personhood, but the concept is also used in other African societies. In Shona, *ubuntu* is *hunhu*; in Tswana and Sotho, *ubuntu* is *botho* (Mbigi 2005:69). Khoza (2006:246) describes *ubuntu* as an African concept that embraces African humanism. According to Khoza,

ubuntu has a premise of “a person is a person because of other people, that is, I am you are, you are because we are”. This implies that an individual’s identity is within the community and depends on it.

Khoza (2006:246) further emphasises that *ubuntu* inculcates mutual respect: “Ubuntu assumes that our commonality is essence of the very being and therefore the wellspring of the individual thoughts, feelings and actions.” On the leadership aspect, Kludze (2000:275) states that an African leadership that implements the *ubuntu* concept cannot be tyrannical. In support, Khoza (2006:247) argues that *ubuntu* influences morality and transformation, and demands the best practice of leadership. This is the reason why Khoza (2006:246) suggests that *ubuntu* is exportable, uniquely African, and a gift of Africa to the world.

Mbigi (2005:68-76), on the other hand, understands *ubuntu* as follows: *Ubuntu* is a view of life that permeates all areas of African life. *Ubuntu* manifests our identity through our relationships and encounter with others. It inculcates that none of us is greater than the other, that is, we are equal to, and interdependent on each other. It is a leadership technique and philosophy that promotes the expression of being and reveals our source of existence. *Ubuntu* fosters the idea that the development and transformation of an African society start with the community, not the individual. *Ubuntu* also implicates African humanism. Khoza (2006:246) interprets African humanism as cultivating

a sense of self-worth by esteeming the inner being of a person as a full and valued member of the community. It integrates person and people... African humanism assumes that our commonality is the basis of our very being and is therefore the wellspring of all individual thoughts, feelings and actions.

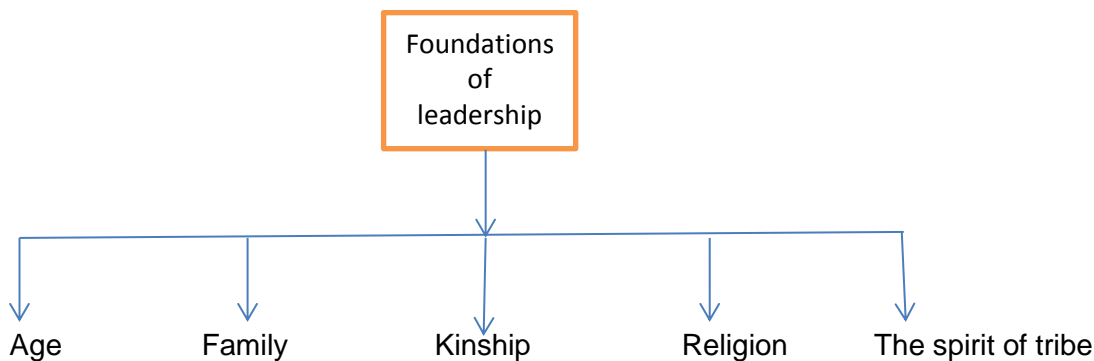
For Khoza (1994:122), *ubuntu* is a concept that elicits images of support, co-operation and solidarity. From Khoza (2006) and Mbigi (2005), it is evident that *ubuntu* has an enormous influence on African leadership. *Ubuntu* forms part of African cosmology and permeates through African leadership foundation, theory, task, and practice.

As far as *ubuntu*’s contribution to leadership is concerned, Ncube (2010:79-81) states that *ubuntu* requires the leadership in order to set the example for others through commitment to African values. Through its communal goal and sharing of resources, *ubuntu* inspires people towards the shared vision for the future that offers direction for others. The organising element of *ubuntu*, interconnectedness, interdependence, and empowerment encourage leadership to build relationships based on trust, mutual benefit, and the endeavour for developing the potential of others. Through its promotion of openness, transparency, and consensus in decision-making, *ubuntu* facilitates change and transformation of the people and social structures. Briefly, the

above discussion has proven how much more *ubuntu* can contribute to African leadership and even to global leadership practice.

4.5.3.2 Foundations of African leadership

According to Gordon (2002:155), the foundation of African leadership is profoundly influenced by African cosmology and worldview. This basis of African leadership consists of elements such as ageism, family, kinship, religion, and tribalism.



Source: Gordon (2002:155)

Age

In African cosmology and worldview, old age or the elderly are associated with experience and wisdom (Olajubu 2002:55; Mbigi 2005:87). Gordon (2002:156) argues that both experience and wisdom are essential in African leadership structure and appointment; hence, the elderly characterise African leadership as government. It is for this reason that the elderly within a community are honoured and respected. To demonstrate the significance of age in a traditional African family, the oldest son in a family is bestowed with leadership responsibilities when his father passes away. Again, in the appointment of the chief in the traditional African leadership, the chief council consists of mainly elderly people. Furthermore, in Nigeria's Yoruba tribe, age is a matrix for leadership, as it is associated with wisdom and experience (Olajubu 2002:55, 59).

Family

The concept of a family in the African context is very broad. Briefly, the family in the African context consists of the husband, his wife and children as well as a large number of blood relatives who trace their origin from a common ancestor. Gordon (2002:156) argues that these family members are held together by a sense of obligation to one another. This implies that each family member, who is nurtured in the philosophy of *ubuntu*, is required to honour the group by respect for the parents, family ritual, and protocol. Gordon (2002:156) mentions that the African family values include aspects such as solidarity, mutual helpfulness, interdependence, and concern for the well-being of each other.

In African society, the family is a key and primary institution for educating, training and imparting life, social, and economic skills (Mbigi 2005:83; Gordon 2002:157). Mbigi (2005:82) and Rukuni (2009:106) understand family as a key social institution that teaches children about leadership and governance, religion and business.

Kinship

This is a network of social relations and interpersonal behaviour in the African community (Thorpe 1991:111; Gordon 2002:157). Kinship is the result of birth and marriage (Thorpe 1991:111). For example, kinship starts from a family set-up and extends to the extended family members and to those who were married and adopted as family members, that is, not blood related. Thorpe (1991:111) states that it even includes animals, plants, and inanimate objects. This is an indication of a strong bond of humanity as spiritual with the natural world. In African society, kinship is a system that holds together the community as one related and interdependent entity. Kinship emphasises unity in a traditional African society. Kinship helps leadership view society as one united, whole family (Gordon 2002:157, 158).

Religion

Mbiti (1997:13, 14) acknowledges that African religion is part of the African heritage, and belongs to the people. Concerning religion in African society, Gordon (2002:158, 160) argues as follows: since their existence, Africans have acknowledged the existence of some ultimate, Supreme Being who is the Creator, the Sustainer of the universe. This Supreme Being is believed to have supreme powers over human beings and other spirits. For Africans, this spiritual world is internalised within the human soul and permeates all sectors of African life so that there is no formal distinction between the sacred and the secular. As a result, African religion is not a book religion, but a religion in the people's hearts, minds, oral history, and rituals. In African religion, priests of the religion in the family are the patriarchs in the families who were the oldest living members of the family. The family patriarchs engage and consult the ancestors for rituals and sacrifices. The sanctuary could be any structure set aside for that purpose, that is, a kraal, a forest, or a mountain. In African society, the chief is viewed as religious figure who represents the ancestors. It is often the chief who has to mediate between ancestors and community. When the chief dies, he becomes one of the important ancestors in the spiritual hierarchy of the African traditional religion.

The spirit of tribe

Gordon (2002:162) understands the spirit of tribe as tribalism. However, throughout history, this understanding of tribalism has been distorted. Tribalism is now wrongfully understood as

disruptive and unacceptable public behaviour that displays partiality and favouritism for one ethnic group (Gordon 2002:163). In positive terms, tribalism in African society was used to emphasise an African's unique identity within the spectrum of identities. For example, South Africa has various tribes, among whom the Sotho tribe, which further consists of tribes such as the Ba-Pedi, the Basotho, and the Batswana.

The Basotho tribe does not have different clans that vary according to their numbers. In terms of leadership, according to the tradition of the Basotho, the chief of the larger clan is called a king and his authority extends over small clans, although the small clans may be free to elect the chief who is subordinate to the king of the larger tribe. This practice is common to many tribes such as the Zulu, the Venda, and the Shona in sub-Saharan Africa.

4.5.3.3 *Traditional African leadership offices*

It is convenient to mention that traditional African leadership consists of various offices that shared the responsibility to guide and maintain order within a community. Mbiti (1997:162-188) and Olajubu (2002:55) classify these traditional African community leaders as the medicine man, the mediums and diviners, the rainmakers, the kings, the queens, and the rulers.

Medicine men

These are known as herbalists, traditional doctors, *inyanga*²⁸, *ngaka*.²⁹ According to Mbiti (1997:162-167), this is their profile. The incumbent may either be young, married, unmarried, middle aged, or elderly. They received a call from the spirits or ancestors in their dreams or visions. The incumbent is expected to be trustworthy, upright moral, friendly and willing to serve.

Concerning training, the incumbent undergoes formal or informal training that is often long and expensive. Before training, the incumbent is scrutinised by a would-be teacher. The training involves some kind of apprenticeship where the incumbent acquires knowledge of medicines, and the quality use of different herbs. Some of the incumbent's duties include healing those who are ill and those who experienced misfortunes; taking preventative measures for those suffering from illness; providing help with regard to fertility and productivity, and providing cleansing when impurities or harm have been contracted. Furthermore, in African society, medicine men symbolise the hopes of society, good health, protection and security from evil forces, as well as prosperity and fortune. With his spiritual healing and cleansing, the medicine man contributes essential services to a community leadership, especially in times of trouble.

²⁸ Nguni concept for traditional doctor.

²⁹ Sotho concept for traditional doctor.

Mediums and diviners

According to Mbiti (1997:167-174), mediums and diviners also belong to the category of medicine men. It is complex to distinguish between medicine men, diviners and mediums, as it can often be one person or different individuals. Mbiti (1997:167) states that mediums such as diviners and medicine men are intermediaries who function between the spirits and the recipients. Their personality can adapt to the two worlds: under normal circumstances, they behave like normal human beings in the world. When they are spiritual possessed, they behave like spiritual beings that possess them. The majority of the mediums are women whose calling and qualities are similar to those of the medicine man.

They often have tattoos on their cheeks and shoulders in varying shapes according to different divinities. They usually obey and follow whatever derives from the spirit world. They are friendly and people respect them. Formal and informal training may last nine months or more. During training, they abstain from sexual intercourse, learn to dance, create new personalities, use new language to communicate with the spirits, adopt new names, and learn how to dress, speak, and eat as mediums. They also learn daily household chores and skills of weaving for a living. After their training, they offer a sacrifice and pronounce an oath to the spirit concerned.

Their duties include linking human beings with the living dead and the spirits. Through the spirit, the mediums help find lost articles and know who stole the goods. Mediums give information on the cause, nature, and treatment of a disease. They are instruments of the spirits; hence, they speak and act the wishes of the spirits. In terms of leadership, they help relate the profound message of the will of the ancestors pertaining to leadership practice. They speak in riddles that diviners often have to interpret and simplify.

Diviners are concerned with acts of divination, and interpret instructions from the medium. They are agents of unveiling mysteries of human life, using medium, oracles, hypnotism, and insights. They are used both for private and public purposes.

As far as their qualities are concerned, they have good memories of their communities. They are people of good stature dignity and well respected. As a rule, they are regarded as friends of communities. They are trained privately as diviners and work as apprentices for either a short or a long period. During their training, they learn the names and signs of the divination figures, the proverbs and stories connected with them, and the practice, rites and cult of divination. At the end of their training, there is a festival at which they perform stunts and take the oath. In terms of leadership, diviners help interpret the deep secrets and signs pertaining to leadership.

Rainmakers

Mbiti (1997:174-177) mentions that the majority of rainmakers are men who can make rain by using some form of ritual. They are well respected and have ultimate authority over making and stopping rain. Rainmakers often fill official positions in society; an elder may temporarily function as rainmaker. Their rainmaking duty symbolises man's blessings of time and eternity.

In terms of training, the majority of rainmakers undergo long training in weather matters by observing the sky, studying the habits of trees, insects, and animals, studying astronomy and using common sense. The rituals that accompany rainmaking include sacrifices, prayers and offerings made to God or the ancestors. Sometimes they use sacred objects such as rain stones, burning of rain leaves, and rainwater in various ways to make or stop rain. Their duties are mainly to perform rites that make or stop rain. The rainmakers are usually invited during times of drought and take leadership in the community to help perform the rituals of calling for rain. The entire community trusts the rainmaker and, when it rains, the rainmaker is honoured and respected in the community.

Kings, queens, and rulers

According to Mbiti (1997:177-182), kings, queens, and rulers are political heads, mystical and religious heads, divine symbols of their people's health and welfare. These leadership offices are often referred to in terms of African leadership. They are a link between human rule and spiritual government. They are given titles such as saviour, protector, child of God, chief of divinities, and lord of earth and life. As far as their qualities are concerned, they are regarded as holy, hence well respected and obeyed. Since they are sacred, their death upsets the rhythm of life. They may not have outstanding talents and abilities, but they are regarded as sacred and extraordinary due to their sacredness.

The incumbent for this position may either be a mature male or female. Usually, the successor may be a ruler's son, daughter, brother, nephew, mother, uncle or other member of the royal house. If the successor is too young, the regent may be appointed while the incumbent is nurtured for the position. The council and chief ministers make the appointment, in consultation with the spirits. Ceremonies and customs are held at the coronation of a new king: wearing special robes, giving a new name to a ruler, ritual washing, anointing with oil, and seating the new ruler on the throne.

The ruler's role includes aspects such as linking human rule with spiritual government, protecting and leading national ceremonies, and maintaining order and welfare of society in collaboration with sub chiefs, councillors, advisors, governors, instructors, and religious personages.

The following conclusion can be drawn from the above discussions on African traditional leadership offices African traditional leadership is spiritual, as it is appointed and called by the spiritual beings in African cosmology. African traditional leadership upholds a high level of integrity as it emphasises quality ethical values. The incumbent in African traditional leadership undergoes training for some specific time to learn about leadership and service skills. In traditional African leadership, quality service that provides hope, security and development is valued. Traditional African leadership is inclusive, as it invites men and women to partake in leadership practices.

4.5.3.4 *Role of African leadership*

The above leadership offices point to the enormous spiritual, cultural and political role of traditional African leadership that is not assigned to one person. Branson (2011:55) emphasises the threefold role of leadership: relational, interpretive, and implementable. I shall discuss the role of African leadership using Branson's (2011) approach. The role of African leadership is *relational*³⁰ when, as an epitome of the spiritual world and the human, it links the historical and the spiritual world (Mbiti 1997:18), and builds interpersonal relationships for group harmony (Plueddemann 2009:88). This relational aspect is motivated by the practice of *ubuntu* that emphasises interdependence, communality and respect of other human beings (Ncube 2010).

African traditional leadership is *interpretive*. It uses its creativity and intellectual capabilities to create meaning, inspiration and hope by using spirituality in African leadership (Mbigi 2005:11, 14). It creates consciousness by revealing the truth by means of facts in order to appreciate beauty within humanity and society. It contributes to the renewal of traditional values and allows them to permeate all African aspects of the economy, politics, environment and culture (Khoza 2006:78). The reason for this is that most of the traditional African values were undermined during the imperial era, landing Africa with a lost identity and culture.

African traditional leadership is *implemental*. According to Mbigi (2005:1, 2), the ultimate task of traditional African leadership is to appease the spiritual world by transforming an individual, communities, and institutions. This transformation should address the three key areas of human existence, namely the economy, culture, and politics. Traditional leadership is tasked with preserving and using culture to maintain prosperity, develop the community, and promote consensus by commitment to communal harmony in order to avoid conflict. Rukuni (2009:5, 6) reasons that the task of traditional African leadership is to sponsor peace through love, freedom, happiness, and prosperity, and to create an enabling environment for prosperity. In light of the above, one can summarise the role of African leadership as enabling African humanity to develop

³⁰ Cf. Bolden & Kirk (2009:81) who conducted an empirical research in sub-Saharan Africa and confirmed this relational aspect as one of the most identified aspects of African leadership.

and transform towards its best possible level in the context of an environment that encourages positive development and transformation.

4.5.3.5 *Sphere of African leadership practice*

The sphere of Christian leadership is the church and the world. Traditional African leadership must contribute to the transformation of an individual, societies, communities, and institutions (Mbigi 2005:1, 2). This transformation must address three key areas of human existence, namely the economy, politics, and culture (Mbigi 2005:1, 2).

The economy

During the colonial era, Africa was exploited economically when its mineral resources were usurped and exported to western countries. As a result, postcolonial Africa is currently struggling economically. Hence, for Africa of the 21st century, economic liberation should become a guiding principle for African leadership practice (Khoza 2006:25; Mandela 2006:xxx). Since Africa has lost its dignity as a result of western colonisation, it is likely that economic liberation will help create social value, wealth, and fraternity (Mbigi 2005:2).

Politics

During the colonial era, traditional African leadership was compromised and subjugated to colonial powers (Kludze 2000:27). As a result, Africans gradually lost their freedom and many of them suffered slavery, colonial oppression, and exploitation (Mbigi 2005:176). These oppressive forces³¹ had a negative impact on the leadership in Africa. For example, Gordon (2002:23) argues that, from colonialism, Africa inherited mostly a leadership that lacks responsibility to its citizenry and is intolerant of alternate views. Gumede (2012:221) states that, from apartheid, South Africa inherited a leadership that is self-serving rather than serving the community. Hence, African leadership is described in pessimistic and derogatory terms. However, it is the duty of the African leadership to strive towards good governance that enables Africans to explore what life has to offer (Khoza 2005:134), and to develop Africans to be the vanguard of their own destiny, and to shun exploitation, insult, and imperial control of their resources (Mbigi 2005:176).

Culture

Culture is a human pattern of life in response to man's environment (Mbiti 1977:26). Hesselgrave (1991:101) argues that culture has three categories. The technological category includes cultural artefacts; the social category includes patterns of relationship and behaviour towards individuals,

³¹ Cf. Kretzschmar (2002:44, 45) on further discussion of the impact of imperialist forces

and the ideological category includes knowledge, beliefs, worldview and values. By contrast, Mbigi (2005:2) remarks that these three categories of culture could be called art, education, and religion. According to Hesselgrave (1991:103), the innermost core of culture is the ideological category, followed by the social category, and then the technological category. If one uses Mbigi's (2005) cultural division, the innermost core of culture is religion, then education and then art.

The major legacy from colonial Africa is the degeneration of African culture, with the resultant loss of collective identity and human dignity. This degeneration permeated all spheres of African life and made it impractical for African development. It is for this reason that Mbigi (2005:2, 3) argues that, for a better African development, cultural renewal is an essential and sure task of African leadership to ensure progress in all spheres of life. The direction of cultural renewal is corollary to the kind of effective economic and political transformation that Africa needs. Furthermore, Mbigi (2005:7, 13) states that the direction of African cultural renewal should be the regeneration of accepting the beauty in Africans themselves and their institutions, achieving the highest spiritual consciousness and being self-reliant.

4.5.3.6 *Goal of African leadership*

Unity of the human creature with the spiritual beings is the ultimate goal of African leadership through interaction with African cosmology and worldview. Striving for unity among Africans and with the spiritual beings manifests through the implementation of the philosophy of *ubuntu*, the building of family and kinship, as well as the performance of religious rituals. Unity of the Africans is the solution to end the insidious impact of colonial legacy; hence, it is the task of the African leadership to strive for unity and be the symbol of unity against all challenges that divide Africans. Rukuni (2009:177) states that the unity of Africans should first start from the social and cultural level before it can influence other spheres of life. It should also involve religious rituals to invite the presence of spiritual beings. This unity of the social, cultural and spiritual levels involves loving, acknowledging and recognising each other as one family from one and the same society.

To achieve this unity, Rukuni (2009:178) relates that the leadership should implement certain aspects: giving power back to the family and the community; creating self-reliant families and communities; promoting respect for, and appreciation of indigenous culture and diversity, and engendering the spirit of *ubuntu* and African cosmology in both people and nature. This unity can be achieved only if the African leadership is able to use its power and authority in a responsible and accountable manner.

This unity of the human creature with the spiritual beings should lead to a transformation of both humanity and all other creation. According to Mbigi (2005:1, 2), the main focus of African leadership should be transformation of the community and social institutions. Mbigi (2005:7-15) maintains that the transformation of community members involves helping them to appreciate

beauty in themselves, develop self-understanding, and understand the history and context in which they exist.

4.5.4 Power and authority in African leadership

African traditional leadership is community oriented, consultative and participative in kind (Mbigi 2005:83). Therefore, it is not usual in African traditional leadership that all the power be placed in the hands of one individual (Derr *et al.* 2002:206; Rukuni 2009:53). In fact, in African traditional leadership, the power of the chief is limited, as that power is shared among the chief and his council members. For example, Kludze (2000:275) argues that, in African traditional leadership, the chief is not permitted to exercise power personally, except in minor and routine matters. The chief consults and discusses important matters with his council of elders and then acts on their advice. It is for this reason that Kludze (2000:2, 275) emphasises that, in African traditional leadership, there is hardly any likelihood that the chief will be autocratic or be accused of being wrong. Furthermore, should the chief err in his decisions, his council members will be blamed for this.

The other important factor in the African traditional leadership is that authority and power are derived functionally from the community (Olajubu 2002:54). It is for this reason that the community has a say in the appointment of its own leaders. It partakes in the council of elders that advise the chief on matters that concern the community. If this protocol is observed and the chief uses his authority over certain matters responsibly, the chief's authority then translates into power and his status is enhanced and respected. However, should the chief abdicate his responsibility for personal reasons, misconduct, or misuse of his authority, he will be deposed (Kludze 2000:256, 266).

In traditional leadership, power and authority are derived from the spiritual world. God is believed to have created us as human beings for a specific purpose. The ancestors are the mediators who carry out the mandate of the Creator to make us aware of our calling in this world. Tradition is also a source of appeal for power and authority. Therefore, birth right, spiritual beliefs, myths, and rituals may be used to legitimise the leader's authority and power. For example, in traditional African leadership, the son of a chief is respected as future chief of the tribe. Chief, king, and queen are respected and honoured as representatives of the spiritual world.

4.5.5 Conflict management in traditional African leadership

Rukuni (2009:73) mentions that every individual has the following spiritual zones: hatred, selfishness, conflict, competition, protectiveness, innovation, freedom, happiness, and love. Happiness and love are the highest forms of a positive attitude. Hatred, selfishness, conflict and competition form part of the negative spiritual zone. These spiritual zones have two extremes.

The negative extreme has the potential to promote conflict, division, and violence, whereas the positive extreme has the potential to promote peace, happiness, and love. In traditional African society, the following procedure is used to minimise or end conflict. If the conflict is not so serious, a family member close to those affected by the conflict may be asked to intervene and make peace, and report to the seniors. If the conflict is serious, it may be brought before the senior members of the family or the council of elders who will discuss the matter in the presence of those in conflict. Often a solution is reached on consensus after a long discussion and consultation. When a peaceful settlement is reached, it is usually concluded by a sacrifice made to the spirits to bless and ask for forgiveness for the conflict. In this instance, the role of leadership is to mediate, consult, and ensure that justice is done without harming the communal spirit and unity.

4.5.6 Critical analysis

Leadership is a complex and multidimensional phenomenon. Bass & Bass (2008:15-22) classify the definitions of leadership as leader-centric, leadership as some cause of some effect, and leadership as an interaction between a leader and the follower. The multidimensionality of leadership was pointed out in the discussion on African and Christian leadership as spiritual leadership.

The literature on leadership emphasises that leadership is essential in human and organisational survival. However, the majority of this literature originates from North America and Western Europe (Nkomo 2006:3). African literature on leadership is still in its infant, due to factors such as the oral nature of African culture and the survival mode, which Africa is still struggling to overcome. This survival mode is instigated by the majority of African leaders' failure to develop Africa in order to overcome the legacy of White imperialism.

Various other factors also affected leadership development. *First*, the religious factor reflected in the 19th and 20th centuries' missionaries' reluctance to allow Africans to take over leadership of the church in Africa. This conjures up the following question: When is one ready to be a spiritual leader in the church? Does the church body or God determine this readiness? Or could it be a belief that, in Christian leadership, God alone has the right to determine who is appointed to leadership. *Secondly*, human culture has some flaws (Dean 2009:38); therefore, it needs to be refined by positive dialogue with the gospel in order to positively influence leadership. According to Plueddemann's (2009:157-160) ideal statement, if all cultures were to experience positive transformation through the gospel, this could have a positive impact on the universal practice of good leadership, which is still a drawback. I shall now discuss the similarities and differences between African and Christian leadership structures.

Similarities

The similarities include spirituality of leadership, human development, and the character of leadership. Both traditional African leadership and Christian leadership are spiritual. Christian leadership has as its source the Triune God and is empowered through the Holy Spirit; hence, it is spiritual. The motivating factor behind traditional African leadership is the African spiritual realm: very often, the ancestors, whom the leader is believed to represent and honour in his/her leadership practices.

Both traditional African leadership and Christian leadership underline the service to human kind as essential. In Christian leadership, this is accentuated by Eph 4:12, where the role of leadership is to equip the body of Christ for the sake of its development. In simple terms, it emphasises that the Christian leader's role is to help other believers discover their God-given potential and use it to develop the kingdom of God. For traditional African leadership, human development is the primary role of leadership; hence, the role of traditional African leadership has been described as building relationships, and transforming human beings and communal development.

There are many similarities in terms of the character of both traditional African leadership and Christian leadership. Both leadership structures emphasise building relationships between human beings or between nature and human beings. Both leadership structures draw attention to sharing of power. This is motivated by the establishment of a leadership team to advise the chief or pastor. Authority and responsibilities are shared in the process of leadership practice. Sharing the authority through team leadership minimises autocracy in leadership.

Differences

In Christian leadership, the source and appointment to leadership derives from the Triune God. The church structures are used to confirm the visible rituals in order to acknowledge the appointment of leadership from the Triune God. In traditional African leadership, various circumstances contribute to the appointment of leadership. It is often believed that the spiritual world, God as Creator, the ancestors and some spiritual beings in African cosmology contribute something to the appointment of leadership and that society plays a major role in the visible appointment of leadership. One may be a leader through genealogy. For example, because my father is a chief, I have the right to succeed him on his throne and my royal blood entitles me to the throne. One may be appointed to leadership as the result of situations such as wars. One could also be appointed on the basis of one's qualities. These three ways of being appointed to leadership highlight the role of society in the appointment of leadership. As a result, in order to

last in leadership, traditional African leadership must honour and serve the community that appointed and showed trust in the leadership.

Ultimate purpose of leadership

The ultimate purpose of traditional African leadership is to restore relations between humanity and the spiritual world in African cosmology. This goal is achieved by transforming humankind in all spheres of life, building relationships, and striving towards unity of humanity itself and between the spiritual world and humanity by means of the principle of *ubuntu* and humanism. In Christian leadership, the ultimate purpose is to let humanity experience a full life with the Holy Trinity. This transforming relationship of humanity with the Holy Trinity must empower human beings in such a way as to improve the relationships between humanity and non-human creation. Briefly, this implies that the ultimate purpose of both Christian leadership and traditional African leadership is to serve God through quality relationships with the spiritual world and quality service to humanity for the purpose of empowerment and development.

Contribution of both leadership structures to global leadership practice

Traditional African leadership can contribute to the practice of global leadership. It draws attention to the aspect of human development as the essential goal of leadership by building relationships, and empowering humankind to transform his/her environment for a better development. Traditional African leadership, with its philosophy of *ubuntu*, has a significant contribution to make in global leadership practice. *Ubuntu* emphasises the dignity of the human being, the unity of humankind, and the common destiny of humanity. Briefly, *ubuntu* emphasises unity, as well as the similarities and differences of humankind.

Christian leadership, with its emphasis on leadership practice founded on the Triune God, is of benefit to leadership practice as follows. The three persons in the Triune God highlight the importance of relationships, equality, and sharing of responsibilities in the practice of leadership. Understanding the role of each of the three persons in the Triune God mobilises leadership to be ecologically sensitive, self-sacrificing, and to embrace the spiritual gifts.

Both Christian leadership and African traditional leadership contribute the following to the global leadership practice: first, the notion of the ultimate purpose of leadership as service to the Spiritual Being either in a context of the Triune God or the Spiritual Beings in African cosmology. This ultimate service to the spiritual world calls for service to humankind. In the Christian context, ultimate service to God is a reminder that all leadership (Rm 13) is accountable to God. Every leader will be judged based on the consequences of his/her decision and actions during his/her leadership practice. Secondly, the notion of the identity of leadership as servanthood; for this to

succeed, there must be humility, interdependence, building of relationships, practice of love, and mutual respect.

Church government

Grudem (2011) explained that the New Testament does not propagate any form of church government; it used the governing system that was appropriate at a given moment. Most of the time, the New Testament used the plurality of elders' leadership. The elders in a congregation were appointed, and their jurisdiction within their own congregation did not extend to other congregations.

Of the three church-government systems discussed, the DRCA prefers the Presbyterian system. However, Grudem's (2011) crucial critiques call for revisiting the DRCA church-government system. In the Presbyterian system, there is a tendency for the Presbytery or the Synod to adopt the wrong doctrine and impose it on the lower bodies. For example, in 1994, the General Synod of the DRCA failed to follow a protocol to unite and disband the DRCA, resulting in division and litigation against the new church known as the URCSA and the DRCA (NGKA s.a.).

Another critique is that, in the Presbyterian system, it was supposed to give power to the people, but due to misuse of the system ministers in the presbyteries or synods tend to undermine the lay people in their election as members of the synods or presbyteries. This is true in the DRCA OFSS, and is practised in the following manner. Usually, in Presbytery or Synod gatherings, one ruling elder is elected to represent the congregation and attend the gathering with the minister. However, on the committees elected or the leadership appointed at the Synod, often only the ministers are elected or dominating, not the ruling elders. The common reasoning for this practice was that many of these ruling elders are illiterate and not well equipped for the leadership.

Grudem's (2011) last critique against the Presbyterian system is that, in the New Testament, elders had no authority over other congregations. Although this is acknowledged in the DRCA Church Order, this has, in my opinion, been transgressed through the presbyteries' or synodical leadership's interfering in the affairs of the congregations (Report of the DRCA OFS Moderamen to the Synod 2015:1-24).

4.6 Conclusion

It is true that leadership is complex, despite the literature on leadership's strengths and weaknesses. In traditional African leadership, various factors exacerbate the issue of understanding leadership. There is limited literature on African leadership theory from a business, academic and cultural perspective. There is still an enormous amount of untapped oral leadership theory from the traditional African context. Globalisation has tremendously influenced African leadership theory so that, in the future, a distinction between leadership theories will be more

complex. Lastly, a great deal of leadership literature focused on leaders and ignored followers, thus derailing the authentic study of leadership. However, it has been demonstrated that both traditional African leadership and Christian leadership theories have emphasised the significance of respecting followers in leadership, as indicated by building relationships, the concept of *ubuntu*, and the practice of service to humankind.

In terms of Christian leadership, Plueddemann (2009) made it clear that Biblical principles can potentially influence the universal practice of leadership. If every culture could allow itself to be informed and transformed by biblical principles and influence its leadership that culture could potentially produce good and creative leadership. Therefore, I believe that Plueddemann's (2009) argument that the Bible can influence the universal principles of leadership is possible, and can potentially transform much of cultural leadership to improve. Specifically, the universal principles of leadership suggested by Plueddemann (2009) can potentially help Africa become a better and serving continent of the world.

Traditional African leadership is not so outdated. Its principles can be revived and used to help postcolonial Africa renew and correct some of the corrupt contemporary African leadership. Furthermore, African leadership has two internal major challenges that prevent its progression. The legacy of western imperialism denied Africans the opportunity to develop the community and shape its destiny. When their countries became independent, Africans leaders exploited and manipulated the opportunities for their selfish purpose, and impoverished the African people.

However, the world can still learn a great deal about leadership from traditional Africa. Leadership is a shared phenomenon that is not fully invested in one individual. Leadership should be understood as a calling, therefore spiritual, as leaders represent the will of the positive spiritual world. Leadership should serve human development by implementing the philosophy of *ubuntu*. By saying that leadership should encourage human development is meant that leaders should strive for human renewal and transformation in all sectors of life for the purpose of love and peace. With the *ubuntu* principle, Africa has a unique gift to contribute to universal leadership. *Ubuntu* emphasises African humanism and communalism and that human beings share the same destiny; therefore, they are equal. Briefly the philosophy of *ubuntu* contributes to universal leadership, equality of human beings, human dignity, thus sharing in the broader sense of the word.

Leadership, in the Christian context, can also contribute to global leadership. The ultimate purpose of leadership (both Christian and African) is to bring humanity into full relationship with the Holy Trinity or African Spiritual Beings. In the Christian context, this can be achieved through service provided for human development for the sake of developing the kingdom of God. Christian leadership emphasises the identity of leadership as servanthood. Leadership that serves its own

interest and not God, through service provided to humankind, is doomed to fail. The servanthood of leadership is manifested in its interest in building relationships, dependency on each other, commitment to a vision, and endurance in suffering for the sake of the other. Hence, I conclude that leadership is marked by both quality service and its contribution to human holistic development in society.

In relation to the DRCA OFS, leadership reflects a leader-centric and hierarchical character. The leader-centric character is realised when the minister is viewed as having the skills to render spiritual services such as sacraments, preaching the Word, and pastoral care, while members are obedient recipients. The leadership in the DRCA OFS is hierarchical due to the position of the minister as the one who knows and renders spiritual services, the presbytery that reigns over the congregations, and the synod over the presbyteries. Moreover, the leadership in the DRCA OFS is communal as the responsibilities of leadership must be shared by the church council in the congregations, presbyteries and synod commissions. Lastly, leadership in the DRCA OFS is spiritual and African. It is spiritual, because it acknowledges its relationship with the Triune God through faith in Christ. It is African, because it is influenced by the tendency to associate leadership with mature age, emphasis of kinship, the practice of *ubuntu* and sometimes the desire to imitate traditional African leadership of chiefs and kings.

The main secondary research question in this Chapter was: What descriptions of leadership are presented in the literature of leadership? The response was given at length from organisational leadership theory, the Christian context, and the African context. In the next chapter, I shall address the framework of leadership suitable for the challenges of the DRCA in the Free State.

CHAPTER 5: TRANSFORMATIONAL LEADERSHIP

5.1 Introduction

We live in a time where organisations, human relations and world structures undergo more frequently deep changes than in the past (Rendle 2001:3). Many of these deep changes result in new ways of thinking and behaving; they are of major scope, discontinuous with the past and generally irreversible (Quinn 1996:3-6). For example, over the past few centuries, Africa was on the receiving end of Christian mission from the West; these mission activities resulted in a faster development of Christian faith and churches than ever before. Nowadays, Africa should send missionaries abroad, including to Western countries. At the same time, societal challenges driven by economic development, demographic changes and the information age have immensely affected the societal structures and the movement of people in society.

To demonstrate, Kunhiyop (2008:136) states that Africa is one of the continents racked by financial problems and endemic poverty. In South Africa, the gap between the poor and the rich has widened, resulting in South Africa being labelled as a most unequal society, with the majority of the blacks trapped in poverty (Gumede 2012:82). The demographic status of South Africa has changed rapidly since the new dispensation in 1994. Many of the Black elites have moved from the townships to the formerly whites-only suburbs. More foreigners, especially from African and Asian countries, have immigrated to South Africa. Hence, in 2008, South Africa had approximately three million foreigners, both legal and illegal (Jost *et al.* 2012). Concerning information age, the world has transformed from analogue to digital technology of communication systems, and the consequence were an increased human relations, and connectivity at an unprecedented level.

These faith and societal changes have immensely affected the social, cultural and economic spheres of human life. The growing Christian faith and increasing societal changes challenge the church to review its traditional approach to leadership practice, especially in congregations. A sound theological understanding of identity¹ and calling² of congregational leadership must guide this review of the role of congregational leadership. In addition, this review must take into cognisance the paradigm shift in contemporary leadership practice. This includes the understanding that leadership practice is shifting from a concern about the individual leader to the role of followers, context, and culture in leadership and from the individual character to the dyadic, shared and relational character of leadership (Avolio *et al.* 2009:422). According to Gibbs (2005:32, 36, 38), leadership practice is shifting from preserving the institution, controlling the

¹ The identity of congregational leadership was discussed in Chapter 4.

² The calling of congregational leadership was discussed in Chapter 4.

hierarchy and inwardly focused church leadership towards a leadership that engages the world through disciples empowered for social transformation.

Often in an organisation a time of change, especially deep change, calls for leadership rather than management (Rendle 2001:79; Hendriks 2004:197). The kind of leadership implemented during a time of deep change can contribute to the success or failure of an organisation (Ngambi 2011:9). For a credible success, leadership should have a vision and a capacity to address the problem and assess the needs of a context (Tannenbaum *et al.* 2013:67). These three aspects, namely vision, capacity to address the problem, and assessment of the needs, are essential to help leadership bring about the desired change that aligns with both the internal and external challenges of an organisation. In terms of the congregations of the DRCA OFSS, vision was discussed in Chapter 4, and will be discussed further in Chapter 6. The capacity to address the problem and the assessment of the needs of leadership and members of the congregations of the DRCA OFSS form an inherent part of the discussion in this study.

This Chapter is linked with the second task known as the interpretive task of Osmer (2008), which is linked to the following question: Why is this happening? After assessing the societal and leadership challenges relating to the congregations in the DRCA OFSS, this Chapter intends to address the problems by offering some suggestions for a solution. This Chapter also intends to respond primarily to the fifth secondary research question:³ e) What framework of leadership suits the challenges of the congregations of the DRCA OFSS? The purpose of this Chapter is to outline the suggested leadership framework for addressing the challenges of the congregations of the DRCA OFSS. I shall discuss the suggested leadership framework on the basis of organisational leadership theory, the African context, and Christian principles.

5.2 Towards a preferred leadership framework

The previous chapter dealt with leadership from both an African and Christian perspective. In some of the discussions, I briefly discussed the leadership methods from a Christian perspective. However, this Chapter aims to select one leadership framework that will suit the challenges of the congregations of the DRCA OFSS, in particular. I understand not only that one form of leadership suffices to suit all the challenges of the DRCA OFSS but also that the dominance of a relevant and appropriate form of leadership that can suit and address the present challenges of the congregations in the DRCA OFSS is a necessity and a *sine qua non*.

I understand that other leadership frameworks such as servanthood and missional leadership can also function within the DRCA OFSS for the following reasons. Servanthood leadership is a major method of leadership modelled by Jesus (Rinehart 1998:27; Osmer

³ Cf. Chapter 1, 1.6 Research question.

2008:178, 192). It approaches leadership as a way of life, guided by the principles of love, humility, and service (Tan 2009:78, 80). According to Osmer (2008:178, 192), through servanthood leadership, Jesus set an example that leadership is for the sake of God (Mk 4:35-8:26) and to serve people (Mk 1:1-4:34). The servanthood approach to leadership highlights the identity, the character, and the motive of doing leadership (Mt 20:25-28; Mk 10:35-44; Lk 22:24-30), implying that leadership should be measured by its service (Dale 1986:29). As a result, Osmer (2008:192-198) emphasises that servanthood is an umbrella to all leadership practices such as transactional, task-oriented, and transformational leadership. The other important point is that servanthood leadership is open to risks, able to deal with resistance, conflict and suffering (Mt 18) amid serving with humility and challenging the status quo (Mt 20:26).

According to Niemandt (2008:203, 204), missional leadership understands its divine calling to implement the agenda of the mission of the Triune God, *i.e.* reconciliation with the lost humanity. Furthermore, missional leadership is leadership that is prepared to take risks, work in a team, and ready to model the appropriate direction that should be taken, while simultaneously using creativity to solve and engage challenges. Missional leadership is a leadership that empowers congregational believers towards discipleship, through the creative engagement of the scripture and mentoring (Roxburgh & Romanuk 2006:12). Missional leadership can engage in deep change on personal, group, and system level (Roxburgh & Romanuk 2006:13, 61, 63).

Taking into account the above discussion on leadership frameworks,⁴ Osmer (2008:176, 178) argues that the transformational leadership method is needed more in the congregations, especially in mainline churches. The DRCA in the Free State is part of the mainline churches. It is struggling with its internal ministry, mission and societal challenges. Osmer's (2008:176, 178) understanding implies that transformational leadership can help churches such as the DRCA in the Free State with deep change regarding internal ministry by reworking the identity, mission, and approach to societal challenges by the congregations of the DRCA OFSS. However, the question is: What about servanthood, missional leadership, transactional, and task-oriented leadership methods? Can they not fulfil the same function as transformational leadership? Osmer (2008:178) agrees that various forms of leadership are needed in a congregation. Transactional leadership and task-oriented leadership are needed in congregations to respond to the various needs of the members of the congregation. Both servanthood and missional leadership frameworks have specific strategies they use to implement transformation and function within the mission of the Triune God mandate. Osmer (2008:192-198) mentions that the servanthood attitude to leadership should be present in all leadership, and that all leadership should be clothed with the servanthood attitude, including transformational leadership. Missional leadership is

⁴ Cf. also Chapter 4, point 4.3.2.1.

guided by the goals of mission of the Triune God and strives for transformation of humankind towards being disciples and agents of social transformation in society. Therefore, transformational leadership is missional when guided by the agenda of the mission of the Triune God. In light of the above, transformational leadership within congregations can accommodate both servanthood and missional character in this leadership practice. Hence, Drury (2003:18) and Scarborough (2010:59) state that transformational leadership is a comprehensive approach to leadership practice, as it incorporates other Christian leadership theories in its practice. Therefore, despite it being able to accommodate servanthood and missional leadership, transformational leadership can also be described as person-oriented leadership when it focuses on developing and empowering others to be leaders (Parrot 2000:72). It is inspirational and charismatic when it uses inspiration and charisma to mobilise and influence others (Díaz-Sáenz 2011:300). Therefore, I agree with Osmer (2008:176, 178) who mentions that the transformational leadership framework is needed more in mainline churches and that transformational leadership is suggested for the present situation of the congregations of the DRCA OFSS.

Potential benefits for implementing transformational leadership in congregations

From a study of the literature, I realised that transformational leadership can have benefits for the congregations of the DRCA OFSS and suits the challenges of the DRCA OFS. This was discussed in the introduction to Chapter 3, 3.1. In addition to the benefits mentioned in Chapter 3, only a few can be added, in this instance, for the sake of significance in order to further the necessity of transformational leadership in the congregations of the DRCA OFS. The practice of implementing transformational leadership in congregations is not unique to the DRCA OFS; other scholars have done so. For example, scholars such as Drury (2003), Rowold (2008), and Scuderi (2010) have engaged transformational leadership in the congregations. Their studies empirically proved that transformational leadership can function effectively in the congregations. Drury (2003:19) states that transformational leadership helps congregations become a place of personal and corporate transformation. This is possible when reflective spiritual practices such as prayer, worship service, and meditations are used to prepare a person for inner personal change so that the Higher Being or God can engage with actual transformation (Reave 2005:660, 664). For the DRCA OFS, this means that the presence of transformational leadership could help the congregation be engaged in missional activities with a purpose to facilitate personal and congregational transformation.

Parrot (2000:64) states that transformational leadership is concerned with the needs of the follower. These could range from immediate needs such as food and clothing to self-actualisation and meaning of life. As a result, Drury (2003:18) states that transformational leadership in congregations transforms followers to transcend their own short-term needs for their longer term

self-development, the good of the group, the organisation, and society. In the context of the DRCA OFS, the presence of transformational leadership could help shift the practice of congregation leadership from addressing only the immediate needs of the members to realising their potential and identity in the Triune God. This could be achieved when members of the congregations in the DRCA OFS are trained as transforming agents in society.

Rowold (2008:405) relates that transformational leadership in a congregational context could uplift the morale of the passive congregation members to improve their performance, image and motivation in the congregational ministry. This can be done through the use of inspirational and intellectual motivation and could help a great deal in the DRCA OFS where some ministers have complained about the ignorant and passive members of their congregations

Transformational leadership targets the inner person (mind, emotions) for deep change (Reave 2005:660). Hence, Scuderi (2010:178) suggests that ministers who want to improve the faith maturity of their congregation members should adopt transformational leadership behaviour. This is the reason why the transformational leadership approach is believed to have the potential to facilitate deep change of both the individual and the organisation (Quinn 1996:6; Parry 2011:54). On an individual level, deep change can happen when the heart of the human being is released from the powers of sin and clothed with the righteousness of Christ (Sandford & Sandford 1982:5, 8). Transformation on an organisational level occurs when the human resources, programmes, and structures in an organisation undergo a deep change that enhances the organisation's image and positively transforms the environment (Gourllart & Kelly 1995). In terms of the DRCA OFS, change is needed on a personal level of leadership and members, and on a congregational level that covers programmes, activities and various structures of the congregations.

The transformational leadership approach can help enrich leadership quality by converting followers into leaders, thus contributing to the making of multiple leaders (Drury 2003:18; Díaz-Sáenz 2011:300). This can happen by using personal and social identification to encourage the followers' growth, empowerment and independence (Kark *et al.* 2011:289). The benefit in the congregational context is increasing personal leadership quality by emphasising high ethical quality and promoting the priesthood of believers. This can be achieved when transformational leadership is able to mentor, coach, and guide on a personal level, and mobilise those empowered to influence others. There are many reasons to substantiate the adoption of transformational leadership for the congregations of the DRCA OFSS, but the above reasons suffice for now.

Transformational leadership can function on both an individual and a team level (Parrot 2000:68; Shanlian 2013:40). This happens when the transformational leadership in congregations empowers the individual to integrate his\her needs into a group, enabling all to work towards a

common goal and shared vision. In the DRCA OFS, this good practice of transformational leadership could help bring back the idea of common goal and vision for the DRCA OFS. Since the report of the Moderamen of the DRCA OFSS (2015:19-24, 32) suggests that the contemporary situation of the leadership in the congregations of the DRCA OFS, there is no unity and everyone seems to be doing as it pleases him/her.

It should be noted that the aim of this study is not to romanticise transformational leadership as the panacea for all the problems of the congregations of the DRCA OFSS. It is acknowledged that the practice of transformational leadership has its own problems. Fry and Whittington (2005:14) argue that transformational leadership, if not guided by ethical values, may become self-serving by manipulating followers, keeping the distance between leader and follower, and marginalising those who dissent. Gordon (2011:307) maintains that the transformational leader may develop self-pride when too much credit is accorded to him/her due to the success of an organisation. Fernando (2011:486) relates that transformational leadership can hinder the process of mutual influence and relationship between leader and follower, if the leadership influence becomes unidirectional and undermines the follower as dependent entity in the leadership process. Scarborough (2011:174-179,183) states that transformational leadership could lead to emotional strain and frustrations if its influence is not workable, persuasion rejected and strategies fail. If implemented within the congregations, the challenge is how to guard against these potential weaknesses of transformational leadership? I shall engage these as part of the discussion on the Christian context of transformational leadership.

The next discussion aims to understand the essence of transformational leadership, by integrating organisational leadership theory, the African perspective, and the Christian context.

5.3 An organisational perspective on transformational leadership

Transformational leadership is a recent and new leadership theory in many organisations and institutions (Avolio *et al.* 2009:423). Transformational leadership is biblical and necessary in the congregation, because it strives towards deep change in the ministries of the congregations (Sandford & Sandford 1982). Transformational leadership is a buzzword in leadership studies across all social entities. It is a formidable task to explain its pure theory and theology on transformational leadership, because every leadership theory has a touch of cultural influence and there is often the temptation to baptise the secular theory of leadership (Kessler 2013:1). However, it must be noted that the Bible is not a handbook on leadership theory; therefore, everyone in leadership studies or position must use additional sources to increase his/her knowledge with regard to leadership (Kessler 2013:6). It is for this reason that I shall use organisational leadership theory and the African context to enhance our understanding of transformational leadership.

The concept 'transformation'

The concept 'transformation' is often misused or misunderstood. For an in-depth understanding of transformation in organisational leadership, I engage the concepts 'renewal' and 'deep change'. Broekstra (2006:13) argues that change is artistic, external and often superficial. For example, every year the automobile industry manufactures new automobiles with new shapes, and improved electronics, but many automobiles are still four wheeled, use fuel, and are controlled by a driver. By contrast, Broekstra (2006:13) mentions that renewal is not the same as change. Renewal implicates radical change or rather deep change in essence of an object. Broekstra (2006:13-15) argues that renewal has a deep conviction of change. Renewal involves the essence of deep change of an organisation. It is internal on the spirit or mindset of an organisation or essence of an object. For example, photographic technology underwent a deep change from the analogue system to the digital system.

Quinn (1996:3, 5) argues that deep change can occur on both an organisational and a personal level. On a personal level, deep change involves a fundamental shift of both mindset and behaviour. It is a process that occurs with repeated frequency; it is risky and irreversible. On an organisational level, deep change implies an organisation stepping outside its boundaries to explore the unknown territory, where it is confronted with new ways of thinking and behaving, while simultaneously facing risks and possibilities of no turning back.

The compelling force for a deep change in an organisation may be an external force such as the outside world. Quinn (1996:8) calls this the top-down model of transformation. It works as follows. When the organisation's goals and the external world's demands are not aligned, the external world compels organisations to change and this organisational change exerts pressure on the personnel to change. In Quinn's (1996:8) bottom-up model of transformation, the member of an organisation develops a fundamental shift in paradigm and influences other members to adopt the same paradigm. Ultimately, the organisation is forced to adopt the paradigm. In this instance, change starts with the members of an organisation who exert pressure on the top structure to undergo a deep change.

In light of the above, transformation can be understood as follows. Gourllart and Kelly (1995:3) understand transformation as a fundamental shift in the relationship of an organisation with the individuals and society as a whole. Fry and Whittington (2005:5) delineate transformation as a deep change in an organisation's orientation to its environment, vision, goals, strategies, structural process, and organisational culture. The above discussion emphasises transformation as a radical shift in the existential being of an organisation, that is, its culture of doing things, and this includes vision, strategies, and the structural process. Transformation is a radical shift in

relationship between the organisation and its members, and between the organisation and its environment.

The above discussion highlights the fact that transformation is concerned with renewal and deep change in the essence of an object. The object of transformation is the human being, or the organisation and its related factors. For an authentic transformation to occur, there must be a deep change in the spirit and mindset of an individual or organisation before the external structure of an object transforms. Lastly, in an organisational leadership, the driving force of deep change can either be an external force that exerts pressure on an organisation to change or an internal force such as an individual who conceives an idea to undergo a deep change and influences other members and the top structure of an organisation.

Transformational leadership

Transformational leadership is essential for a successful implementation of the transformation process. Various scholars such as Price (2003:68), Chakraborty and Chakraborty (2004:194), Ramphela (2008:295), and Osmer (2008:196) use transforming leadership, transformative leadership and transformational leadership to relate to leadership that causes a deep fundamental change across all levels of an organisation. However, I prefer the concept of transformational leadership.

The understanding of transformational leadership is very broad and depends on one's views of leadership. Bass and Riggio (2006:xi) explain transformational leadership as a kind of leadership that uses intrinsic motivation for a positive development of followers towards the survival of an organisation. Avolio *et al.* (2009:423) describe transformational leadership as a "leader behaviour that transforms and inspires followers to perform beyond expectations while transcending self-interest for the good of organisation". In light of the above, one can summarise transformational leadership as a deeply ethical, transformed, inspirationally motivated leadership that endeavours to positively influence the transformation of followers towards their best potential for the purpose of an organisation's creative growth.

5.3.1 Traits of transformational leadership

These traits focus on the leader's behaviour in the process of practising transformational leadership. They highlight the principle that a transformed leader radiates transformational influence; therefore, like leader like follower (Chakraborty & Chakraborty 2004:198, 199). For a leader to effectively influence a follower to transform willingly, the leader's self-discipline, spirituality, and authenticity are essential (Chakraborty & Chakraborty 2004:204). However, a transformational leadership must display at least the following unique traits.

Idealised influence

According to Yukl (1999:254), idealised influence elicits a follower's strong emotions and identification with the leader, because the follower believes and trusts the leader who demonstrates extraordinary capabilities, persistence, and authenticity. Leaders thus become role models for their followers (Bass 1998:5; Bass & Riggio 2006:6). Díaz-Sáenz (2011:300) puts it succinctly: idealised influence implies that the transformational leader is a role model with which followers identify and emulate because of his/her charisma. Charisma refers to a transformational leader's trust, admiration, respect and extraordinary capabilities in the process of leadership. This is what Chakraborty and Chakraborty (2004:199) term 'natural cause-and-effect relationship', which should be understood in terms of leader-follower mutual relationship. Idealised influence also implies that a leader influences a follower to be like him-/herself. In the process to influence the follower, the leader uses high ethical standards and self-discipline. The leader often takes risks that expose him/her to err.

Inspirational motivation

Transformational leadership is intrinsically and inspirationally motivated; it, therefore, has the potential to communicate clear vision and expectations that elicit commitment to achieve a shared vision (Bass 1998:5; Bass & Riggio 2006:6). In the process to elicit a follower's commitment to a shared vision, transformational leadership creates enthusiasm and optimism in the follower. While the latter's emotions are positively enhanced, transformational leadership persuades, motivates, and inspires followers by way of meaning and understanding the structural challenges. Briefly, inspirational motivation uses the art of communication to persuade and inspire followers towards a commitment to a shared vision, and provide meaning to a situation (Díaz-Sáenz 2011:300).

Intellectual stimulation

According to Bass and Riggio (2006:7) as well as Díaz-Sáenz (2011:300), intellectual stimulation is about mentally stimulating the followers to be creative and innovative in order to challenge the status quo. This happens by questioning assumptions, reframing problems, and approaching old situations in a new way (Bass & Riggio 2006:7). Intellectual stimulation is an essential tool that can be used to stimulate a change of mindset by way of motivation to try new ideas and use creativity to transform the situation.

Individualised consideration

Followers have now become essential partners in leadership practices. Leadership is successful, if it manages to transform the followers to their best potential. Bass and Riggio (2006:7) mention that one task of transformational leadership is to pay attention to an individual's needs for

achievement, growth, maturity, and development to a higher potential. This is realised by delegating and acting as the follower's coach and mentor (Díaz-Sáenz 2011:300). For a long-term effect, the relationship between a leader and a follower is on a personal level. To maintain this personal relationship, public criticism is avoided, but respect and trust are encouraged. Individualised consideration is one aspect of transformational leadership that focuses on human development in leadership and in the process of transformation. Human development is essential in transformational leadership and is the climax of transformation.

5.3.2 Followers

For a long time, the study of leadership has romanticised leaders at the expense of followers. In support, Avolio *et al.* (2009:434) argue that, in studies on leadership, the role of followers was limited to an output rather than an input of leadership. In addition, followers contribute to the meaning of leadership acts; therefore, they determine leadership effects (Brown & Lord 2004:x). This is true and obvious when success correlates with the followers' desired action and improved behaviour. This indicates that, although in the past the followers were undermined role players in the leadership activity, recent studies now strive towards promoting the role of followers in leadership.

Since the study of followers is new in organisational leadership, Price (2003:330) maintains that research is necessary on the follower's characteristics, especially in transformational leadership. Before engaging the character of followers in transformational leadership, the knowledge of why people follow a leader is essential. Messick (2005:82-85) argues that people follow a leader because they get something out of him/her. In my observation, the benefits of followers from leadership can be both extrinsic and intrinsic. Extrinsic benefits involve material factors such as promotion and financial rewards. Intrinsic benefits involve a leader's values, vision and belonging (Messick 2005:82-86).

In transformational leadership activity, followers are the most complex and challenging factor to be transformed (Gourllart & Kelly 1995:7). This is because transformation of a human being as a follower in leadership involves not only transformation of external behaviour, but also transformation of the mind and soul. Since the transformation of the follower in the leadership process is the most difficult, the follower must at least be willing and amenable to leadership influence. Dvir and Shamir (2003:330) as well as Díaz-Sáenz (2011:300) term this relationship between the leader and the follower a reciprocal process of transformational leadership influence in which leaders and followers transformed each other. This implies that the leader's intended influence is motivated by the intrinsic desire of the follower to be influenced.

Dvir and Shamir (2003:330) argue that effective organisational leadership depends on a mature followership; hence, the maturity of followers enhances and facilitates the modification of

behaviour of both the follower and the leader. Therefore, Dvir and Shamir (2003:340) suggest that, for a successful transformational leadership, there must be a highly developed follower in terms of motivation, morality and empowerment.

According to Dvir and Shamir (2003:331), motivation refers to self-actualisation needs. This is about the follower's intrinsic values, because s/he aspires to realise his/her own potential. In organisations, followers who value responsibility, initiative, and challenges prefer to work under leadership that values their aspiration to develop to a higher potential. As a result, transformational leadership is appropriate for a follower who has a need for self-actualisation. Transformational leadership can facilitate the achievement of this need through individualised consideration, whereby coaching and mentoring can increase the level of competence.

The moral development implicates the internalisation of an organisation's moral values and collectivist orientation (Dvir & Shamir 2003:340). Followers, who have internalised the values of an organisation by studying its history, decision-making, process and future orientation, know when their organisation is experiencing a slow death and what type of leadership is needed to help the organisation. The followers' decisions reflect the interests of a group or organisation rather than those of the individual. In summary, moral development refers to a follower who is mature and who internalises the organisation's values and interests before his/her individual interests. That follower knows better when the organisation needs deep change and interacts well with leadership that leads that deep change.

The last domain of development is empowerment. Transformational leadership theory often emphasise followers' strength, independence and proactivity. All these positive developments are achieved due to the mental stimulation by transformational leadership of the follower in the process of transformation. Dvir and Shamir (2003:332) argue that empowerment in the transformational leadership process entails a critical independent approach that involves thinking and acting autonomously. The other factor is active engagement in the task that requires initiative and responsibility. Self-efficacy refers to the belief to perform a task successfully. Briefly, this discussion emphasises that transformational leadership functions effectively when the follower thinks independently, takes the initiative and has self-esteem to do certain tasks.

The above discussion indicates that transformational leadership is effective when the follower has an elevated level of motivation, morals and empowerment. This implies that, in organisational leadership, transformational leadership needs a follower who is highly developed in terms of motivation, morality, and empowerment. If these characters of followers are maintained on a higher level, the follower will develop further character of commitment, loyalty and satisfaction with the leader and organisation (Bass 1998:18). To summarise, transformational leadership needs a follower who is highly developed in terms of motivation, morality and

empowerment. If these are maintained, the follower manifests commitment, loyalty and satisfaction to the leader and the organisation.

5.3.3 Context of transformational leadership

One of the fields of leadership is context (Avolio *et al.* 2009:422). One of the purposes of transformational leadership is to transform a context as the field of leadership, especially when that context is rigorous and static (Hunt 1999:130). Context has an enormous influence on the effectiveness and relevance of leadership. Osborn *et al.* (2002:797) relate that a change of context proposes a change of leadership. For example, Quinn (1996:8) argues that the outside world often exerts pressure on an organisation to change, forcing an organisation to reinvent itself by appointing leadership that is able to drive change as a result of a new challenge.

Osborn *et al.* (2002:798) relates that leadership is embedded in contexts such as stability, dynamic equilibrium, crisis, and chaos. Hunt (1991:202), Bass (1998:42), and Yukl (1999:243) suggest that crisis is suitable for transformational leadership. According to Osborn *et al.* (2002:806), crisis is the sudden confrontation with a situation that threatens high-priority goals with hardly any and no available response time. This threat to high-priority goals may be due to increased feelings of helplessness, anxiety and frustration. The kind of leadership that is appropriate for this crisis context is the one that can help strengthen the motivation of the followers, call for innovative mission, induce renewal, mobilise collective effort, and be bold to suggest radical changes (Bass 1998:31).

The other context facilitating the necessity of transformational leadership is an unstable environment and organic structure (Yukl 1999:254). Unstable environment refers to a situation that is uncertain and makes followers lose hope about their future in an organisation. As a result, followers display a behaviour of passive, despondent and demoralised members of organisation.

The context of stress also calls for transformational leadership. Bass and Riggio (2006:59) relate that stressful situations are volatile, uncertain, and turbulent. In this stressful situation, transformational leadership is needed as it is proactive, breaks with tradition, and provides innovative solutions. Intuition, foresight, and ability display pro-activeness to provide an alternative. Breaking with tradition and providing innovative solutions is the creative way of linking meaning and experience from the past with the needs of the present and future.

According to Smith, Montagno & Kuzmenko (2004:80, 87), transformational leadership functions well in a context that necessitates high change. Smith *et al.* explain this high change context as when an organisation is faced with intense external pressure where fundamental change is crucial. In light of the above discussion, transformational leadership is suitable for stressful situations, crises, unstable and high change environments. These four situations relate with each other and may threaten the survival of both the organisation and its members. As a

result, transformational leadership is helpful in such situations, because it can change the context and help revision the future (Bass & Riggio 2006:75, 77, 79). The above mentioned contexts may arouse feelings of frustration and exhaustion in the follower, and the temptation to give up. Transformational leadership can help transform and convert these negative emotions that may lead to potential crises in the organisation into constructive challenges (Bass 1998:45). Transformational leadership in stressful situations, crisis, unstable and high change environments helps develop cohesion hampered by the tension among followers and their organisation. Lastly, transformational leadership provides the capability to cope with long-term stressful situations by communicating vision (Bass & Riggio 2006:75, 77, 79). Stressful situations make one lose hope and become frustrated.

Driving force of transformation

Transformational leadership is a leadership behaviour that transforms and inspires followers to perform beyond expectations (Avolio *et al.* 2009:423). In addition, a transformed leader radiates a transforming influence, because s/he functions essentially, not circumstantially (Chakraborty & Chakraborty 2004:199). This raises a question: What is the driving force behind transformation in organisational leadership? The authenticity of leadership, in conjunction with a clear self-concept, values, and a deep spirituality has the intrinsic value to transform the follower very deeply (Chakraborty & Chakraborty 2004:204; Avolio *et al.* 2009:427). However, it must be noted that the issue of spirituality in the practice of organisational leadership is still in its infancy and is an essential tool in the transformation process (Fry & Whittington 2005:22).

Transformational leadership has the potential to exert influence on both an individual and group level (Parry 2011:54, 55). On an individual level, it is through personal identification with the leader who models, motivates and reinforces self-worth; on a group level, it is by instilling a sense of group reflexivity (Parry 2011:55). For a sustainable influence of transformational leadership on the follower, Kark *et al.* (2011:289) suggest that the influence has to shift from the personal identification with the leader to the social identification with the group. This simply means that, for a lasting transformation, a follower must identify with the maturing leadership team developed and influenced by the transformational leader for the purpose of achieving the desired common goals of the organisation. Kark *et al.* (2011:289, 290) state that, if this happens, it reduces the follower's dependency on the transformational leader. The follower is made to feel as if s/he belongs to a group and is responsible for participating in a group. Hence, the follower will become independent, self-motivated and empowered.

5.3.4 Organisational culture

Quinn (1996:4) argues that transformation can occur on both a personal and an organisational level. Transformation on a personal level was discussed earlier. I shall now focus on transformation on an organisational level.

On the one hand, Quinn (1996:8) relates that external and internal factors promote the transformation of an organisation. Quinn (1996:8) refers to internal factors as either the leader or the follower who develops an idea of change and influences the other for the benefit of an organisation. According to Quinn (1996:8), external factors are a main force that compels an organisation to reinvent itself. This happens when an organisation has lost its alignment with the outside world for its survival. The organisation has to adapt or take the road to a slow death.

On the other hand, transformation of an organisation involves organisational culture and leadership. Bass (1998:63) argues that organisational culture and leadership mutually influence each other. If the organisational culture is hierarchical and authoritative, the leadership is often tempted to be hierarchical and authoritative. However, if the organisational culture is too flexible and not adaptive with its commitment to old values and tradition, that organisation will find itself irrelevant and non-aligned with the outside world; hence, it will undergo a slow death.

Gourllart and Kelly (1995) suggest that four factors should be considered for an authentic transformation of an organisation. *First*, the renewal of the spirit. This is transformation on the personal level and deals with leaders and followers who form the spirit of the organisation. Gourllart and Kelly (1995:7) maintain that the renewal of the spirit is the hardest form of transformation, as it works with the spirit of an organisation.

Secondly, the reframing of the mind. This has to do with transformation of the identity and vision of an organisation. Gourllart and Kelly (1995:5, 10) mention that, in order to initiate this reframing of the mind, one has to mobilise the organisation's members by means of mental stimulation in a form of development activity. In addition, in order to create hope for the survival of an organisation, one can help create vision, strategies and values in the organisation. Furthermore, in order to achieve the successful reframing of the mind, it is better to develop a measuring system by developing the targets. For example, if the vision of the organisation is quality relationship, dates should be set for training towards a common goal, a space created for interaction, and conflicts minimised.

Thirdly, the restructuring of the body within. Gourllart and Kelly (1995:7) mention that this is about exploring and trimming the physical body of the organisation for the sake of its health. It also involves the allocation of resources for improving the activity and service of the organisation. It also emphasises the alignment of the physical infrastructure with the demands of interaction

with the outside world. Briefly, restructuring the body within implicates the effective use of resources for the long-term survival of the organisation.

Fourthly, the revitalisation of the body and the environment. Gourllart and Kelly (1995:7, 174) relate that this is about linking the organisation with the environment, by exploring new situations and developing new values for the purpose of serving effectively and interacting meaningfully with the environment. This involves improving the relationship with the target market by developing the infrastructure and empowerment.

5.3.5 Summary

Transformation in organisational leadership involves a fundamental shift in the relationship between the organisation and its members, or between the organisation and its outside world. Transformation involves a radical change of the mindset, attitude, structures and policies of an organisation and its members. It can occur on the personal and organisational level and even extend into the external environment. The initiating force of transformation in organisational leadership can be the demands of the outside world, forcing an organisation to change, or the individual within the organisation to conceive an idea for change.

Transformational leadership is favoured for situations that need to be transformed. To facilitate the implementation of a transformational leader, the followers must have an elevated sense of motivation, morality and empowerment. Contexts such as stress, instability, crisis, high change environment facilitate the need for transformational leadership. Lastly, authenticity, self-discipline, and the deep spirituality of transformational leadership enormously influence the transformation of the follower.

5.4 Transformational leadership in an African context

Africans are by nature religious; hence, every sphere of their life is permeated with religion. For example, Africans observe religious rituals when they plough; their burial rites are deeply religious, and even leadership is religious; hence, the king, the rainmaker or the medicine man are referred to as spiritual leaders.

Since African leadership is, by nature, religious, spirituality is a major factor in the practice of leadership. As a result, traditional African leadership is characterised by deep positive values. Blunt and Jones (1996:15) summarise the values of African leadership as follows: African leadership values interpersonal relations; hence, human development and dignity are priority goals of leadership. Consensual decision-making to reduce conflict and tension maintains human relations. African leadership is hierarchical and authoritative. In a positive context, it aims to facilitate human development and conflict resolution. Members of society are expected to obey

and respect the leadership authority, whereas the leader is expected to show a commitment to serve and use the delegated authority to empower society.

Transformational leadership is not something new in Africa, especially in sub-Saharan Africa. King Moshoeshoe of the Basotho nation was a transformational leader through his collective decision-making, adoption of a new religion of Christianity to empower his own people and culture, and integrating all other foreign tribes into his own nation (Omer-Cooper 1974:17-19). In addition, King Shaka of the Zulu nation was also a transformational leader in a sense that, through his innovation, he transformed the tribal war mechanism to such an extent that he became a hero in matters of tribal warfare (Omer-Cooper 1974:6). Transformational leadership did not end with traditional Africa; even modern Africa continued to produce transformational leadership in the person of Presidents Kwame Nkrumah of Ghana, Seretse Kgama of Botswana, and Nelson Mandela of South Africa (Du Plessis 2009:144; Díaz-Sáenz 2011:299).

Situation of Africa

Leadership is dependent on a context (Osborn *et al.* 2002:797) hence discussion of the situation of Africa is crucial. Despite being rich in minerals, culture, religions and even famous transformational leaders, Africa is still facing enormous challenges that seem to overwhelm the good of Africa. The cause of African challenges⁵ could be attributed both to Africans themselves and to external forces from Western and Arab countries (Mekonnen 2009:79, 80; Ikime 1974:xii, xiv, xv). When they censured poor African leadership, Tutu (2007:v) and Mekonnen (2009:82, 83) stated that many of these poor African leaders are ruthless, vicious, unaccountable to no one, and engaged in self-enrichment, corruption, living a luxury life, and restricting free thinking and criticism. It should be noted that poor, ruthless, vicious and unaccountable leadership is the problem not only of Africa, but also of other countries such as Indonesia, Cuba, and Romania. However, what Tutu and Mekonnen mention about poor leadership in Africa is in the context of calling for transformation in African leadership and for concern about the image of Africa, which has been described in derogatory terms such as the Dark Continent, the third world, and the continent without hope (Van der Walt 1995:1; Maluleke 2005:105; Nkurunziza 2008:58). Tutu and Mekonnen's descriptive words are noted when one reflects on the leadership of Presidents Hosni Mubarak of Egypt, Mobuto Sese Seko of the Democratic Republic of Congo, and Idi Amin of Uganda.

Africa and sub-Saharan Africa, in particular, suffered triple oppression, mainly from external forces in the form of Western and Arab countries, including slavery, colonialism and

⁵ Cf. Buntu's (2013:4) discussion of the cause of African challenges as external forces of invasion and internal forces of poor collaboration of African leaders.

apartheid.⁶ Slavery was characterised by kidnapping, exploitation, and exportation of Africans to other countries. This resulted in uprooting and disorientating Africans from their land, culture, and religion. Colonialism by foreign nations' usurping power indoctrinated, oppressed and discriminated the Africans. This resulted in erosion of self-esteem, human dignity and perpetuation of poverty, through loss of land and livestock. Apartheid's wrath was felt more in South Africa than in other African countries. It was the most cruel and inhumane treatment of a human being, because it integrated the philosophy and attitude of both slavery and colonialism. Apartheid among the Black people in South Africa perpetuated racism, self-hatred, low self-esteem and the dependency syndrome among Black people. According to Ramphele (2008:15) and Du Toit (2009:22), this triple oppression led to the majority of Black people in South Africa, experiencing psychological, social, political, and economic problems.

As discussed earlier, Africa's situation seems to impact heavily and adversely on social institutions such as the churches. For example, the DRCA OFS is one of the churches located in Africa and, as discussed in Chapter 2,⁷ the DRCA OFS seems to be profoundly affected by the situation in Africa. One can say that the legacy of apartheid, in the form of dominance by White missionaries, left it paralysed in many respects. Although one cannot entirely blame the White missionary legacy, but the DRCA OFS leadership itself, there is increasing evidence of the adverse impact of White missionary legacy on the DRC family churches such as the DRCA OFS (Mohlamme & Qakisa 1992:231; Lubbe 2001:17; Kritzinger 2011; Van der Watt 2010:2, 3). The result of this White missionary legacy⁸ is theological dependency in the form of a lack of initiative in mission and diaconal ministry by congregations of the DRCA OFS. Financial dependency reflected in financial dependence on the DRC to fund salaries and mission within the DRCA OFS. Poor leadership exposed in increasing conflicts and poor ministry of mission and *diakonia*.

5.4.1 Towards African transformation

Transformation of postcolonial Africa is not complete if it ignores the concept of African renaissance. This concept was used to propagate the idea of rebirth and renewal of Africa that was lost in the era of colonialism, slavery and even apartheid. It is an authentic attempt to think and plan about the transformation of Africa. According to Bongmba (2006:108-110), African renaissance is a call for the recovery of an African identity. It appeals to humankind to promote a renewal of the African continent and to revive humanistic and cultural ideals. African renaissance is a creative concept for the transformation of a precarious African reality towards a prosperous and human-friendly continent.

⁶ Cf. www.sahistory.org.za.

⁷ Cf. Chapter 2, 2.7.

⁸ Cf. Chapter 2, 2.7.

In postcolonial Africa and post-apartheid South Africa, true transformation of external and internal circumstances is essential. For example, in postcolonial Africa, many countries underwent a change in leadership from White colonial leadership to Black anti-colonial leadership and from a colonial exploitative capitalist economy to a social and national economy. In post-apartheid South Africa, there was a change from a White government to a Black government. Du Toit (2009:22) argues that there was a change of external circumstances such as the economy and the government, and not necessarily of internal circumstances such as the mindset. As a result, Africa and South Africa, in particular, did not undergo true transformation. Hence, human suffering and exploitation of resources are still formidable challenges.

True transformation in Africa involves a transformed human being (Mbigi & Maree 1995:73). Hellig (1997:68) states that transformation in the African context involves transformation of people's ideas and sense of identity in order to experience what it means to be African. This implies that transformation should enhance and promote human development. Transformation of a human being in Africa is a priority and involves a transformation of the mind and relationship with spiritual beings by means of the guiding forces of religion and the *ubuntu* philosophy.

In light of the above, transformation in Africa, including South Africa, should address the material needs of Africans (Hellig 1997:68). This implies the needs of the transformed human being *per se* and the external circumstances such as economic, political and social circumstances. Ramphela (2008:13) comprehensively described transformation as a fundamental change in the structures, institutional arrangements, policies, modes of operation, and relationships with society. She also relates that, in the South African context, transformation is re-orientation from the past values and practices defined by racism, sexism, inequality and lack of respect for human rights towards the values reflected in our national constitution.

According to Mbigi and Maree (1995:54), in the South African context, transformation should start with identifying and engaging the fears and shadows of the different racial groups, in order to help them understand their fears and shadows. Moreover, Mbigi and Maree (1995:57, 58) mention fear of the White people as a revenge of the Black people, nationalism, and affirmative action, and fear of the Black people as victimisation, White domination, and being sold out. These fears were entrenched by apartheid and are still lingering as legacy of apartheid in post-apartheid South Africa. Therefore, transformation by way of an African renaissance is responsible for reviving the essence of being African and the lost human dignity of all nations that identify with Africa.

Ubuntu philosophy and transformation

For a lasting and effective transformation in Africa, the *ubuntu* philosophy is essential (Ncube 2010:77). According to Mbigi and Maree (1995:2), *ubuntu* philosophy could be used to facilitate the transformation process and leadership development. For example, the values of *ubuntu* such as group solidarity and human dignity are indispensable tools for transformation in Africa, especially of African humanity. Group solidarity implies that group interests take precedence over individual interests; hence, relationships and interdependence are methods used to enforce quality social cohesion.

Human dignity is enforced by cultural and religious beliefs that form part of African spirituality. Africans believe that God is the Creator and that our destiny is in the world of the ancestors. Therefore, human beings have one origin and one destiny; as a result, respect of a human being pleases God and makes one a good ancestor. In general, according to Mbigi and Maree (1995:88), *ubuntu* philosophy, influenced by African spirituality, contributes to the morality, holistic and human-oriented leadership. In addition, Ncube (2010:79-81) mentions other positive factors of the *ubuntu* philosophy on leadership: *Ubuntu* encourages the leadership to set the example for others by way of a commitment to African values. Through its communal goal and sharing of resources, *ubuntu* inspires the leadership to strive for a shared vision for the future that offers direction to others. Through its emphasis on openness, transparency, and consensus in decision-making, *ubuntu* facilitates change and transformation of the people and social structures.

In relation to the DRCA OFS, transformation should address the legacy of White imperialism in its diverse forms and corollaries. Furthermore, transformation should also address the issue of lost property,⁹ which has become a source of tension between the DRC and the URCSA (Agenda of the DRCA OFS, Report of the Actuary to the Synodical Commission 2010:4; Report of the Moderamen to the Synod 2015:25-31). Lastly, transformation in the DRCA OFS should also address the leadership and congregation members on a personal level. This is where the issue of cultural and spiritual renewal is engaged for the purpose of developing self-consciousness and self-introspection towards transformation.

⁹ Cf. Chapter 6, 6.2

Towards transformational leadership

In light of the above discussion, various scholars in Africa suggest that for the required transformation in Africa, the leadership must have the following characteristics: Mbigi and Maree (1995:106) mention that leadership in Africa has to have a character of servanthood in order to transform both external and internal challenges of Africa. Ngambi (2011:7) articulates that Africa needs a responsible, authentic relevant leadership to deal with the diversity of African people and resources. Bwalya (2012:7) mentions that, for the renewal of Africa, the leadership needs to be creative, energetic, and visionary. This leadership could help reinvent economy, education and culture through a renewed philosophy of life and internalised morality.

The character of leadership mentioned earlier suits and relates well with transformational leadership. Ramphele (2008:296, 308) mentions the character of transformational leadership as commitment to serve, visionary, ethical, inspirational, and promoting human development. Hence, Drury (2003:18) and Scarborough (2010:59) agree that transformational leadership is very broad and inclusive of other leadership behaviours. Furthermore Rotberg (2004:9), Ramphele (2008:15) as well as Mwambazambi and Banza (2014:1) emphasise that, due to the challenges of Africa, transformational leadership is more essential for Africa at present and in the future, because, for the African context, transformational leadership will help transform existing human circumstances and external circumstances. For South Africa, in particular, transformational leadership could contribute to building a communal identity, and an attractive vision for the future by constructively engaging the legacy of apartheid (Ramphele 2008:295). In Bongmba's (2006:108) terms, transformational leadership helps propagate African renaissance, which promotes recovery of the essence of being African and the renewal of conditions of African countries.

In post-apartheid South Africa, the conceptual description of transformational leadership is a challenge that is still in the process of being addressed. However, Rotberg (2004:2) describes transformational leadership in Africa as leadership that understands its moral responsibility to contribute to the transformation and enhancement of individuals and communities for the higher communal good. This implies that the followers, who, through mutual trust, are attracted to a common vision, have high priority. Ramphele (2008:295) defines transformational leadership as "a credible, visionary leadership that expands the boundaries of possibilities for all citizens, enabling them to contribute their talents, experience, and skills in order to create a successful, prosperous democracy." According to Ramphele (2008:295), the implication of transformational leadership, especially in the South Africa context, helps shift the frame of reference from the old ways of doing things to the new approaches.

Followers in transformational leadership

Transformational leadership in Africa is possible and has long been practised by King Moshoeshoe in traditional Africa and President Mandela in modern Africa. Therefore, Blunt and Jones (1996:15) are incorrect in mentioning that followers in Africa do not like transformational leadership because of ethnic affiliates and the demanding conditions of transformational leadership. By contrast, the spirituality of African followers and the internalisation of the *ubuntu* philosophy make followers in African leadership more ready for, and amenable to transformational leadership.

5.4.2 A model of transformation in Africa

True transformation in Africa starts with the human being (Mbigi & Maree 1995:73) and extends to other aspects of life. Mbigi and Maree (1995:55) as well as Speckman (2007:118-124), Mwambazambi and Banza (2014:3-6) each share a model of how Africa could be transformed. However, in this instance, I shall focus on the model discussed by Speckman (2007), because it focuses on the elements relevant to this study and it is comprehensive, compared to Mbigi and Maree's (1995) model of transformation. Speckman (2007:118-124) states that true transformation involves the following aspects: an element of marvel, physical restoration, spiritual restoration, and social restoration.

Element of marvel

There is a moment in storytelling when one experiences wonderment or an "aha moment". This is the moment when a veil is removed to reveal the truth of the story. It is a moment when the secret of the story is made public. In Africa, stories are used for intellectual stimulation, cognitive development, and transformation of the mindset and behaviour. True transformation occurs only when one experiences a wonderment and a shift in the mindset or behaviour, due to the influence of the lesson from the story. Therefore, the element of marvel is about a mind shift that influences the behaviour to change to a new desired manner of behaviour.

In Chapter 2, I discussed that the psychological impact of apartheid on Africans has caused many Black Africans, in particular, to think low of themselves and hamper the process of co-operation for the welfare of society. I also mentioned that the legacy of apartheid is the degeneration of African culture that hampered many Black Africans, in particular, from accepting the beauty within themselves and their institutions. Briefly, during apartheid, the African mind was subjected to delusion and myth; hence, Du Toit (2009:86-89) argues that the liberation of the African mind is essential and cannot be separated from the physical and social environment of Africa. A liberated African mind is achieved by identifying, listening to, and meditating about

African narratives of success and struggle, in order to bring about the desired mind shift and change in behaviour.

Physical restoration

When one is sick, one is often incapacitated and becomes frail. The cause of the illness may be internal or external circumstances. In the African community, illness does not only affect the individual who is ill, but also other people such as the family or the society becomes emotionally involved. For example, when former President Mandela was ill, many South Africans and the international community were emotionally touched by his illness. Ageing, as well as physical and mental disability may be some of the internal circumstances that promote illness. Poverty, as well as oppressive and depressive situations may be examples of external causes for the illness. In African communities, healing or restoration of physical health is often done in the context of a family, thus highlighting that the physical restoration of an individual opens up possibilities for social transformation and participation.

This means that the miracle of being healed from serious illnesses and of becoming physically restored again opens one to the transformation process. This is a reason why many of the Charismatic Churches and African Independent Churches are growing, because healing and prosperity gospel have facilitated physical restoration. This physical restoration triggers an enthusiasm for the process of transformation towards a better human being in a healthy environment. Some of the disrupting setbacks to physical restoration are inequality and poverty inherited from apartheid (Duncan *et al.* 2014:284). In this instance, African leadership can play the role of creating meaning about the situation and inspiring Africans to take responsibility for their future by being creative and implementing the *ubuntu* philosophy that encourages the sharing of resources and interdependence.

Spiritual restoration

In African society, healing involves the element of spirituality. In many African societies, when one is ill, the spiritual aspect is affected either positively or negatively. When the spiritual aspect is severely affected, no amount of restoration will be effective. For example, when many of the traditional healers in African society experience their calling, they become ill and experience a loss of material property and strained relationships. Immediately upon accepting the call, they undergo some spiritual training, and their normal life is restored, because they have appeased divine spiritual requirements. Spirituality in the African context is an essential driving force of transformation, as the African's entire life is permeated by an element of spirituality.

One of the worst things about the legacy of White imperialism is the deformation of African spirituality practised by the missionaries (Saayman 1991:31); this led to spiritual confusion (Buntu

2013:2). Religion and world view are essential cores of culture; hence, once infiltrated and manipulated, the entire sphere of human life and behaviour is affected (Hesselgrave 1991:103; Mbigi 2005). Once African religion was defaced and undermined, it lost its identity and human values. According to Woermann (2012:88), morally from apartheid, South African society in ethics is faring terribly wrong; hence, the South African society is described as a violent and divided society. It is in light of the above that spiritual transformation in the African society has a significant role to play in changing one's behaviour and attitude for the welfare of the African society.

Social restoration

In African society, relationships enforce social cohesion and group solidarity. Often, illness, disability or external circumstances such as abject poverty and association with witchcraft or evil may cause one to be marginalised in society. For example, in many African communities it is taboo when one is mourning to engage in sexual activities or to visit people in the community. In order to be released from that taboo, one must be ritually cleansed in order to restore one's normal social life. Social exclusion gives one time to mourn and experience the loss, while inclusion makes one value life and relationships. This process transforms the mourner in such a manner that s/he returns to normal life with vigour and an appreciation of life.

One of the observations from the legacy of White imperialism is that the deformation of African spirituality was corollary to broken relationships between African humanity and spiritual being, and between nature and other human beings. By contrast, Africans are relational and believe in co-existence with each other (nature, human and spiritual beings), but the legacy of White imperialism sowed a seed of division, mistrust and hatred between African humanity and others. It is imperative for African leadership to re-emphasise its role of establishing relationships and unity (Mbiti 1997:18; Rukuni 2009:177), with the aim of helping African society experience relationship and unity in the context of love and recognition of each other as one family and human society towards the same destiny (Rukuni 2009:178).

Summary

Transformation in African society is not a new aspect, but an ancient practice. Mbigi (2005:1, 2) mentions that transformation is the key task of any leadership in society. Moreover, in ancient Africa, the key task of leadership was cultural renewal, which would ensure sustainance of political, economic and social progress. Transformation in Africa prioritises human beings *per se* and then external circumstances. Visions, dreams and particularly stories help facilitate personal transformation in the African context. It is expected of African leaders from families, tribes and other spheres of society to ensure social system benefits the society otherwise hindering forces must be challenged and dismantle. Forces for true transformation are spirituality, the philosophy

of *ubuntu*, and African Renaissance. These three forces are essential in promoting good morals of leadership, including transformational leadership. Spirituality can help with the intrinsic value of love; *ubuntu* with improving human relationships, and African renaissance with retrieving good values from culture to transform the material world. Hence, if the three forces are implemented effectively, the transformation process would be effective and lasting. Furthermore, the key task of leadership is transformation; therefore, African leadership must pursue the transformation of individuals, society, and societal structures. To achieve this, transformational leadership in Africa is necessary, although it should be in collaboration with other forms of leadership. Transformational leadership is crucial and appropriate for the present challenges of Africa and its future survival, because transformational leadership, particularly in South Africa, can contribute to enhancing human dignity and identity, transforming social, economic and political situations, and engaging the legacy of apartheid effectively.

5.5 Transformation in the Christian context

Transformation in the Christian context is a behaviour that one displays in the world. According to Van der Walt (2007:415), there are at least three behaviours that may be discerned in Christian history towards the world, namely isolation, accommodation, and transformation. Isolation is an antithetic behaviour towards the surrounding culture because of a belief that it is sinful. Accommodation is a synthetic behaviour to a surrounding culture that often causes the erosion of Christian convictions, because it accommodates non-biblical thoughts. Transformation is both antithetic and synthetic. It is antithetic, because God revelation cannot simply accept the wisdom of the sinful world. It is synthetic, because Christians are part of the world and are placed in a time and history, with the responsibility to engage the world with the gospel.

The above discussion indicates that transformation in the Christian context brings about change that has a characteristic of continuity and discontinuity with the events happening in both the present and the past. Transformation as synthetic behaviour causes continuous change that builds on what has gone before; this kind of change can be anticipated and managed (Roxburgh & Romanuk 2006:7). An example is the development of a child from Sunday school level to catechism and to being a mature adult who is eligible to participate in the leadership of the congregation. Transformation as antithetic behaviour causes change that is radical and disruptive to the normal process of the organisation; this kind of change is often not anticipated and discontinuous with the past (Roxburgh & Romanuk 2006:7). For example, the sudden departure of a minister due to resignation or death could disrupt the normal process of congregation ministry as the event is anticipated.

Transformation permeates the biblical text from both the Old and the New Testament. For example, in Ezk 37:1-14, one encounters a vision of a valley full of dry bones turned into a nation

full of life. Christ's ministry (Lk 4:18-19) was transformational; hence, congregations, lay leaders, and ministers are agents of Christ's ministry of transformation. In light of the above, transformation in the Biblical record and in Christ's ministry highlights that reality should be transformed into a higher order and purpose. According to Bragg (1987:39), higher order and purpose refers to God's intention for transformation of the world and its human beings. God's intention for transformation is to help human beings live as the image of God in the world and transform social structures so that they reflect justice, peace and freedom.

Transformation, as a spiritual concept, delves deeper into a description of meaning. In Mt 17:2; Mk 9:2; Rm 12:2; 2 Cor 3:18, the Biblical word that carries an appropriate meaning for transformation is *metamorphoo* which means to change, or transform into another form. *Metamorphoo* in Mt 17:2 and Mk 9:2 communicates transformation as outwardly visible whereby Jesus transformed from one body to another. In Rm 12:2 and 2 Cor 3:1, transformation is communicated as internal involving the mind or spirituality. Maldonado (2012:137) argues that *metamorphoo* carries the idea of dying from one form of life in order to be born into another. To illustrate, Maldonado uses the example of a caterpillar that dies in its old form to transform into a beautiful butterfly.

Sandford and Sandford (1982:16) describe transformation as a process of death and rebirth. Death refers to weakness and the old form that are changed or discarded, whereas birth is a new strength and a new form that brings life and revitalisation (1 Cor 6:14; Gl 3:28). In a similar vein, Bragg (1987:39) defines transformation as taking what is and turning it into what it could and should be. A caterpillar that turns into a beautiful butterfly or dead, dry bones that are turned into a living and worshipping community of God best represent this definition (Ezk 37:1-14).

Hewitt (1996:17) explains transformation in the Christian context as a commitment to the purpose of the kingdom of God in the world, namely the transformation of human beings and social structures to serve the kingdom of God. According to Hewitt (1996:18, 19, 33), transformation must start with humanity, including leaders, followers and members of the congregations so that, when transformed, they can influence the world to transform.

Transformational leadership

The Triune God is an ultimate source and agent of transformation of humanity and the world; the Triune God delegated the responsibilities to other agents of transformation such as ministers, lay leaders, congregations or communities (Browning 1991:279). Since the Triune God is an ultimate source of transformation, it is understandable to argue that the common goal of congregational ministry is transformation (Cochrane *et al.* 1991:2, 3, 23). This means that proclamation of the gospel and the practice of mission should result in transformation (Stetzer & Rainer 2010:1, 3, 10). As a result, it is no wonder that the key task of leadership and congregation members is to

strive for transformation on an individual, society and societal structures (Hewitt 1996:10; Mbigi 2005:1, 2). For the congregation members to be good agents of transformation in society, they should be transformed continuously, thus making the congregation to always be on alert and forearmed to help transform the world. In order for the local congregation to lead the process of transformation, its leadership must also be transformed. Hewitt (1996:19) supports this, stating that “transformation in the church and society begins with leaders rediscovering the transforming power of the word of God”. Therefore, the above discussion highlights that transformation of leadership is necessary in the congregations for the process of transformation.

Hewitt (1996:17) defines transformational leadership as leadership committed to the purpose of the kingdom in the world, namely the renewal of the entire creation towards a new and deep relationship with the Triune God. Scarborough (2010:77, 78) defines transformational leadership in the Christian context as “leadership which declares Biblical or Christian foundation, or is specifically directed to the Church. It holds that a leader’s vision, character, persuasiveness, and ability to strategize guarantee that he or she will be influential (or transformational) to achieve shared goals.” Osmer (2008:196) delineates transformational leadership as leadership that leads believers through a process of deep change in terms of identity, culture, operating procedure, and mission. Osmer (2008:196) understands this leadership as being marked by service and suffering of Christ. This implies that transformational leadership may experience hardship, resistance, or suffering in all forms, as it provides a transforming service to humankind.

Parrot (2000:72) and Scarborough (2010:77) agree that transformational leadership in the Christian context values and is rooted in Biblical foundation. To be rooted in Biblical foundation implies that the leadership critically interacts and internalises the precepts of the Bible. It challenges the usual assumptions on the principles of the scripture and the perception on God, it contextualises the application of the scripture so that it engages the context and the leader, as the reader internalises the tenets of the scripture for spiritual refinement and enrichment. It is through devotional activities, religious support from the surrounding community (Emmanuel & Delaney 2013:110), and the commitment to become an active agent of God’s kingdom that the transformational leader experiences spiritual transformation (Hewitt 1996:17, Parrot 2000:72). Briefly, Biblical foundation and profound commitment to the purpose of the kingdom guides the function and activities of transformational leadership in a Christian context.

In my opinion, transformational leadership experienced a new and deep transforming relationship with the Triune God, and strives to create an environment that allows the followers to experience the same deep transforming relationship with the Triune God. It is a comprehensive leadership behaviour guided by the vision and mission of the Triune God to bring about a deep change in the follower and the context. The instrument used is the quality behaviour influenced

by mature spirituality, the guidance of the Holy Spirit and the engagement of the follower to influence him\her to be renewed so that s/he becomes a new creation in Christ. Briefly, in the Christian context, transformational leadership is divinely transforming individuals in leadership who mutually influence other believers to be divinely transformed. In turn, divinely transformed believers influence the world at large to also be divinely transformed. To achieve that, transformational leadership engages in activities that target the inner person for deep change (Reave 2005:660) and spiritual maturity (Parrot 2000:72; Scuderi 2010:178).

What kind of transformation?

There is a critical debate as to what kind of transformation a congregational leadership should pursue in a congregation and society. In terms of the society, transformation must involve the people and societal structures in society. Human transformation must be prioritised over the external structures of society. Du Toit (2009:21-22) states that transformation, in the South African context since 1994, was external, as it entailed replacing the White government with a Black government. He also states that, in South Africa, there is still a need for inner transformation of people's thought and behaviour. In terms of elaborating on the necessity of inner transformation, Du Toit (2009:22) mentions that post-apartheid South Africa still needs mentoring and reorientation to guide the process of inner transformation of human beings. Du Toit (2009:4, 5) refers to this inner transformation as spiritual transformation that should precede societal transformation. The above discussion can be summarised with the following statement: "Changing the external world for the better requires internal transformation of people who are willing to lead in order to bring about such changes" (Yasuno 2008:2).

The kind of transformation that should be pursued by congregational leadership is societal and spiritual transformation. What is the meaning of societal and spiritual transformation in society? Cochrane, De Gruchy and Petersen (1991:2, 3) state that societal transformation is the process of dismantling societal structures that perpetuate injustices and reconstruct a society that is increasingly consonant with the vision and values of the kingdom of God. Furthermore, it involves qualitative engagement and deep change of the economic, political, and social aspects in society (Hellig 1997:68; Mbigi 2005:2; Du Toit 2009:21). These aspects influence, to a great extent, the wealth, human rights and human relations on both an individual and a societal level. If abused or ignored, the individual and society at large experience lack of cohesion and fragmentation. The principles suggested by Bragg (1987:40-47)¹⁰ on societal transformation can be a good model to follow for the transformation of humanity and societal structures. Hence, I emphasise that societal transformation cannot be separated from the spiritual aspect (Bouwers-

¹⁰ Cf: chapter 4, Character of societal transformation under 4.2.1. Mission of the congregation.

Du Toit 2010:263, 268). In this study, spirituality is a way of life, values and beliefs as influenced by the Triune God, so that humanity can have a transforming relationship with all of creation (McGrath 2000:3; Thiessen 2005:58-62).

Spiritual transformation is the core ministry of the congregation (Audi 2009:187). Spiritual transformation is understood as deep change in terms of spiritual orientation, mindset, will, and conscience (Hellig 1997:68; Du Toit 2009:21). It is a radical change in worldviews, view of the self, purposes, religious beliefs, attitudes, and behaviour (Stawski 2003:428). In other contexts, it can be defined as profound change in the mental, moral, and spiritual nature of a person through the Holy Spirit (Igboin 2013:174). It must occur at a personal level and penetrate deep into an individual's inner being, namely heart, worldview, mind, and spirituality (Quinn 1996:6-8; Lichtenwalter 2010:212). It is a state in which one is intrinsically inspired and mobilised by one's faith in God and experiences such a deep change in will, thoughts, spirituality, and relations (Louw 1998:167).

In order to understand the essence of spiritual transformation, one must know how various scholars describe the human being in relation to his/her external and internal existence. Bratsiotis (1975:325) argues that the human being can, in totality, be represented by reference to the heart and the body, whereby the heart signifies the inner person and the body the outer person (Pr 4:20). Sjöberg (1985:882-884) relates that the human being in totality can be described in spirit and body. These represent the heavenly and earthly existence of a human being. Louw (1998:168) mentions that the soul, the spirit and the body represent the totality of a human being and his/her ability to respond to God. To Schweizer (1985:885), the spirit, mind and body represent a description of the human being in totality. According to Schweizer (1985) and Louw (1998), the description of the totality of humanity's soul, spirit, and mind denotes the inner person, whereas the body signifies the outer being of a person.

This study engages the totality of the human being represented by spirit, mind and body (Schweizer 1985:885). But, what do spirit, mind, and body entail in a description of a human being in totality? According to Schweizer (1985:891), the spirit represents the innermost being of humanity and is one's point of worship and contact with God. Hence, Nee (1968:26) mentions that the human spirit is God conscious; it is where God engages with the human being. Another understanding of spirit is as vital force (Mt 27:50), seat of perceptions and feelings (Mk 2:8; 8:12), will (Mk 14:38), and God's power (Mk 328ff; Mt 12:28). The mind represents human thought, reasoning, knowledge, and decision-making. It is one of the aspects that contributes to a human being's self-consciousness (Nee 1968:26). Louw (1998:166) contends that the mind is the centre of human actions and decisions. The mind is humanity's endeavour to know and react to the revelation of God. The body refers to the external aspects of human being such as practices and

behaviour (Job 21:6; Ps 38:4, 8; Ec 12:12). According to Nee (1968:26), the body is world conscious as it is the instrument that connects one with the material world.

In light of the above, spiritual transformation should at least involve a radical re-orientation of the human spirit, mind, moral, and relationship with the world or other creations (Igboin 2013:169, 170; Mwambazambi & Banza 2014:3-5). Radical re-orientation of the human spirit involves a radical shift in religious allegiance, a profound increase in spiritual maturity, and entry into a quality relationship with the Triune God whereby one responds willingly to the calling of God, to faith in Christ who dwells within us through the Spirit. For example, in Dn 3:19-30 and 6:1-28, Daniel's profound spiritual maturity and quality relationship with Yahweh encouraged him to challenge the dictatorial leadership of Nebuchadnezzar.

A radical shift of the mind in spiritual transformation involves eliminating all the myths concerning reality and human knowledge (Igboin 2013:169). It is a deep change of the mind after receiving explicit and suitable knowledge that helps one serve and commit anew to God. One experiences wonderment or an 'aha moment', because the veil is removed to reveal the truth of the story so that the secret of the story is made public. In Ac 10:9-16, Peter experienced an 'aha moment' from a vision, when the secret was revealed that the gospel and the door to heaven is also open to the gentiles.

A deep change in the moral aspect implies being concerned about interpersonal relationships and being authentic and responsible in one's actions (Igboin 2013:170; Mwambazambi & Banza 2014:5). True spiritual transformation should display high moral standards and behaviour. Relevant spiritual behaviour cares and comforts the poor (Ja 1:27), rejects evil and dismantles structures that perpetuate injustices and oppression. In 2 Sm 9, David cared for and saved the life of Jonathan's son. In Lv 19:15 and Jn 8:1-11, Christians should uphold fairness in justice, as it is God's will. This deep change in morals does not end with an individual, but extends to political, economic and social interaction (Igboin 2013:178). It leads one to engage in societal transformation by doing acts of mercy (Mi 6:8) and love (Mt 22:39; Jn 13:34), teaching fear of the Lord in society (2 Chr 17:7-12), and challenging injustices through faith and trust in God (Dn 3:19-30; 6:1-28). In summary, spiritual transformation is not only invisible internal religious piety, but it also leads to the display of visible acts of faith.

The critical question is: Should either the inner or the outer existence of a human being be prioritised in order to facilitate transformation of the human being in totality? Sandford and Sandford (1982:6, 23) state that the spiritual transformation ministry is a vital key to the inner transformation of every normal human being. By inner transformation they emphasise the heart as the seat of the soul and faith in God rather than the mindset; hence, they mention that inner transformation is a heartfelt conviction (Rm 10:10), not only an intellectual accent. However,

Sandford and Sandford (1982:5-10, 26) emphasise that many congregations lack the comprehension and the ways of facilitating this inner transformation. Nee (1973:85, 86) states that heart is the place of exchange of man's spirit and the mind in man's soul. Furthermore, it is a place that locates man's personality. For authentic inner transformation of the heart, Sandford and Sandford (1982:23, 27) suggest that a believer's heart be continuously released from the powers of sin through the Word of God and the Holy Spirit. In the process, when the believer's heart is filled with the Holy Spirit and the word of God and released from the powers of sin, the beliefs in the heart and the mindset are influenced and directed by the convictions in the Spirit and the Word of God. In light of the above, inner transformation of humanity should precede and be prioritised over external transformation of humanity. In terms of inner transformation, spirituality, especially as relationship with God, care of the soul, and change of mindset should be prioritised over the external transformation of the human being. It should be noted that the distinction between inner and external transformation of the human being and the prioritising of inner transformation over external transformation of the human being does not demean the significance of external transformation of the human being. It is simply a matter of a process and following the Biblical principles that emphasise the significance of inner transformation in the context of the relationship with God (Is 1:19; Ezk 36:26-29; Rm 10:10).

5.5.1 Theology of transformation in the Christian context

To develop a clear theology of spiritual transformation, it is essential to understand the theology and spirituality of human salvation by the Triune God, because spiritual transformation forms the core of salvation of humanity by the Triune God (Sandford & Sandford 1982:24). The task of every believer, including the minister, is to create opportunities and facilitate this process of spiritual transformation by opening his/her inner being to the influence of the Word of God and the Holy Spirit. I shall discuss only a few of the many basic, related concepts of spiritual transformation. I shall then engage in a thematic discussion on the theology of transformation.

Regeneration

Regeneration inaugurates new Christian life of fellowship with God (Burkhardt 1988:574). It represents complete transformation wrought in the soul (Eph 4:23; Rm 12:2) by the Holy Spirit (Eph 4:24; Tit 3:5) with the aim of becoming a new man (Eph 4:24; Col 3:10) who no longer conforms to this world (Eph 4:22). Regeneration is an initiative of God (Jn 1:13) who, through the Holy Spirit (Jn 3:6), engenders spiritual rebirth to those who have faith in Christ (2 Cor 5:17). It is imperative for those who desire to be citizens of the kingdom of God (Jn 3:3-5). Regeneration brings about a shift in disposition from sinful to seeking God's glory.

According to Williams (1996:40), regeneration involves the whole person: the mind (Eph 4:23), the heart and the will (Tt 3:5), becoming a new nature (Eph 4:24; Rm 6:17-18; 2 Cor 5:17) and experiencing new life in Christ (Rm 6:4). This implies that regeneration prioritises human transformation and moves from inside out. It starts from the soul and is made visible by one's external behaviour.

Goldworthy (2000:723) mentions three kinds of regeneration. Objective regeneration is about the work of Christ in the person of Christ effected on our behalf. It is often mentioned that the locus of regeneration is in Christ; therefore, those in Christ are renewed and recreated under a new spiritual birth. Subjective regeneration is about the work of the Holy Spirit in the believers, as Christian life begins and continues to its consummation. Comprehensive regeneration implicates the renewal of all creation for the fullness of the kingdom of God (Rm 8:9-23; Mt 19:28). This renewal carries the notion of the renewal of community and social structures for the purpose of serving the kingdom.

Conversion

Conversion can be delineated by the two Greek concepts of *metanoia* (repentance) and *epistrephoo* (turn around). According to Walter (1988:233), *metanoia* is a radical change or re-orientation of one's internal thoughts, desires and willingness that lie behind an action. *Epistrephoo* is about radical change of external actions or behaviour. In light of the above, conversion implies a radical turning around of the whole person. This involves a transformation of the mind, soul and behaviour towards the divine goal. In a Biblical sense, conversion is turning away from evil of darkness (2 Tm 2:19) towards God of light (1 Th 1:9; Love 2000:231).

Walter (1988:233) and Love (2000:231) mention that conversion is Godward and humanward in dimension. This means that God initiates conversion in the human being through the Holy Spirit (Ac 11:18) and the human being's response is a confession and openness to God. Conversion also has a psychological and social dimension. Love (2000:231) understands psychological dimension as a gradual changing of the mind, soul, and behaviour. Mikolaski (1979:259) explains social dimension as implicating the conversion of an individual, group or nation (Mt 18:3; Ac 3:19; 15:3). Another explanation for the social dimension of conversion is that a changed relationship with God affects the relationship with other people.

Conversion is both an event and a process (Bloesch 2001:297; Peace 2008:196). Conversion is an event (Ac 9:1-31), because it can be associated with crisis experience. Conversion can be a gradual process (2 Cor 3:18) whereby true conversion takes some time to be manifested. Conversion does relate with transformation. Walter (1988:234) mentions that conversion involves a personal transformation of a human being's internal and external being and a transformation of the social structures in society.

Renewal

Renewal of the believer in Christ overlaps with regeneration in the process of transforming a believer into a perfect citizen of the kingdom of God. On the one hand, Guthrie (1993:1010) defines renewal as a process of restoration of spiritual strength subsequent to, and proceeding from the new birth. On the other hand, Nel (2005:134) explains renewal as the ministry of constant reformation and growth towards what one should be in Christ. Renewal is God's initiative and relies wholly on Him, and the human being responds only through faith in God and the influence of the Holy Spirit.

Renewal involves the whole being, a shift of mental faculties (Rm 12:2), a reinvigoration of morality (Eph 2:3). Renewal extends beyond the individual believer in Christ to a relationship with other believers and the world. Renewal is sustained through the Holy Spirit and the Word of God.

New creation

As a normative concept, new creation has the connotation of renewal and transformation (Hewitt 1996:17,19). It begins with an understanding that God's creation is contaminated with sin (Rm 5:12, 21-22) to such an extent that it has led to the decay of God's creation (Rm 8:19-22) and deserves God's curse. However, during *parousia* (Rm 8:18; Eph 1:9-10; Col 3:1-4), the entire creation will be liberated from this futility and transformed into original goodness (Levison 1993:189). In light of the above, new creation is a shift from being a decaying and cursed creation to a new and blessed creation in Christ. Therefore, new creation is a state of being, because of what Christ has done for us.

Levison (1993:189) argues that the scope of a new creation extends from individual converts, to the community of faith, to the whole cosmos (2 Cor 5:17-18). Furthermore, new creation has locus in Christ who reconciled us with God (2 Cor 5:17-21); therefore, as new and reconciled creation, one is tasked with extending this reconciliation to others and no longer conform to world standards by judging others.

Critical analysis

The above discussion indicates that transformation is a gift and initiative from the Triune God; therefore, humanity can receive it through faith and openness to God (Walter 1988:233; Love 2000:231). The locus of spiritual transformation is in Christ who reconciled humanity with God. It is sustained by continuous engagement of the Scripture and interaction with the Holy Spirit. Transformation, in the Christian context, occurs on an individual and group level, and it even includes social systems; hence, it is comprehensive (Mikolaski 1979:259; Love 2000:231). On an individual level, it starts from within the human being, namely from the heart and the mind and

extends to external behaviour such as relationships with other human beings and nature (Walter 1988:233; Love 2000:231). Therefore, transformation affects the whole being, hence it deeply changes the functioning of the mind, heart and will, so that one's behaviour reflects a new being in relationship with God. On group level, as in a congregation, transformation mobilises the individuals to strive for unity and to work towards sharing common goals and interests. In terms of social systems, transformation in the Christian context contributes to a deep change in economic, political and cultural aspects for the benefit of human development.

Transformation can occur as an event associated with a crisis, or it can be a gradual process towards what one should be in Christ (Guthrie 1993:1010). Once achieved, transformation becomes a state of being a new creation in Christ who conforms to the will of God (Levison 1993:189). The following are essential in terms of moving towards transformational leadership.

Relationship with the Triune God

The Triune God initiates the transformation of one's inner being (Phlp 2:13); hence, it is a gift, a grace given to a human being without any merit; therefore, it is spiritual. Out of His goodwill, God inputs transformation in a human being (Ac 10:9-16; Rm 12:2). In the process of transforming us, God releases us (1 Cor 1:30; Heb 2:14-15) from the power of our sinful nature (Col 3:5-12) that conforms to the law and desires of the flesh and allows Christ to be formed in us through the Spirit so that we should conform to the law of the Spirit (Gl 4:19; Rm 8:29, 12:1, 2). God not only allows Christ to be formed in us, but He also clothes us with the righteousness of Christ (1 Cor 1:30; Col 3:10). This transformation of the sinful human being is sustained by the in-depth knowledge of Scripture and the continuous sanctifying teachings of the Holy Spirit (Jn 14:15, 16; 2 Tm 3:14-17; 1 Pt 1:2).

Sandford and Sandford (1982:5) argue that transformation, as initiated by God, touches the whole being and the deeper level of human physical nature. For example, when Christ died, he died in all that he was, namely heart, mind, soul and body. This means that, when human beings put to death their sinful human nature on the cross of Christ, they put to death their whole being (Rm 12:1), that is the sinful heart, mind, soul and body to be raised and created anew on Christ's resurrection (2 Cor 5:17). This process helps a believer experience the fullness of death and resurrection of Christ and rediscover his/her identity in Christ and realise the new and deep relations s/he has with Christ, both in his divinity and humanity.

The end result of transformation is to conform to the kingdom of God (Barton 2012:1). This is achieved when the image of Christ is formed within us through the Holy Spirit (Gl 4:19,). This effects a deep change in our heart, consciousness, thought patterns, judgements and factors that affect our external behaviour in this world, so that we do not conform to this world, but to the

kingdom of God (Rm 12:2). In addition, Waaijmann (2002:464) mentions that conformation is varied and may be due to a legalistic interpretation of the Torah as Jewish law, conformation to Christ (Gl 4:19), or to a religious form as practised by the Pharisees and the Sadducees. Most significantly, conformation to Christ is the goal of spiritual transformation.

One's relationship with God influences one's relationship with other human beings. This is evident in Paul's relationship with Timothy. According to Cooper (2005:55), Paul had a clear moral conscience to God (2 Tm 1:3), knew well his source of personal salvation (2 Tm 1:9), and was dependent on the power of Christ to serve others with his given gifts (2 Tm 1:11, 12; 4:18). According to Cooper (2005:55),

[t]his was extremely important for Timothy and is equally important for those who follow a leader. A follower needs to know that his leader is walking with God. He needs to know that the leader's interests are also God's interests. When the leader is walking with God, his own personal agenda is put aside for the interest of empowering others to follow God. Only by a strong relationship with God can the leader set aside his own interests for God's interests in others. This will give others the confidence that the leader's motives are not self-derived, but pure.

As a result of this deep personal relationship with Christ, Paul committed himself to the priorities of Christ, rather than pursuing his own personal agenda or priorities.

Relationship with mission of the Triune God

Mission of the Triune God involves redemption of the lost human being by proclaiming the gospel in word and deeds. The main purpose is to let the human being experience the life of the Holy Trinity. The core of mission of the Triune God is transformation of a human being's inner person and of societal structures (Strawbridge 1991:63). The inner person is transformed when s/he confesses faith in God and is released from the power of sin to live a righteous life (Rm. 10:10; 6:3-11, 12, 18). Societal structures are transformed when they are released from the power of sin to be used to serve the kingdom of God (Ja. 1:27). In 2 Chr 17, Jehoshaphat's faith in Yahweh made him bring about deep spiritual, economic, social and political transformation in Judah and neighbouring areas. Furthermore, leadership driven by the mandate of the mission of the Triune God has a clear sense of identity and practice (Strawbridge 1991:62). The identity of such leadership is spiritual and embedded within the Triune God. Such leadership is tasked with facilitating the inner transformation of the human being and with pursuing the social transformation of societal structures, in particular.

Relationship with the doctrines of the Biblical text

The text in 2 Tm 3:16-17 emphasises the Biblical text as essential for preparing a person for life and the ministry. Reading the Biblical text with its diverse genres and contexts challenges one's thoughts, actions and faith (Ac 8:28, 34). However, Cooper (2005:56) warns against being too orthodox in one's approach to the biblical text, as that would isolate one from real life. Too much orthodoxy means applying doctrinal principles without considering the needs of the context and sometimes oppressing human freedom by misusing doctrinal laws (Mt. 12:1-4; Lk. 5:30; Ac. 10:9-15). Cooper also warns that the dominance of orthopraxis undermines the Biblical text and romanticises the experience. For example, in Mt 5:17-20, Christ warns people to observe the principles of the kingdom in their everyday life; they should not live according to the standard of this world. A careful balance between orthodoxy and orthopraxis in the application and practice of the text is highly essential. Hence, in 2 Chr 17:9, the priest used the book of the law of God to teach people about ordinances of the Lord and to facilitate societal transformation.

Relationship with other human beings

Relationship with other human beings refers to fellow believers and colleagues in any organisation or congregation. Barton (2012:3, 4) made the following important statements about transformation in the context of a community. Transformation in a community of fellow believers implies that transformation occurs in the context (Rm 12), and for the sake of others in the church or the world, whom we should serve, with whom we should share our faith, and to whom we should give generously. As believers, we are expected to engage in responsible actions by taking care of the poor (Dt 15:10), widows, orphans, and foreigners (Dt 10:18), and ensure fair justice to others (Dt 16:18). Paul's personal relationship with Christ motivated him to pay attention to Timothy (his fellow worker) in times of need when the false teachers infiltrated the congregations ministered by Timothy (2 Tm 1:3-5). According to Cooper (2005:56), Paul supported Timothy by declaring his appreciation for Timothy and his ministry (2 Tm 1:3), showing his commitment to Timothy (2 Tm 1:3b) and his ministry by praying and motivating him, and lastly by being available to be a source of encouragement for Timothy (2 Tm 1:4) in the midst of adversity.

Relationship with the context

The Bible's numerous texts (Mt 28:19-20; Lk 4:18-19; 1 Pt 2:11) compel us as believers in Christ to relate our faith with the context. Context involves social, economic and political factors and even the ecosystem (Gn 1:28; Dt 35:33, 34) whereby plants and animals and land should be cared for. Throughout the history of the church, mission and diaconial means maintained the relationship with the context. It is, therefore, necessary that, for Christianity to be relevant to the

context of Africa, it must be able to address the needs of Africa. The concept of *ubuntu* is one instrument that could enhance and contextualise the theology of transformation in the African Christian context. *Ubuntu* is a traditional African philosophy that promotes group solidarity and human empowerment. Ncube (2010:80) relates that African society prioritises communal interests and the building of relationships on the basis of trust, collaboration, and reciprocity. This implies that the individual is served and empowered through others; hence, the benefits of progress in society are shared and do not accrue to an individual.

In leadership, *ubuntu* has the potential to promote progress and ethical change in Africa. According to Ncube (2010:79), *ubuntu* has potential benefits, as it can contribute to leadership and transformation. The *ubuntu* philosophy in leadership inspires leadership towards a shared vision that will help give hope for the future. For a shared vision to be relevant for the future, those affected should be involved in drawing up that vision. The *ubuntu* philosophy can help facilitate change and transformation. As a rule, this can be achieved by mobilising change through people; applying the principle of openness and transparency, and encouraging consensus in decision-making rather than polling.

Transformation involves the whole person

Transformation involves the whole person, because it involves the various dimensions of a human being and society. *The first* dimension is that transformation is spiritual, as it is God who initiates it and the human being accepts it with faith and willingness. The spiritual dimension of transformation involves conversion, regeneration and renewal of the human spirit, so that s/he may achieve a state of perfect new creation. This kind of transformation affects matters of the heart, which is the soul.

The second dimension of transformation is psychological and involves the radical shift of the human being's thoughts, mental attitude, and will. The human being is a unity with soul, mind, and body that often affect each other. The situation of the heart often affects the situation of the mind and the mind rationalises the will of the soul. When both soul and mind are exhausted, the body becomes frail. It is for this reason that, in traditional African societies, when one is ill, one is subjected to a holistic treatment that involves healing of the soul, mind and body.

The third dimension of transformation is social. Believers in Christ are members of the body of Christ, in which fellowship, interaction, interdependence and service to each other are important. The African society is communal and prioritises building relationships on trust, group solidarity, interdependence, and mutual empowerment. This social aspect of transformation is an extension of individual transformation, therefore mutual and relational. Davies (2013:18) explains this as follows: “[I]n my being changed others are changed just as I am changed by the transformation in them brought by Jesus in the power of Father and Holy Spirit.”

The last dimension of transformation is societal structures such as the economy, politics, and the environment. These structures fall under the dominion of a human being and, if a human being is corrupt and evil, s/he can manipulate, exploit and contaminate these societal structures that are usually referred to as external manifestations of transformation. To transform them is not as difficult as to transform a human being. Hence, Mbigi and Maree (1995:73) mention that the most difficult transformation is that of a human being.

5.5.2 The characteristics of transformational leadership in the Christian context

Pickard (2012:46) argues that, in a fragmented, competitive and mechanistic world, skills and competencies undermine issues of character and virtue. This implies in the Christian leadership context. Although skills and competencies are valued, they should not displace character and virtue as mentioned in Gl 5:22-26.

I acknowledge that several leaders (Paul and Jesus) in the Bible were transformational in their leadership approach. As a transformational leader, Paul brought change and maturity in the lives of his fellow believers (Cooper 2005:52). For example, Paul changed Timothy from a timid young man into a mature church leader (1, 2 Tm). Onesimus was transformed from a runaway slave to a beloved brother of Paul (Phlm). John Mark developed from an immature and inexperienced young man to a valued member of Paul's team (Col 4:10; Phlp 1:24; 2 Tm 4:11). With his teachings, Jesus effected a complete turnaround of culture, relationship and faith in God. For example, the Sermon on the Mount (Mt 5) caused an unprecedented deep change of the Old Testament civil, religious and punitive laws of the Jewish community; serving others (Mt 20:25-29; Mk 10:42-44) caused a deep change in leadership to be characterised by service not self-aggrandisement; Jn 4:1-26 moved leadership beyond cultural bounds. However, I shall focus on the transformational leadership of Paul, for the sake of brevity and its relevance to this study.

It must be noted that the theory on the character of transformational leadership is adapted from organisational leadership theories. The use of secular leadership theories of leadership is cumbersome in implementing the principles of Christian leadership. The problem is exacerbated by the Biblical text that does not focus on the methods of doing leadership, but rather on the principles. Finzel (1998:101) relates that doctrines of leadership are given and permanent, whereas methods of leadership change with the times. Cooper (2005:55) adds that "Paul focused on empowering others with Biblical principles rather than methodologies". To resolve such a challenge, Cooper (2005:49) argues that, in such a case, the Biblical text should be used to inform contemporary leadership theories to transform their application. As a result, this study adopts the transformational leadership framework designed by organisational leadership studies, and informs and transforms it by means of Biblical principles to help facilitate leadership within the congregation. The reason is that the transformational leadership method has potential benefits

for the leadership in the congregation if it can be adapted to align with the Biblical principles of transformational leadership. As mentioned earlier¹¹, the characteristics of transformational leadership are idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration.

Idealised influence was understood as the behaviour in a leader that elicits strong emotions from the follower to identify with the leader (Yukl 1999:254). This is a set example of leadership behaviour, which a leader displays and with which followers identify and emulate because of the leader's charisma (Díaz-Sáenz 2011:300). The charisma, trust, admiration, respect, deep spirituality, self-discipline and extraordinary capabilities, displayed by a leader in the process of leadership, serve as a foundation for successful mutual influence in the practice of transformational leadership.

However, as discussed earlier,¹² there is the potential that the mentioned characters of transformational leadership may be misused and leadership become unethical and driven by self-pride, self-serving interests and an obsession to play the hero. To prevent this from happening, the presence and acknowledgement of spirituality, which emphasises leadership as a gift from God and being accountable to God, would motivate transformational leadership to strive towards high ethical standards (Wright 2009:10). Such spirituality in leadership and in transformational leadership, in particular, would help develop integrity and shape the values, beliefs, practices of leadership (Carter 2009:264). For example, Cooper (2005:54, 55) mentions that Paul's deep spirituality characterised by deep personal relationship with Christ (2 Tm 1:12) and his service to others (2 Tm 1:11, 12, 4:18) influenced Timothy to follow his example. Paul was so confident with his spirituality and relationship with Christ that it became a norm in his life (Phlps 1:21); he even exhorted other believers to follow his example (1 Cor 11:1). According to Parrot (2000:72), when transformational leadership is embedded in Biblical foundation and spiritual formation, this will help leadership direct the trust and faith of followers to true faith and trust in God. This can happen when transformational leadership in a congregation understands its role as embodying Christ and representing God. This means that the leadership develops spiritual maturity that shifts focus from the leader's self and self-interests, directs followers to the transforming relationship with the Triune God, and compels the leadership to strive for qualities that could be emulated by followers (Parrot 2000:64, 72). This is why the quality behaviour of the congregational leadership is crucial and should be honest, if the congregational leadership wishes to achieve an effective influence.

Inspirational motivation involves the ability to communicate a clear vision and high expectations from followers in order to elicit the commitment to achieve a shared vision (Bass

¹¹ Cf. Chapter 5, 5.3.1. Traits of transformational leadership; Chapter 3, 3.1. Introduction.

¹² Cf. Chapter 5, 5.2.

1998:5; Bass & Riggio 2006:6). In 2 Tm 1:13-14, Paul inspired Timothy to remain faithful to his position approved by God. The appeal for this inspiration came from Paul's spirituality, Timothy's grandmother and mother (2 Tm 1:5), and the power of the Holy Spirit. In 2 Tm 1:8-11, Paul mentions the vision of God as redemption of a lost human being by proclaiming the good news, with the expectation that believers would live a holy life. In-depth discussion on vision was done on above¹³. Common vision sustains believers over the long term and encourages unity in ministry (1 Cor 1:10). Christian vision is derived from the mission of God. Transformational leadership in a congregation should be driven by, and prioritise the mission and vision of the Triune God over that of the institution. Hence, Parrot (2000:72) states that transformational leadership that has biblical foundation and that strives for spiritual formation, rejects blind commitment to an institutional vision and strives to a wholehearted devotion to a vision of God. This means that it is the responsibility of the leadership in the congregation to ensure that his\her denomination and congregation adhere to the vision and mission of God. The vision of God provides hope and prioritises human transformation, while it is nurtured by prayer, Bible study, and dialogue. It is for this reason that the minister should use the opportunity of preaching in order to communicate this vision of God by instilling hope and exhorting believers to change for the sake of being agents of the kingdom in the world.

Intellectual stimulation is an essential tool that can be used to stimulate a change of mindset by motivating a person to try new ideas and use creativity to transform the situation. Cooper (2005:56, 57) mentions that Paul persuaded Timothy (2 Tm 3:16-17) that scripture is essential to prepare one for spiritual life and for ministry to serve God. Therefore, Timothy must read the scripture and remain steadfast in the pure doctrine he has received. For a long time, Christians worldwide have suffered from psychological bias (Igboin 2013:169) manifested in the skewed interpretation of the mission¹⁴ of the Triune God, the relation between culture¹⁵ and gospel and leadership. This implies that one aspect of mission was emphasised over the other; the majority of White missionaries demonised African culture. Leadership hierarchy and differentiation were emphasised at the expense of sharing and relationship. In the congregation, the presence of transformational leadership could help challenge the misleading myth, assumptions, skewed knowledge of the ministry, and the prevailing traditions within congregations in order to bring about creative solutions to existing problems.

Individualised consideration occurs when leadership pays attention to the needs of the others for achievement, growth, maturity, and development to a higher potential (Bass & Riggio 2006:7). This is achieved by delegating, acting as coach, and mentoring the follower (Díaz-Sáenz

¹³ Cf. Chapter 4, 4.3.2.3, Chapter 5, 5.3.3, 5.5.

¹⁴ Cf. Chapter 1, Introduction.

¹⁵ Cf. Chapter 2, 2.4.

2011:300). Hence, the religious, social and emotional support from mentors, churches, families, and friends is crucial and helps facilitate spiritual transformation (Emmanuel & Delaney 2013:110). According to Cooper (2005:57), Paul showed personal concern for Timothy, on several occasions, when facing trouble of false teachers, and Paul would intervene because of his appreciation for Timothy (2 Tm 1:3), his commitment to Timothy (2 Tm 1:3b) and his being a source of encouragement for Timothy (2 Tm 1:4). In a congregation, leadership is required to equip believers (Eph 4:11) to realise their God-given potential, and to become leaders (Lk 6:40). To achieve that, leadership must build quality relationships characterised by respect and trust so as to motivate followers to achieve goals beyond their expectation and empower them to become leaders. Hence, the shift of leadership as relational process is beneficial for leadership, in general, and for transformational leadership in particular. Transformational leadership is exemplary, visionary, creative, highly ethical, follower-oriented and inspirational.

5.5.3 Followers in a transformational leadership within the Christian context

Organisational leadership expects followers to be highly developed in order to facilitate transformational leadership. In African society, followers must be obedient and spiritual to facilitate transformational leadership. In the Christian context, a person's view is essential to understand the gist of transformational leadership. A person's postmodern view has much influence on what is expected of him/her in leadership activity. Williams (1996:197, 198) states that there are several views of who is a human being. From a materialist point of view, a human being is simply a portion of matter. From an economic point of view, a human being is a consumer. From a sociological point of view, a human being is a product of society. From a biological point of view, a human being is an animal with a sophisticated nervous system. From the Bible's point of view (Gn 2:7; Mt 6:30), a human being is a unity of body, mind and soul (Johnston 2006:565). Williams (1996:199) states that, from a theological point of view, a human being is a creature formed in the image of God (Gn 1:27), and his/her function is to embody God in all spheres of life for the purpose of God's glory. However, sin has corrupted the human being's mind and behaviour (2 Cor 4:4-6); hence, the "human situation is that of not yet mature, ignorance, suppression of needs, negative attitude about life, estrangement and alienation" (Williams 1996:221).

In addition to the human situation, Grudem (2000:448) states that the guilt inherited from Adam (Rm 5:12) corrupted our spiritual good before God; hence, our actions fail to do spiritual good before God. However, Grudem (2000:444) emphasises that, although sin corrupted and contaminated the human situation, the God image within us is not totally lost. This means that we still have something good of God's image left in us. In Rm 5:1-11 and Ezk 37:1-14, the human being is helpless, powerless, hostile, rebellious, passive, and inactive to initiate any true transformation of him-/herself and the surrounding environment. Hence, the intervention of the

Triune God is necessary. However, Nee (1968:36) adds that a human being has free will to decide on whether to co-operate with God's initiative or not. To summarise, followers in the Christian transformational leadership cannot be transformed, unless there is divine intervention to facilitate their transformation and the willingness to co-operate with the divine intervention.

5.5.4 Context that calls for transformational leadership in a congregation

In Christian tenets, transformation is a continuous process that will reach its end result in the *parousia*, when the faithful believers will receive their reward of perfection and eternal life in the presence of the Lord. Therefore, transformational leadership is required always and everywhere, that is, as long as sin exists. However, due to the effect of sin, the human being tends to be ignorant and rebellious, resulting in him/her losing God's intention with him/her; there are conditions that do indeed call for the implementation of transformational leadership.

Osmer (2008:178) states that transformational leadership is necessary for the mainline churches, because the majority of them have lost their identity and mission. This statement is true for the DRCA OFSS, which is finding it difficult to engage in social ministry and whose mission involvement by congregations is declining at an alarming rate. As far as its internal ministry is concerned, there is growing conflict and financial decline. It is for this reason that a congregation that has lost its identity and mission in the world needs to be transformed. Transformational leadership is necessary for an effective and true transformation to occur.

Some of the following reasons are given for congregations to implement transformational leadership. The passivity of the faith community members in the ministry (Hewitt 1996:9): Due to the pastor-centred programme, or rather the clergy-centred ministry, the majority of the believers in a congregation have abdicated their responsibility in the ministry. On the other hand, the minister has assumed the role of know-it-all, the learned master of all. Unfortunately, the capacity of the minister is limited and s/he is unable to do all the tasks, resulting in burn-out and frustration. Instead, believers should be empowered to engage in daily life ministry. In the DRCA OFS, some ministers (Rev. 3, Rev. 5, Rev. 6, Rev. 8)¹⁶ described their members as passive and dependent on the minister, thus performing poorly in various aspects of ministry. Transformational leadership could be of assistance due to its comprehensive approach and ability to develop followers and inspire them to perform beyond expectation. This means that members of the DRCA OFS need to be empowered to be agents of change within and beyond ministerial boundaries and, like the Macedonian church (2 Cor 8:5), constantly be motivated to perform beyond expectation because of the grace received from the Lord.

¹⁶ Cf. Chapter 1, 1.9.3 and Chapter 2, 2.5.3.1.

The other reason that necessitates transformational leadership is a congregation in maintenance mode (Nel 2005:20). Such a congregation focuses only on its survival at the expense of its calling in the world (Stetzer & Rainer 2010:13), and has as its agenda the renovation of buildings, salaries, personnel and fundraising for the purpose of maintaining the personnel. Maldonado (2012:127) argues that such a congregation suffers from spiritual stagnancy; it has lost its relevance and power to be changed, because it has ceased to experience the presence of God. A congregation in maintenance mode ignores societal injustices and is too concerned with institutional matters. Often, such a congregation's relationship with the state is one of silent diplomacy, soft approach, or ignorance in terms of the wrong actions of the state. A congregation in maintenance mode adores its tradition, cultural identity, and institutionalisation, hence it is resistant to change. Intellectual stimulation from transformational leadership could be help to facilitate transformation. In the DRCA OFS majority of the participants agree that their congregations are in maintenance¹⁷ mode and institutionalisation¹⁸ is very strong through overemphasis of tradition, uniform in dress code and worship service approach, and hierarchy. Transformational leadership in this instance could provide knowledge to clarify certain ministerial aspects and to learn to think out of the box and provide creative solution to existing problems. It can challenge the myth concerning ministry and some practices with the purpose of eliminating practices that are no longer necessary and hindering the transformation of the ministry.

The implementation of transformational leadership is necessary when a congregation resorts to religion and legalism. According to Maldonado (2012:132, 133), religion implies that Christianity is reduced to a set of rules or impositions (Col 2:20-23). Legalism implies that faith is turned into a set of oppressive rules that are then imposed on the people as a standard that should govern their lives. In my observation, religion and legalism refer to the dominance of institutionalism, where institutional rules dominating the freedom expressed by the gospel hinder the process of transformation. In the DRCA OFS¹⁹ resort to religion and legalism is realised through emphasis of "one size fits all" to liturgy and worship service where postmodernism and influence of the context is strictly prohibited, thus stifling the creativity that should be encouraged in a liturgy and worship service. Intellectual stimulation and inspirational motivation from transformational leadership could be of much help whereby a new knowledge could be used to challenge the myth of "one size fits all" liturgy and worship service, and instilling a new vision that will inspire DRCA OFS members to have hope and think creatively for the future of the ministry.

The last reason that calls for the implementation of transformational leadership is the issue of human dignity tainted by the legacy of apartheid, legacy of white missionary policy influenced

¹⁷ Cf. Chapter 3, 3.2.2. and Table 3.7.

¹⁸ Cf. Chapter 2, 2.6 and Chapter 4, 4.2.3; 4.3.2.2.

¹⁹ Cf. DRCA General Synod: Report to Regional Synods 2015.

by apartheid, and corrupt, ineffective leadership. As a result, Africa and South Africa, in particular, are suffering from anthropological poverty and exploitation of material resources. In light of the suffering of the marginalised people, transformational leadership is required to help uplift their self-esteem and motivate them to rise above the situation. In the DRCA OFS, the consequence of this legacy of apartheid and White missionary policy is theological and financial dependency on the DRC, poverty, and mistrust among each other. Since this is a deep and complex problem, all the factors of transformational leadership are necessary, such as idealised influence, inspirational motivation, intellectual stimulation and individual consideration. However, idealised influence and individual consideration are profoundly significant. Deep ethics and spirituality from transformational leadership in congregations could help increase trust and develop a relationship of respect for, and love of one another. In terms of reaching out to the other and engaging in acts of mercy and love to the marginalised, mentoring and coaching each other are crucial to facilitate change in the other. This could be done in the context of providing religious and social support, which is crucial for spiritual transformation (Emmanuel & Delaney 2013:110).

5.5.5 Missional activities²⁰ of the congregation to facilitate transformation

Cooper (2005:55) refers to these spiritual activities as priorities of Christ for the congregation, as mentioned in Ac 2:41-47. Barton (2012:3) describes these spiritual activities as essential in order to avail ourselves of the work of divine transformation. These spiritual activities are systematically arranged (cf. Burger 1999 204-260) and were discussed in Chapter 4 as empowering the ministry of a congregation. These activities include relationship with God, the Word of God, fellow believers, and the world. According to Hewitt (1996:18-30), these spiritual activities inspire one in that being in the presence of the Lord is a powerful tool for transforming an individual and a congregation. These spiritual activities are mentioned with my observation of the happenings in the congregations of the DRCA in the OFSS.

Why are these missional activities of the congregation essential and how do they relate with transformational leadership practice in the congregations? The missional activities of the congregation are essential, because they facilitate personal and corporate transformation in a congregation (Drury 2003:19). Since transformational leadership targets the inner person (spirit, mind, emotions) for deep change (Reave 2005:660), these devotional activities in the congregation afford an inner person the opportunity to be engaged. Cochrane *et al.* (1991:23) and Emmanuel and Delaney (2013:110) confirmed that these devotional activities, namely prayer, worship service and Bible study, contribute to spiritual transformation, which is also targeted by transformational leadership.

²⁰ Cf. chapter 4, 4.2.4. Activities related to the ministry of the congregation.

Missional activities related to the worship of God

All believers are leaders within a specific sphere designated by God. All believers in Christ are leaders, because they rule with Christ (Rv 1:4-8); hence, like Christ, they assume the role of prophet, priest, and king. As leaders, believers in Christ have the ultimate purpose of their leadership as serving God for His glory. This service to God is manifested in worshipping Him. This worship involves singing and praying unto God. In the context of Africa, worship of God invokes movement, and emotions to satisfy the feeling of experiencing God. In the context of Africa, this experience of God in a worship service is not limited; it continues until one is exhausted.

In the context of the DRCA, the worship service only lasts one hour. Singing is formal with limited movement. The participation of members is limited to singing when requested and few individuals are asked to pray. Otherwise, the minister dominates in the liturgy. This approach to worship service was adopted from the DRC as mother church. The challenge with this approach to worship service is that it is too formal and that it restricts freedom and participation of members. According to Maldonado (2012:127, 133), this kind of worship service is a manifestation of the dominance of institutional rules. It is an indication of a congregation that has lost the presence of God and the power to change itself. However, majority of the participants in the quantitative survey agree that their worship service is relevant and contribute to spiritual development. From qualitative survey, one participant (C1, point 3, R.8) indicated that the worship services conducted by his minister, whom he mostly describes as transformational, did help him be internally transformed, whereas the majority of the participants in the qualitative survey raised a concern on this issue. This means that there are contradicting views on the impact of worship service to God in the congregations of the DRCA OFS. Based on the recent report of the DRCA OFS Synod 2015,²¹ with disrupted worship services and increasing conflicts, I agree with the raised concern from the participants of the qualitative survey that a great deal still needs to be done on this issue. In this instance, the presence of transformational leadership could make use of preaching from the pulpit to communicate a message of change from the inner person, while demonstrating it in his/her personal relationship with God.

Missional activities related to the Word of God

The Word of God is a significant weapon of the transformation of an individual and the world (Stetzer & Rainer 2010:12). The interaction with the Word of God helps one transform intellectually, emotionally, and behaviour wise. As one reads the Biblical narratives, one experiences some divine inspiration that transforms one from inside out. According to Maldonado (2012:145), another way in which God transforms people is through Biblical narratives. In the

²¹ Cf. Report of the Moderamen (2007:9; 2011:25; 2015:20-23).

study of Biblical narratives, God uses revealed knowledge (Rm. 1:17) to facilitate the transformation of a human being's faculties.

For the DRCA, one of the historical challenges is spiritual maturity, which can be enhanced through Biblical study. However, in my observation of many gatherings of the DRCA (youths, women, or men fellowship), interaction with the Bible occurs in singing and preaching among members themselves. This implies that interaction with the Word of God has no depth, specific and intended interrogation with the text for the sole purpose of transforming an individual. It is from these practices that transformational leadership could challenge the status quo and misleading myths while encouraging members of the congregations to learn new skills that could be used to creatively respond to existing problems.

Missional activities related to fellow believers

South Africa is characterised by a division across colour and tribal lines as a result of the legacy of apartheid. Therefore, many congregations are established along tribal or racial lines. For example, the DRC family churches are divided across colour lines for Indians, Coloureds, blacks and whites. In the past, within the DRCA, the synods were different ethnic tribes. The system encouraged the practice of tribalism and nationalism in the church. As a result, the numerous conflicts in the congregations were promoted by tribalism which encouraged undermining the minority group in terms of language and culture. Other conflicts were caused by lack of trust among Black people as the result of apartheid. As a result, quality relationship is still a challenge in the DRC family churches especially the congregations of the DRCA OFS. Foreigners especially black Africans who now stay in South Africa, who some of them come from mission churches established by the DRC in African countries still prefer to choose other denominations or establish their own churches rather than joining the DRCA congregations.

In light of these challenges, *koinonia*, in conjunction with the *ubuntu* philosophy, can be used to build relationships of trust. As believers in Christ, in *koinonia*, we experience quality relationships with God as the Father and believers as His children. As a result, we receive care, love, and protection. Likewise, we should extend this relationship of caring, love and protection to our fellow believers in Christ and to the world. The *ubuntu* philosophy lets us inculcate the attitude of interdependence, solidarity, and respect of human dignity. As this principle of *ubuntu* is spread, we sow trust and love in relationship, and this will ultimately enhance social cohesion and minimise conflict. To facilitate the quality relationship in the spirit of *ubuntu* and *koinonia* within the congregations of the DRCA OFS the transformational leadership could intervene with bringing in new strategies and vision that will mobilise DRCA OFS towards unity and interaction amongst members themselves and engaging in mission towards foreigners living in the areas of their congregations.

Missional activities related to social engagement

God exists in the world and expects the church to help transform the world towards His purpose. The congregation in a specific community is a servant of God with the intended goal to help transform that specific community. For a congregation to effectively transform the community, the latter must first be transformed together with its leadership. The good thing with the DRCA OFS is that, through history, and especially in the early years of its development, it engaged comprehensively in social development. It built schools, hospitals, orphanages and served the poor and the marginalised. Although one could say that there is still a lack in social development, because it did not get rid of apartheid and its legacy, it would be unfair to censor the entire leadership, because most of the leadership and its influential people were White missionaries with a soft approach to apartheid.

In democratic South Africa, Black ministers within the congregations of the DRCA OFS form the majority of the leadership and the mission is in the form of evangelism; with hardly any poverty alleviation. Briefly, the DRCA OFSS diaconial ministry is superficial, as it distributes only food parcels and clothing for the poor. Ministry in society should at least involve psychological, economic, political, educational and cultural matters for effective social ministry. It is with this kind of challenge that the transformational leadership which is highly valued for its positive social change (Díaz-Sáenz 2011:306), could be engaged to mobilise congregations of the DRCA OFS towards societal engagement. This could be done by empowering members of the congregations of the DRCA OFS to be agents of change in society driven by the vision of the kingdom of God (Cochrane, de Gruchy, Petersen 1991:3)

In summary, the DRCA OFSS congregation is responsible for considering and planning a way as to how its leadership can adapt itself to transformational leadership and implement the spiritual activities necessary for facilitating transformation of its leadership and ministry.

5.5.6 Critical assessment

Transformational leadership is referred to as a new comprehensive approach to leadership in organisational leadership. It is an ancient leadership practice in both the Christian and the African context. It is through human weakness that churches and African leadership ignored its practice over a lengthy period of time. It is not true that African leadership or followers do not like transformation. It is, in fact, a problem of the legacy of colonialism that eroded the good tenets of traditional African leadership and made the implementation of transformational leadership a daunting task in Africa.

Transformation in congregations is predominantly spiritual; the presence of its natural element in congregations is not denied. The spirituality of transformational leadership contributes

to the ethical quality of transformational leadership. The driving force of transformation in the congregation is God who initiates and sustains transformation through the Holy Spirit. No human endeavour has the potential to initiate and sustain spiritual transformation as desired by God except to co-operate with God in the process of transformation. In traditional African society, transformational leadership is human oriented and can also be directed by spiritual forces such as ancestors, and be enhanced with the philosophy of *ubuntu*²². However, in organisational leadership, transformation is conceived in the mind of an individual or imposed by the pressure of the external world on the organisation, which is then forced to change.

Transformational leadership is suitable for every situation. However, crises, unstable environments and stress are suitable and facilitate the implementation of transformational leadership. In a congregational context, spiritual stagnancy, hostility and helplessness encourage the call for transformational leadership.

Lastly, as indicated from organisational leadership theory and from theological discussion, transformational leadership has its unique character: idealised influence, inspirational motivation, intellectual stimulation, and individualised consideration. For this secularised leadership theory to function well in the congregation, it is essential that the congregational leadership be continuously in the presence of the Lord by engaging in some prerequisite spiritual activities such as *leitourgia*, *kerugma*, *koinonia*, and *diakonia*.

5.6 Conclusion

At present, transformation is predominantly a normative and favoured concept in most of the social organisations. A call for transformational leadership is necessary for effective transformation. This call is growing in organisational leadership, African society and congregations. This is the time when organisations, countries, and churches need some revitalisation and restructuring of their vision and functions. Therefore, transformational leadership is an appropriate instrument.

The goal of transformation in organisational leadership is to help followers relate with the organisation's goals for the common good. In Africa, the goal of transformation is human transformation for the communal benefit. In the Christian context, the goal of transformation is to enable the believer to experience a deep and transforming relationship with God for the purpose of His glory.

In organisational leadership, African society and congregations, it has been indicated that transformation involves human beings, an organisation, a society, or a congregation. In organisational leadership, the spiritual aspect of leadership is new and the study of

²² Cf. Chapter 5, 5.4.1. Towards African transformation, subtheme: *Ubuntu* philosophy and transformation.

transformational leadership is still in its infancy, particularly in African leadership studies. In the Christian context, transformational leadership has long been in the Bible, and was ignored due to human weakness.

Transformation in the Christian context involves the whole person and then extends to other people and social structures. The most difficult transformation is that of a human being and, particularly, his/her inner being, namely soul and mind. It is not difficult to transform external behaviour, or clothes and food. In Chapter 6, I shall focus on the strategies that must be used to implement transformational leadership in the congregations of the DRCA OFSS.

CHAPTER 6: TOWARDS A PROCESS OF TRANSFORMATIONAL LEADERSHIP PRACTICE IN THE DRCA OFS

6.1 Introduction

Context, followers, and leadership itself can influence leadership practice (Avolio *et al.* 2009:422). Context in a congregation can be of a congregation that is in maintenance mode to conserve the status quo or the context that is open to innovation and creative response to its calling. Followers can refer to passive members of the congregation who are ignorant of their calling in their ministry or a state of active and zealous members of the congregation who are eager to go into ministry to fulfil their calling. Leadership can refer to the style, goal and character of leadership. All these factors together bring about a desired change in behaviour of the congregation members, and leadership is crucial for implementing that change (Hendriks 2004:197; Tannenbaum *et al.* 2013:5). In this Chapter, I shall briefly discuss what process can be followed to help transform the factors in terms of the congregations of the DRCA OFSS.

In this study, transformational leadership is propagated to implement the desired change in the congregations of the DRCA OFSS. This leadership endeavours to pursue a deep change on the level of the human being, society, and the congregation as a divine institution. Furthermore, Osmer (2008:177) mentions that transformational leadership within a congregation is a leadership that leads through deep change with regard to identity, mission, culture, and operating procedure. It is a leadership that facilitates growth, development and creativity in others through authentic personality, self-discipline and deep spirituality (Chakraborty & Chakraborty 2004:204; Canales 2014:38; Mwambazambi & Banza 2014:3). This leadership is highly ethical, spiritual, creative, authentic, and inspirationally motivated (Bass & Riggio 2006:xi; Avolio *et al.* 2009:423; Mwambazambi & Banza 2014:3).

However, transformational leadership in the DRCA OFSS congregations is not yet favoured or understood. It is not favoured, because in Chapter 3 I mentioned in the MS and CS surveys that the dominant leadership is pastoral leadership, and that many of the ministers (MS) are not yet ready to change from pastoral to any other form of leadership. Furthermore, I also observed that the concept 'transformational leadership' is not favoured, because it is associated with politics. I realised from the interviews, the DRCA gatherings, and individual conversations with the DRCA ministers that the preferred related concepts include change-oriented, reformation, and renewal leadership. Transformational leadership is not yet understood in the congregations

of the DRCA OFSS. The ideal description of transformational leadership¹ reveal better and in-depth description of transformational leadership. But when the role of leadership is analysed the essence of deep change is missed as more pastoral practice of leadership is highlighted. Deep spiritual change expected to be facilitated in congregation is limited to very few people while external change are superficial. For example, a new financial model was introduced in C2 (point 3.1, R3) and new committees were introduced in C7 (point 3.1, R3). However, some ministers who identify with transformational leadership tried their best to facilitate change. They still need empowerment in order to understand the paradigm of transformational leadership so that they can broaden and intensify the implementation of transformational leadership. At present, the implementation of transformational leadership in the congregations of the DRCA OFS is still on a superficial level. Van Gelder (2007:168) mentions that this kind of shallow change is a first-order kind of change. However, it must be acknowledged that descriptions of the leadership made by some of the participants in both II and FGI indicate some of the true character of the transformational leadership. For example, one minister mentioned that he wants his ministry to bring about spiritual and mindset change (Rev. 7, point 3.1), whereas participants in FGI mentioned that some of the ministerial activities of their leadership resulted in inward personal growth (C1, point 2.1, R2, R8).

What kind of change is needed within the congregations of the DRCA OFSS? The change must facilitate a deep change in humankind itself and in societal structures. It is not simply an adaptation or an improvement of the structure or programmes, but a change that would expose and allow humankind and societal structures to experience deep relations with the Triune God for the purpose of becoming active agents of the kingdom of God. The challenge is, how to achieve such a desired deep change? The answer lies in this Chapter.

This Chapter links with the fourth task of Practical Theology known as the pragmatic task (Osmer 2008:4). This is about “How might we respond to the situation?” In this task, the leadership is essential in implementing the appropriate solutions to identified problems. I shall discuss the actions that need to be taken in order to mobilise congregations towards transformational leadership. In this Chapter, the sixth secondary research question is:² f) What strategies are required to implement transformational leadership? The main aim is to suggest actions that need to be engaged in the ministry of the congregations in the DRCA OFSS for the purpose of transformation. I shall discuss the calling and identity of the DRCA OFSS congregations; the dimensions of change on the level of leadership, and the dimensions of change on the level of the congregations of the DRCA OFSS.

¹ Cf. Chapter 3, 3.2.1.

² Cf. Chapter 1, 1.6 Research question.

6.2 The calling and identity³ of the DRCA OFSS congregations

The DRCA is one of the DRC family churches and a mission product of the DRC. The DRCA was established in 1910 solely for Black Africans, as the mission policy influenced by apartheid encouraged the establishment of separate churches. In post-apartheid South Africa, the status quo still prevails. The membership of this church is still predominantly Black Africans. Although White people are also members of this church, they are primarily serving as missionaries and are protected and serve according to the memorandum of understanding between the DRCA and the DRC (Church Order of the DRCA 2003, Articles 1-5). The present situation in the DRCA OFSS up to 2015, there are four White missionaries, compared with a few decades ago when they dominated the leadership of the DRCA. In light of the above, one could ask: What is the present identity of the DRCA in post-apartheid South Africa?

The present identity of the congregations of the DRCA OFSS needs to shift from being predominantly Black to being inclusive and multicultural. The DRCA OFSS agrees with this in principle, but the opposite holds in practice. Post-1994, South Africa experienced an influx of foreigners, mostly from African countries and Asia. The majority of these foreigners live in the vicinity of the congregations of the DRCA OFSS. Often, when mission is completed, ministers and members of the DRCA OFSS would go to their own members on farms and mines, or rather Black South Africans. It is no wonder that many of the congregations in the DRCA OFSS have not yet attracted Indians, Chinese and foreigners from African countries to join in the ministry of the DRCA. This practice of mission that is limited to only Black South Africans and not intentionally extended to other races in South Africa makes the congregations of the DRCA OFS exclusive and not open to other races. The practice of transformational leadership is necessary to help change this distorted view of the DRCA OFSS, challenge the status quo, and empower ministers and members with a new vision and mission beyond their boundaries. With its emphasis on building relationships, transformational leadership can help contribute to how to relate with the other in the community.

Spirituality in transformational leadership is essential to shape the values and practices of leadership. Most important transformational leadership in congregations need to have Biblical foundation to effectively engage in spiritual formation (Parrot (2000:72). Hence, Christian ministry without Trinitarian theology is incomplete (Venter 2005:337). In terms of the congregations in the DRCA OFSS, leadership is centred on Christ as the head and source of leadership authority (DRCA OFSS Church Order 2003, Article 5). This leads to an inadequate understanding and truncated theology of Christian leadership and practice. For example, the exclusive focus of leadership practice in the congregations of the DRCA OFSS on Christ resulted in leadership

³ Cf. Chapter 4, 4.2.1.Mission of the congregation, 4.2.2. Identity of the congregation.

practice focusing only on pastoral aspects such as care, guidance and service, as observed from pastoral and servant leadership practices of Christ. As a result, the congregations of the DRCA OFSS need to improve on their theological understanding of leadership by taking into cognisance the contribution of each of the three persons in the Triune God, rather than exclusively focusing on one person in the Triune God.

Transformational leadership, in this instance, can help create awareness, challenge the status quo, provide factual knowledge, and create opportunities for creative thinking on this challenge. At the same time, transformational leadership can, through effective communication, also help members realise how shifting from one person to three persons in the Triune God enriches the common vision in the ministry. This can be achieved when transformational leadership is flexible and open to the influence of other theories of leadership and the scripture. For example, even though transformational leadership may be the dominant leadership in the congregation, the practice of pastoral, servant or transactional is not totally rejected, they are used when the need arises in order to achieve a required goal. Again, continuous engagement of the scripture for the purpose of learning and spiritual growth will empower transformational leadership to question the assumptions and misleading myths for the purpose of challenging the status quo. This means that, when the leadership such as transformational leadership learns about the mission of God, vision of God and theology of the Triune God, it will start to question the status quo and mobilise towards new, creative and relevant understanding of the practice of leadership.

How does the above discussion impact on leadership practice in the congregations of the DRCA OFSS? Christian leadership's exclusive focus on Christ and ignoring the impact of the God, the Father, and the Holy Spirit, causes a lack in some relationships. For example, as mentioned earlier, Christian leadership adopts dialogical relationship from the Triune God; leadership is inspired to build relationships with other human beings within and outside the congregation and with other creation such as plants, animals, and the land. In addition, in the traditional African context, relationship with other creation is valued and observed in daily life. Thorpe (1991:110) states that kinship in traditional Africa makes all humanity related, including relations with plants, animals, and the land. According to Venter (2005:340), God, the Father, who is also the Creator of the universe, inspires this relationship with non-human creation (Gn 1:26-28; 2:15, 19). God, the Father, mandated humanity to take care, keep and protect all of non-human creation for his own survival, for food, and for God's glory.

However, in the congregations of the DRCA OFSS, there is no activity, catechism class lessons, or workshops specifically intended to create an awareness of this essential relationship with non-human creation. This occurs even in the context of increasing environmental challenges

such as global warming, rhino poaching, deforestation, and depletion of mineral resources. In addition, it appears that the DRCA OFSS is still selective in its relationships with other denominations. The best example is the tension between the URCSA and the DRCA over lost property and recognition of each other (Agenda of the DRCA OFS, Report of the Actuary to the Synodical Commission 2010:4; Report of the Moderamen to the Synod 2015:25-31). It also appears that the DRCA OFSS does not participate in the local ecumenical assemblies such as the South African Council of Churches. The Triune God theology could teach the DRCA OFSS about dialogical relationship, belonging, equality, and sharing. To practise these aspects, transformational leadership could help by mobilising congregation members to value and build relationships by working in groups and being members of ecumenical organisations. They could practise equality and share responsibilities in the ministry.

According to Venter (2005:340), the Holy Spirit contributes to Christian leadership, charismata (1 Cor 12), and empowerment (Ac 1:8). In my opinion, the congregations of the DRCA OFSS understand empowerment by the Holy Spirit as enabling one to do daily activities that promote human life and glorify God. In terms of charismata, there seem to be some challenges as to how to understand it. For example, preaching and singing may be understood as gifts of the Holy Spirit that can be practised during the worship service, but speaking in tongues, interpreting tongues, healing, and working of miracles within the ministry of the congregations of the DRCA OFSS is not allowed for the following reasons: these practices and traditions of other churches such as the Charismatic Churches (DRCA General Synod 2015; Report to Regional Synods 2015) belong to the New Testament era; therefore, it is not necessary to practise these during the worship service and the ministry of the DRCA congregations. However, in the congregations of the DRCA OFSS, ministers are, to some extent, allowed to practise healing on consultation by members of the congregations by praying, with the belief that God will heal the person if He willed so.

The agenda of the mission of the Triune God contributes to spiritual transformation by proclaiming the gospel and to societal transformation by transforming the social structures and injustices in society for the welfare of humanity, other creation and the glory of God. However, over the years, the human being has developed church models that enable him/her to enact the agenda of the mission of the Triune God; some of these models had serious flaws and had to be discarded, whereas others were positively driving towards the agenda of mission of the Triune God. In light of the above, the DRCA OFSS understands the church as a community of believers called by God to become members of the family or the kingdom of God (Thuto ya BoKreste 1987:69).

What church models do the congregations of the DRCA OFSS reflect? Which church models may help the congregations of the DRCA OFSS to fulfil their divine mandate? In practice, the institutional and proclamation models are dominant in the congregations of the DRCA OFSS for the following reasons. This is evident when the majority of the congregations in the DRCA OFSS reported less involvement in community projects⁴ done as part of societal engagement. The qualitative data⁵ indicated that members of the congregations are not empowered in societal engagement. It must be noted that the qualitative data indicated that the fellowship of believers⁶ in the congregations of the DRCA OFSS is practised at ward meetings or at meetings of the different organisations in the congregation. However, from the qualitative data,⁷ participants indicated that there is less intended action outside worship services towards this practice of building relationship among fellow believers. There is a strong emphasis on hierarchy and controlling authority of leadership⁸ in church gatherings. This is visible when ministers are assigned authority to be the chairperson⁹ of the church council meetings and are, in practice, viewed as being the mostly elected in the presbytery and synodical leadership. At the same time, members of the congregations are expected to obey this authority. Mission is understood as a project¹⁰ of the congregation; it is evangelistic, and the success of mission is obvious in the numbers of those who are baptised and confirmed. Lastly, the congregations of the DRCA OFSS emphasise identity and loyalty to the DRCA as a divine institution:¹¹ wearing a church uniform; wearing a liturgical gown as minister; insisting on the same worship service; predominance of church order in matters of faith, and resisting influence from other churches and new confessions such as the Belhar confession (DRCA General Synod 2015; Report to Regional Synods 2015).

The congregations of the DRCA OFSS need to make a visible shift from the institutional and proclamation models of the church to models such as the church as mystical union and transformation of the world. This shift towards church as mystical union and transformation of the world church model will encourage the following actions: interaction and building of relationships between members of the congregation in order to share the sufferings, material resources and the gospel for their upliftment. The models, especially the transformational church models, propagate the values of justice, peace, equality, freedom, hope and development of humanity for the sake of self-reliance and service to the kingdom of God. The models encourage a bottom-up approach where members of the congregations are empowered to engage global struggles by

⁴ Cf. Chapter 2.

⁵ Cf. Chapter 3.

⁶ Cf. Chapter 3.

⁷ Cf. Chapter 3.

⁸ Cf. Report on the Decisions of the DRCA General Synod 2015.

⁹ Cf. DRCA OFS Church Order 2003, Article 7.

¹⁰ Cf. Chapter 2.

¹¹ Cf. Report on the Decisions of the DRCA General Synod 2015.

proclaiming the gospel and by concrete action against injustices. Hence, Roxburgh and Boren (2009:130) mention that this model continuously calls for engagement of the changing context and people in the community. The models value humanity and relations among people of all races and cultures; this even extends to respect and positive relations with non-human creation such as plants, animals, and land. Lastly, the models encourage building friendship and discipleship within and outside the congregation (Ac 2:42, 44); this may be useful in South Africa, a country divided along racial lines, and it could be more useful within the DRCA as it is part of the DRC family that is also divided along the colour line.

Leadership (1 Cor. 3:21-23), directed by the agenda adopted by the church from the mission of the Triune God belongs to the church (Clarke 2006:121). This means that for Christian leadership to function better, it needs a church; however, it is the responsibility of Christian leadership as part of the church to ensure that the agenda of the church is related to the mission of the Triune God. This implies that the agenda of the mission of the Triune God as mandate to the church is also the mandate to Christian leadership. This results in Christian leadership being missional, as it is directed by the agenda of the mission of the Triune God; it is eschatological, because the promise of the new world inspires the mission of the Triune God (Venter 2005:340). To the congregations of the DRCA OFSS, this means that, in order for the transformational leadership to be missional and eschatological, the leadership must pursue the agenda of the mission of the Triune God and ensure that the ministerial agenda of the congregations in the DRCA OFSS is in line with the agenda of the mission of the Triune God.

The other point is that the congregations of the DRCA OFSS must review their calling in this world. The calling of the congregations is spiritual and social (Bouwers-Du Toit 2010:263). The spiritual call involves proclaiming the good news by means of spiritual actions such as communication, persuasion, and warning (Ezk 33; Mt 4; Ac 10:44-48). The social calling implicates a responsible involvement in the issues of human society by means of social actions such as helping the poor and the destitute in order to demonstrate God's will (1 Ki 17). These social actions should include alleviation of poverty, fight for justice, attention for ecology, improvement of equality, and concern for the foreigner (Hedlund 1991:76-77). This should all occur in the context of pursuing the agenda of the mission of the Triune God. The congregations of the DRCA OFSS still have a traditional understanding of mission. Mission is like a project, not necessarily the nature and identity of many congregations as it should be. Mission in the congregations of the DRCA OFSS is separated from *diakonia*. Mission is understood as the proclamation of the good news to non-Christians (Pali & Verster 2013:240). Some members of the congregations of the DRCA OFSS do understand mission as White missionaries proclaiming

the gospel among Black Africans. The Dutch Reformed Church, as mother church, is responsible for funding the mission work in the DRCA (Pali & Verster 2013:242).

In light of the above, there should be a shift from a narrow understanding of missional calling to a comprehensive¹² understanding of missional calling. This will help define and clarify the calling of the congregations of the DRCA OFSS. Comprehensive means that mission is multidimensional and that each congregation should be missional by nature. The understanding of congregations as missional implicates that mission moves from within the congregation to outside the congregation boundaries where social transformation is pursued to bring about hope and spiritual transformation. This implies that members of the missional congregation develop an intense transforming relationship with God and other believers, compelling them to extend it to other non-Christians in the world and social structures. Furthermore, this understanding of congregations as missional develops every member into a disciple, a mission agent, and promotes priesthood of believers that encourages ministry in the daily lives.

6.3 Leading towards leadership change

To shift towards transformational leadership, the following hints from Osmer (2008:196-199) are necessary. *First*, transformational leadership leads to a deep change in both an individual and an organisation. Reave (2005:664) states that transformation of the leader and organisation is the result of spiritual search initiated by a leader. When the leader has experienced this spiritual transformation, s/he sets the stage for change, although God is still the source of actual transformation. Hence, the transformed leader can transmit transforming influence (Chakraborty & Chakraborty 2004:197). The transformational leader will create the opportunity of using the congregation and devotional activities within a congregation as instruments to facilitate personal and congregational transformation (Drury 2003:19). Deep change is difficult, risky and costly; hence, it will experience resistance, conflicts, failures, and disappointments (Osmer 2008:196). Like Christ, transformational leaders suffer hardships in the process of transforming their congregations towards the divine goal. Rev. 2 (II, point 7) and Rev. 7 (II, point 7) experienced resistance and conflicts against change in their congregations: members of the church councils and congregations did not support, but opposed the changes suggested by the ministers.

Secondly, deep change is often discontinuous with the past and leads to getting lost, taking risks and sometime loss of control. But, like Abraham ordered to leave his own country and travel to an unknown foreign land, trust in the Lord is the key to successful transformation. Trusting in the Lord implies that, while we are wandering in unknown territory, we should not hurry to adopt formulas, predetermined models or patterns but depend on the guidance of the Spirit. Roxburgh

¹² Cf. Pali & Verster 2013.

and Boren (2009:24) state that trusting in the Lord compels one to move out of one's comfort zone and read the Spirit. Discontinuous change is disruptive and challenges one's assumptions, while it also calls for new skills in a new situation (Roxburgh & Romanuk 2006:7). Osmer (2008:196-199) states that this call for new skills and uncertainty related to transformation scares the majority of those who need to engage in transformational leadership. However, care should be taken as to what should be discarded and what should be taken along in the transformation towards a new identity. Members of the congregation should be informed that the journey of transformation depends on God, not on human endeavour.

Discontinuity with the past does not mean forgetting the past. Sandford and Sandford (1982:18) state that our memory of the sinful past prepares us to serve better and to warn others not to fall into the same trap. In the context of South Africa, the consequences of apartheid cannot be forgotten, but they can be used to make us wiser, help South Africans not to fall in the same trap again and to be servants to other nations suffering such human indignity (Lk. 15:11-32). Discontinuity with the past does not mean destruction of everything that represents the past. According to Sandford and Sandford (1982:19), "transformation holds implicit that nothing in our lives is wasted". This means that, in the process of spiritual transformation, our sinful bodies are not destroyed, but are clothed with the righteousness of Christ and made to glorify God (Rm 6:10-14; 13:14; Gl 3:27; Eph 4:24).

Thirdly, in transformational leadership, one gains power by empowering others. Transformational leadership is concern with the follower; hence its activities are for, with and to the follower. Transformational leadership is known to develop followers into leaders and motivate followers to perform beyond their expected potential. Jesus, as transformational leader empowered a small group of disciples and Paul, as transformational leader trained a small group of leaders in every congregation he established and left. This implies that change will remain on the margins, unless other leaders are trained to implement it. Therefore, empowerment by transformational leadership should lead towards the production of more transformational leaders where leadership power, tasks and vision are shared. According to Kark *et al.* (2011:246, 247), production of more transformational leaders could be achieved using the strategies of personal identification with the leader and social identification with the group within an organisation. Personal identification with the leader means that followers aim to share similar values with the leader, giving rise to followers wishing to change their self-concept so that their values and beliefs are similar to those of the leader. Social identification with the group means that the individual develops a sense of belonging and reference with the group and grows and is persuaded to use and adopt the group as part of his/her identity and reference.

Fourthly, the less you depend on the congregation, the deeper your relations. Since change provokes conflict and resistance, ministers who are financially dependent on the congregations may experience financial loss if the members do not like the changes that were implemented. By contrast, the minister may be driven by fear and loss of personal benefits and not implement changes needed in the congregation. This could be a challenge to the present leadership within the DRCA OFSS, whereby the majority are full-time ministers who are financially dependent on their congregations.

The above discussion raises a question: Is it necessary to be full-time in the ministry while overburdening congregations with financial debt of the minister's salary? Full-time ministers deserve to be reimbursed by their congregations for the spiritual services they provide (1 Cor 9:7). Paul (Ac 20:33-34; 2 Cor 12:14; 1 Th 2:9; 2 Th 3:8) teaches us that he did not want to be a burden on the believers, or exploit the church (2 Cor 11:20), or be a stumbling block (1 Cor 9:15-22); he wanted to be an example (1 Th. 4:11-12), hence he was a tentmaker (Kritzinger 2007:51).

Tentmaker ministry is not favoured in the congregations of the DRCA OFSS, although it is allowed by the DRCA OFSS (Report of the Actuary to the DRCA OFSS 2015). I observed that many congregations are reluctant to call a minister as a tentmaker despite the congregations' poor financial income. The reason for such situation is not clear and requires further research. However, Kritzinger (2007:23) argues that it is not necessary to be a full-time minister in the congregation, as this often kills the effectiveness of the congregations and outreach. Kritzinger (2007:56, 57) also states that many of the ministers are highly trained and expensive to maintain; hence, they should rather be employed as specialists and trainers on a part-time basis. Poor financial income in the DRCA OFSS congregations and a shortage of ministers has prompted the leadership to consider various options for employing a minister in their congregations. The Actuary of the DRCA OFSS suggested that congregations can use a full-time minister, if they can afford him/her, otherwise those who cannot afford the salary of a full-time minister can call a minister as a tentmaker, or more than one congregation may decide to jointly call a full-time minister (Report of the Actuary to the DRCA OFSS 2015).

Briefly, the above argument suggests that the DRCA OFSS congregations should consider other options for employing a minister as tentmaker or making a joint call for a full-time minister, as this is cost-effective and will help congregations use the money for other ministerial developments. Both options, if used wisely, have the potential to facilitate the implementation of transformational leadership in the congregations, as the ministers will realise the need to empower others in the ministry. If this training is successful, ministers will be more independent of the overburden of ministerial duties by the congregations.

The above discussions are the friendly warnings from Osmer (2008) offered to the ministers who intend to implement transformation in their congregations. The purpose of these warnings is not to discourage ministers to implement transformation, but to empower them more for the process of transformation.

6.3.1 The dimensions of change with regard to leadership

There are additional factors related to the leadership in the congregations of the DRCA OFSS that need to be reviewed for the purpose of transformation. Some of these factors include the vision of leadership, the role of the minister, as well as the style and character of transformational leadership.

Vision

As far as the MS (Chapter 3, 3.2.2) is concerned, it was reported that congregations do have a vision, but that they are not so committed to it. It is a tradition within the DRCA that the DRCA General Synod should lead all District Synods with vision and mission, which when done will be adopted by all the congregations in the DRCA. At present, the DRCA has designed an interim vision for its District Synods (cf. Chapter 3, 3.2.2). The following questions are raised concerning the new vision of the DRCA as adopted by all DRCA District Synods:

- Does the vision of the DRCA guide the congregational members to envision a contextual response to the mission of the Triune God? Does it mobilise members of the DRCA to strive towards spiritual and societal transformation? If the vision of the congregation does not relate with the mission of the Triune God and does not mobilise believers to strive to be agents of the mission of the Triune God, then that vision is irrelevant and ineffective.
- Why does the DRCA emphasise the Presbyterian system in its vision? Has it assessed other approaches to church government for a possibility of shifting to one of them? Has the DRCA assessed the weaknesses and benefits of the Presbyterian system to find out whether it is still necessary to continue with it? In interaction with some ministers of the DRCA, it was suggested that, in light of present financial challenges, increasing conflicts and lack of ministers, the DRCA needs to centralise its church administration, ministry, and may be the Episcopalian system of church govern may be of help.
- What is the implication of being a church, based on Scripture and the essential doctrines of the church that promotes unity and ecumenism? This question is raised in light of Luke 4:17-21 and the exodus of DRCA members who joined those churches that practise healing and miracles. If illness and healing are such an issue in Africa, why is it not adequately addressed within the ministries of the DRCA? If the DRCA is interested in unity and ecumenism, why are the relations with URCSA so tense?

The tradition within many congregations of the DRCA OFSS is that one very rarely hears a minister emphasising the vision to the members of the congregation. It is, therefore, suggested that the DRCA needs to review its stance and the relevance of its vision for post-apartheid South Africa. The congregations in the DRCA OFSS also need to contextualise the vision adopted by the DRCA OFSS and make it alive in their context. Members of the congregations must be trained to live it, to embody it, and to apply it in their context.

The purpose of the church (mission)

The DRCA will need to take steps in order to achieve its vision (cf. Chapter 3, 3.2.2). The interim mission statement of the DRCA OFSS emphasises developing quality congregation members, valuing relationships, and developing the potential of every member so that they can fulfil their calling. These are some of the aspects that the transformational leadership could enhance by way of individualised consideration and idealised influence. It has also been observed that some efforts were made towards these mission goals. For example, some family and ministerial retreats were conducted to encourage bonding and positive relationships between the members and the ministers of the DRCA OFSS. To further achieve these missional goals, there is a need for a leadership to set an example and motivate members to work towards these mission goals. This is where the transformational leadership, through its inspirational motivation, could help members of the DRCA OFSS.

Context of the congregations of the DRCA OFSS

The following contexts need to be considered if congregations of the DRCA OFSS are to be relevant and missional in their ministry. *The context of the congregation of the DRCA OFSS* is a post-apartheid South Africa that is struggling with the legacy of apartheid,¹³ and facing the challenge as to how to respond to a growing Christian faith and a mushrooming of churches. In his discussion on how Africans can respond to the legacy of White imperialism, Lartey (2013:125-128) mentions three ways in which Africans should develop in their maturity and transformation. *The first* is mimicry, which is about showing the former oppressor that Africans are the same as, have the same potential as, and can do what the whites do. The purpose is to prove their capability and competence. The best example in the DRCA is the re-establishment of a theological seminary for training ministers. This is despite the criticism that the DRCA is re-inventing the wheel, but the leadership of the DRCA insists that, if the present tertiary institutions cannot cater for their needs, they will have to re-open their theological seminary for training ministers.

¹³ Cf. Chapter 2, 2.7, Critical reflection.

The second response to the legacy of White imperialism is improvisation. Lartey (2013:127, 128) mentions that improvisation is about utilising whatever one can find to make the most of an inadequate situation. It also portrays the ingenuity, social fortitude, and accommodation of the indigenous culture and is part of a survival strategy. The example in the DRCA OFSS is the use of cushions and bells¹⁴ as musical instruments in the worship service. These musical instruments so suit the worship service of many congregations in the DRCA OFSS that it is dynamic and enjoyed by its members.

The third response is creativity. Lartey (2013:128) argues that creativity is driven by inner freedom and confidence in using their own art, innovation and skills. This response reflects their maturity and independence from external influence that hampers the progress of African society. However, to the ministry of the congregations, the aspect of creativity seems to be a challenge to the tenets of the gospel. For example, the DRCA General Synod decided to warn its members against the influence of modernism and postmodernism, to encourage strict adherence to worship liturgy and church order discipline, and to resist the influence of the practice of other churches (DRCA General Synod: Report to Regional Synods 2015).

The second context is the postmodern context, which is characterised by fragmentation and decentralisation of truth and authority and by its influence on leadership to focus on the future, the role of followers, and the values of leadership (Venter 2005:335). The DRCA General Synod decided to encourage its members to reject the postmodern critique of the core truths of the Bible (DRCA General Synod: Report to Regional Synods 2015). This decision of the DRCA General synod adopted by the DRCA OFSS needs further discussion as to its implication on the congregational ministry and leadership. For example, the report further says there should be strict adherence on the church liturgy and tradition whilst ministers, deacons and elders are required to sign the pledge to adhere to this decision. This practice of the DRCA indicates that its leadership does not know that the influence of postmodernism is inescapable (Venter 2005:333). Instead, one should rather engage postmodernism, as it opens new ideas and challenges to religion that might be useful for engaging the contemporary context (Venter 2005:333, 337).

The last context is the congregational leadership, whereby the leadership practice shifts from a clergy-centred ministry to the empowerment of congregational members to exercise their calling and participate in the ministry. In the congregational ministry of the DRCA OFSS, the daily practice of ministry by the congregation members is still a challenge that needs to be acted upon by way of intentionally planning the empowerment of the laity.

¹⁴ These musical instruments are adopted from the musical group known as Amadodana A se Wesele (Men from the Methodist Church) from the Methodist Church of Southern Africa.

6.3.2 Role of the leadership

Mission of the Triune God has a great deal of influence on the role of Christian leadership (cf. discussion in Chapters 4 and 5). However, it is important to note that, if the understanding of leadership is based on the mission of the Triune God, the identity of leadership, as well as the practices and actions it evokes become clear (Strawbridge 1991:62). I also indicated in Chapter 4 that the role of leadership is relational, interpretive, and implementable (Branson 2011:55-57).

In the congregations of the DRCA OFSS, the church councils and the ministers form the official leadership of the congregations with the power to make decisions on behalf of the congregations. Within this leadership team, there are various positions that are theologically justified to help congregations do their ministry well. There is a priestly office filled by the deacon (DRCA OFSS Church Order 2003, Article 47) whose responsibility is mainly to collect and distribute alms. There is a prophetic office filled by the minister (DRCA OFSS Church Order 2003, Article 4) whose main duty is to witness about the Word of God. There is a kingly office (DRCA OFSS Church Order 2003, Article 4) filled by the elder whose main responsibility is to do administration work and oversee the work, behaviour and teachings of both the minister and the congregation members. In light of the understanding of mission of the Triune God, how does this affect the role of the minister, the church council and the laity in the ministry?

Role of the minister

The role of the minister in the DRCA OFSS is immense, namely to preach, administer sacraments, do pastoral care and counselling, and help with the management of the congregation, to name a few (DRCA OFSS Church Order 2003, Article 7). The majority of the respondents from both the MS and the CS surveys¹⁵ and the majority of the participants in the interviews reported that ministers are fulfilling their responsibilities.

Are the ministers really able to perform their ministerial duties as expected of them? In light of the MS (cf. Chapter 3) and the recent development in the congregations of the DRCA OFSS, the majority of the ministers in the congregations of the DRCA OFSS are faced with an increasing challenge to perform their duties. For example, Rev. 8 (II, point 7) complained about not being able to fulfil his tasks: "I feel like I have just arrived yesterday in the ministry because there are a lot of things I still need to do." In addition, participants in the FGI raised their concern about the ministers being too busy (C6-R6, C7-R3, C8-R1, point 2.1.1). In light of the situation in the congregations of the DRCA OFSS, the continuous decline in numbers of ministers is exacerbating the situation. According to the Report of the Actuary to the DRCA OFS Synod (2015), the number of ministers in the DRCA OFSS has declined from 65 in 2011 to 40 in 2015, and there is the

¹⁵ Cf. Chapters 2 and 3.

possibility of a further decline in the coming years. This is an alarming situation; this implies that more ministers will have to supervise more than one congregation besides their own.

In addition, I indicated in Chapter 3 that, even though the majority of the participants in the qualitative and quantitative data reported that ministers are able to perform their ministerial duties as expected of them, ministers are now starting to experience the challenge of overloaded ministerial responsibilities. For example, the MS in Chapter 3 indicated that, from a psychological point of view, ministers are starting to feel drained by too many responsibilities and that, from an emotional point of view, they are beginning to feel weary. In response to the above question, if the minister's main responsibilities in the congregations of the DRCA OFSS are preaching and administering sacraments, I agree with the majority of the participants that the ministers are able to perform their duties as expected from the congregations. However, if the role of the minister is that of spiritual guide (for example, to help the congregation members interpret the message of the mission of the Triune God, to unfold events in the believers' context, to help believers build relationships, and to implement the goals of the mission of the Triune God), then the present situation in the congregations of the DRCA OFSS does not help the minister. Therefore, the role of the minister in the DRCA must be reviewed.

Furthermore, if the ministers are really doing their duties, why are many congregations not effective in social transformation? Why are many congregations still not committed to their vision? Why do many congregations not have ministers? Why did pastoral leadership of ministers fail to produce more pastoral leaders and improve the situation in the congregations of the DRCA OFSS? The response to these questions is, in my opinion, that many of the ministers of the DRCA OFSS do not have a clear understanding of their calling and duties. According to Smit (2001:25) and Plueddemann (2009:161), the ultimate purpose of leadership ministry is to bring God's creation into a full relationship with their Creator by guiding all of creation towards understanding and responding to God's redemptive and healing purposes. This can be achieved by equipping both the leadership and the laity to interpret their own context and mandate of God so that they can respond appropriately (Branson 2007:118). The ministers should equip the leadership and the laity to build relationships, form networks and partnerships for the purpose of healing and transforming each other (Branson 2011:121). The minister must embody the gospel message and attend to social structures for the purpose of giving meaning, and implement the actions necessary to transform the structures (Branson 2011:122). Briefly, the role of the minister is to embody the gospel, preach, teach, and mobilise believers to act as agents of the kingdom of God in the world.

However, I observed that many of the ministers in the congregations of the DRCA OFSS waste a great deal of time on issues related to the management of the congregation and visiting

the congregations to administer sacraments. For example, some ministers are so deeply involved in administrative duties such as being a chairperson of (Rev. 1, point 2.2) financial committees or all church council committees, keeping record of all membership and minutes, and insisting on being a chairperson of the church council meetings, even though there are capable people who can do better in that position. The issue of ministers as the only persons who are allowed to administer sacraments needs further review and discussion within the congregations of the DRCA OFSS gatherings. In debating this issue, Kritzinger (2007) asked why the elders are not empowered to administer sacraments, as that would give ministers more time to focus on empowering and equipping the laity? This suggestion is scorned upon within the gatherings of the DRCA OFSS, because they assume that it undermines and usurps the power of the ministers and promotes chaos in the congregations (Report on Items for Discussion to the DRCA Synod 2011:161).

The above discussion indicates that there is a need in the congregations of the DRCA OFSS to review the traditional approach to ministry. The following shifts are suggested. As prophets in the congregations of the DRCA OFSS, ministers need to embody and witness about the Word of God in word and deed. To embody the gospel implies that the minister must be the light and salt of the earth. In every situation in which the minister finds him-/herself, s/he must act and behave in such a manner as to please the Lord, Christ. Therefore, their focus should be to witness about the good news of Christ in and beyond the congregations, to equip and empower the believers to be witnesses of the kingdom of God. This implies that the ministers should engage in teaching and preaching, whereas other responsibilities such as administration could be delegated to other people. Ministers should view the facilitation of the spiritual transformation of themselves as ministers and other believers as their most important duty. This is the most difficult task of ministry; it requires patience, planning and dependence on the guidance of the Holy Spirit.

Role of the church council

The role of the church council in the congregations is to lead the congregation together with the minister (DRCA OFSS, Church Order 2003, Article 7). The relationship between church council members, including the minister, should be one of equal partners, co-operation and support of each other (DRCA OFSS, Church Order 2003, Article 5). The majority of the participants in the qualitative interviews also confirm this. However, I observed that many of the church council members¹⁶ are fairly old, had a limited education and are not well trained in matters of church

¹⁶ Cf. interview of C5, C6, C7, C8.

ministry. Consequently, this has adverse effects on the role of leadership and its relations¹⁷ with the minister and other congregation members.

In the congregations of the DRCA OFSS, the elders and the deacons are eligible to remain on the church council for a minimum period of two years and a maximum period of six years, when re-elected (DRCA OFSS Church Order 2003, Article 66). However, many of the church council members have been on the church council for over a decade. These members become stereotyped, and resist changes because they are so used to the old ways of doing ministry, even if the new context demands changes in approach. Participants in the interview in C5 (point 2.2, R2, R4) and C8 (point 3.2, R9, point 6, R4) also raised this complaint. At the same time it must be noted that, in the African context, old age should not be despised because it is associated with wisdom and experience in leadership. This implies that, in the context of the congregations of the DRCA OFSS, older leadership should not be discarded for the sake thereof, but should be used if they contribute to the value, enrichment and transformative practice of the present leadership.

In addition, I also observed in the congregations of the DRCA OFSS that many of these fairly old church council members had a limited school education. They are not used to contemporary approaches to ministry and its challenges. Participants in C5 (point 2.2.2, R6) also raised the complaint that the criteria and level of education of church council members should be reviewed. Due to their poor education, many older church council members found it difficult to participate in, and contribute effectively to the classis and synod meetings, because they do not understand some of the language and concepts used by the ministers. This led to ministers having many responsibilities and ignoring the essential duties they should perform. For example, the ministers had to do administrative duties that required a great deal of time to study and prepare for the empowerment of church council members.

Gibbs (2005:13) argues that older leadership is often challenged to acquire new insights and skills and to unlearn what they already know in order to adapt to a new context. Some participants in the interviews in C5 (point 2.2.2, R3; 2.2.2, R6) and C6 (2.2.1, R3) complained about the church council members who are stereotyped and have a poor education. This means poor preparation of preaching, the inability to deal effectively with contemporary ministerial challenges such as youths, and the inability to deal effectively with conflicts. In light of the above discussion, I observed that workshops were held in the congregations of the DRCA OFSS to cope with the above challenges. But, as ministers become old and overloaded with many responsibilities, the number of workshops for church council members declined. I also observed that members of the church councils lost interest in attending the workshops, due to their own ignorance or repetition of the same content that no longer challenges them.

¹⁷ Cf. qualitative interview of C3, C4, C5, C6, C7, C8.

The above challenges suggest the shift from the traditional approach of ministry to the new contemporary and transformative approach. The issue of older members of the church council has long been solved by the church order, suggesting the rotation of leadership members at least every two years. Nobody should thus be encouraged to remain on the church council for more than six years without at least one year's retirement. If this is taught and emphasised to the new church council members, it will motivate them to work hard and effectively so that when they vacate their position, they will do so with honour and gratitude for the service they provided. However, this will create a challenge for the ministers to engage in continuous training of church council members and to prepare to answer their critical and challenging questions. The minister (Rev. 1, points 2.2, 2.2.1, 2.3) in C1 mentioned that continuous training of his congregation members resulted in them being critical and vocal in matters relating to their congregations.

The poor education of church council members is not easy to resolve, because it forms part of the relics of apartheid. If the opportunity arises, congregations can be encouraged to establish adult schools to help older people with writing and reading skills. The long-term solution, however, is to introduce young people to the leadership of the church council, because the majority of them are literate. However, the issue of poor training of church council members needs the ministers' urgent attention. It is suggested that ministers do not need to do the basic training of new church council members. A retired or long-serving church council member could be used to help empower the new incoming church council members.

To lay a solid foundation for a basic knowledge of the ministry, the minister could do in-depth training of the church council members in matters such as studying the word of God, worshipping God, building relationships, and engaging in social transformation. The training should be aimed at transforming the traditional view and approach to ministry, and should follow a process of learning, changing, and doing. However, before the minister can engage in this transforming development of leadership, the minister him-/herself must have a vision of what s/he aims to achieve and be transformed by the content s/he is about to teach to church council members.

Description of congregation members as followers in ministerial leadership

In studies on leadership, the role of followers was limited to an output instead of an input of leadership. This means that followers were undermined, instead of being both valued for their contribution to the meaning of leadership acts and direct determinants of leadership effects (Brown & Lord 2004:x). In addition, Clarke (2006:121, 122) mentions that Paul made a significant point in that leadership belongs to the followers and not vice versa (1 Cor 3:21-23). However,

congregation members, as followers of congregational leadership, are often undermined and described as passive,¹⁸ critical, or disobedient.

It is promising to note from the qualitative interviews that the majority of the ministers and congregation members view the congregation members in a positive light. Some of the positive descriptions given concerning the role of the congregation members is to enquire and hold the church council accountable, to acquire knowledge about the implication of their faith, to support and participate in missional activities of the congregation, and to witness about the gospel to others. The members are expected to be exemplary, obedient, respectful, and supportive of the leadership. If the majority of the members of the congregations in the DRCA OFSS reflect these traits, there should be no concern as to why the present leadership in the DRCA congregations has failed to perform to the best of its ability. In this instance, it is suggested that the leadership should stop undermining the potential of its congregation members and strive to empower them to perform beyond their potential. Moreover, members of the congregation of the DRCA OFSS should be empowered towards ministry in their daily life in order to ensure that they are active agents of the kingdom of God.

6.3.3 Leadership style

The dominant form of leadership in the DRCA OFSS is pastoral leadership (cf. Chapter 3). One can relate pastoral leadership with task competence leadership, because many of the ministers in the congregations of the DRCA OFSS associate pastoral leadership with tasks of caring, guiding, comforting, and leading. However, I observed that the majority of the ministers in the congregations of the DRCA OFSS are not well equipped in many aspects of pastoral leadership. For example, pastoral leadership is concerned about the other, but some of the ministers (Rev. 3 (points 3.1, 3.2), Rev. 5 (points 3.1, 3.2), Rev. 6 (points 3.1, 3.2), who described themselves as pastoral leaders, reported their congregation members as being conservative, disobedient, passive, and conflict ridden. By contrast, some of the congregation members (C5 (point 2.1, R1, R2, R3), C6 (point 2.1, R2, R3) described their pastoral leaders as arrogant, unapproachable, and lacking integrity. According to D'Souza (2001:40), the focus in pastoral leadership is on empowerment of the follower, and the leader through his skills, qualities and values is the servant of the flock. This implies that pastoral leadership values the follower and integrity of leadership. However, within the DRCA in the Free State, this does not often happen.¹⁹ In fact, a number of congregation members²⁰ are described as being passive and thus ignorant of their calling in the ministry.

¹⁸ Cf. interview of Rev. 3.

¹⁹ Cf. qualitative interviews of Rev. 3, Rev. 5, Rev. 6, Rev. 7, C3, C4, C5, C6, C7.

²⁰ Cf. qualitative interviews of Rev. 3, Rev. 5, Rev. 6, Rev. 7, C3, C4, C5, C6, C7.

The qualitative interviews²¹ indicate that pastoral leadership has failed to transform members of the congregations to be who they should be in Christ. The problem was the character of the leadership that was lacking in the empowerment of congregation members, domineering and lacking in guidance of the congregation members, instead of guiding, protecting, caring, and valuing the congregation members and being committed to their development.

The following critical question arises: Should the congregations of the DRCA in the Free State improve on the present pastoral leadership character or change it altogether? The response is that pastoral leadership had its era in the missionary period and that it has a suspect past at present. It needs to shift to a transformational leadership. Why? I already discussed this issue above and in the previous chapters, but a few points remain to be discussed.

6.3.4. Towards transformational leadership framework

Transformation is the core of salvation and the agenda of the mission of the Triune God. Transformation should be on the personal, congregational, and societal level. Furthermore, this transformation has both an inner character and an external character. The inner transformation of a human being is known as spiritual transformation and involves spirituality, mind, will, conscience, and morality, whereas the external transformation is known as societal transformation and may involve structural changes, programmes, and the dismantling of structures that perpetuate injustices. To implement all these forms of transformation, this study propagates that leadership in the congregation should adopt the following behaviours:²² idealised influence, inspirational motivation, intellectual motivation, and individualised consideration.

6.3.4.1 Idealised influence

Leadership is about the relationship between the leader and the follower. Idealised influence is possible when this relationship is one of love, respect and empowerment of each other.

Influence process

Influence is a major factor in leadership practice. In leadership, influence forms, changes and mobilises people. In transformational leadership, a process of internalisation facilitates influence in leadership practice, due to inspirational motivation and personal identification with the leader (Yukl 1999:243). Internalisation implies the adoption of new values and beliefs for the purpose of designing a new vision and mission. It involves adopting a deep spirituality and being authentic in one's intent, actions, and behaviour. Personal identification implies that the follower wishes to please and imitate a leader. The leader's internalised spirituality, vision, mission, and authentic

²¹ Cf. qualitative interviews of Rev. 3, Rev. 4, Rev. 5, Rev. 8 and their congregations.

²² Cf. Chapter 5, 5.3.1. Traits of transformational leadership.

personality help mobilise the follower to identify with the leader and to experience internal and external transformation, which benefits the organisation by enhancing ethical behaviour, commitment and satisfaction within the organisation (Chakraborty & Chakraborty 2004:204). However, in transformational leadership practice, there must be a growth from personal identification to social identification where followers identify with a team of leaders and develop a sense of belonging and self-reference.

In the Bible, Paul used his passion for Christian life to influence Timothy (Cooper 2005:52). Paul's passion for Christian life manifests in his personal relationship with Christ characterised by trust and assured salvation (2 Tm 1:12), conformation to the image of Christ (Rm 8:29), and imitating Christ (1 Cor 11:1). Paul's spirituality was mature and authentic, as he was assured of his call to Christ and dependent upon his power (2 Tm 1:9, 11). For example, in a congregational set-up, "[a] follower needs to know that his leader is walking with God. He needs to know that the leader's interests are also God's interests" (Cooper 2005:55). This knowledge of deep spirituality and authenticity of leadership embedded in Christ has priorities as in Ac 2:42-47, and engages activities that facilitate a deep personal transformation and identification with the leader. The leadership in the congregations of the DRCA OFSS should note that their genuine and deep relationship with Christ is a crucial factor in developing their spirituality and attracting more members of the congregations to follow and obey their leadership. This relationship with Christ should be characterised by trust in the Lord, authenticity, and suffering with Christ (2 Tm 1:3, 12) and quality discipline.

Role model

Role modelling is an essential factor in leadership practice. It is a behaviour perceived by the followers as appropriate to follow, because it is consistent with the value the leader espouses and the goal of the organisation (Rich 1997:320). In addition, Pakker III (2014:169) mentions that role models lead by example and they personally apply the same standard they expect from their subordinates; but personal or intimate relationships with the followers are not necessary, as demonstrated by Paul who assumed a role-modelling responsibility from afar for multiple congregations in various locations (1 Cor 11:1; Phlp 3:17; 1 Th 1:6).

The significance of role modelling in Christian leadership is to glorify God while simultaneously impacting on others (1 Cor 6:19-20; 10:31-11:1) to influence the behaviour and transform the follower (Phlp 3:17; 4:9; 1 Tm 4:15-16). As indicated earlier, role modelling in leadership is necessary to perpetuate desired behaviours in followers. The congregations of the DRCA OFSS need a great deal of practice of role modelling of leadership. In fact, it is not an option, but a necessity for ministers to make their faith, behaviour, and vision a model to be imitated by the congregation members. For the ministers to be authentic role models, they must

first model the spirituality, behaviour and vision of Christ (1 Cor 4:16; 10:31-11:1). It is this deep internalisation and embodiment of the Christ image that compels the followers to identify and emulate the leader, while at the same time the process leads to glorification of God and transformation of the believer.

Spirituality

Spirituality is the presence of a relationship with the higher power or being that affects the way in which one operates in the world (Fry 2003:705). In the Christian context, the higher power is the Triune God who intends the whole creation to be reconciled with Him. Matured spirituality is an indispensable tool in the development and transformation of leadership (Fry 2003:694; Fry & Whittington 2013:22). This is true particularly in congregations, because spirituality in leadership optimises the values, commitment, and effectiveness of leadership through the embodiment and imitation of Christ.

One's spirituality grows in the Triune God by studying Scripture (Mt 4:4), fellowship and prayer (Ac 2:42-47).²³ However, studying the Bible prepares one for the life and ministry of God (2 Tm 3:16-17). Fellowship promotes the sharing of scarce resources, and interdependence on each other. Prayer is an expression of Christian spirituality and the life of the church (Huxhold 1982:398). This means that, in the Christian context, prayer reflects the depth of our relationship with God and our character as believers in the congregations. In addition, prayer is an exercise in faith, trust and confidence in God (Huxhold 1982:399). According to Jr 33:3, 42:2, it pleases God to trust Him and call unto Him in times of distress, because He can save us in the present as He did in the past.

One of the historical challenges of the DRCA mentioned in Chapter 2 is spiritual maturity (Crafford 1982:119-120), as reflected in the increasing conflicts in congregations and in poor mission. Furthermore, poor spirituality in the congregations is perpetuated by the liturgy or worship service, which is not transforming and which hampers the full experience of God. The following could be suggested to the congregations of the DRCA OFSS. In order to facilitate the spiritual maturity of the members of the congregations, Ac 2:42-47 is an ideal model to follow, that is prayer life, study of the Word of God, and fellowship in the Lord are some of the actions that need more emphasis among congregation members. Lastly, during the worship service, the congregation members should experience freedom, and create an opportunity for all members to pray, as this is good for experiencing and interacting with God.

²³ For a discussion of the study of the Bible and of fellowship, cf. Chapter 5.

Trust

Trust between the follower and the leader is often dented in situations where leadership is not authentic in its practice and the follower assumes a passive and dependent role on the leader. For example, a lack of trust was identified in C5 (point 6), C6 (point 2.3.1, R3), and C7 (point 6, R3). This resulted in a lack of co-operation and increasing conflicts (Agenda of the DRCA OFS Synod: Report of the Moderamen 2007:9; 2011:25; 2015:20-23).

Leadership is trust, and lack of trust hampers the effectiveness of leadership influence among followers (Khan 2013:94). According to Kinnison (2014:13), trust is a form of faith, in which the confidence vested in likely outcomes expresses a commitment to something rather than simply a cognitive understanding. In addition, trust has two levels, responsibility and accountability (Khan 2013:94). One's responsibility is reflected when one acts with an understanding of one's actions. One is accountable when one accepts the consequence of one's actions and does something positive about it. It is motivating to realise that, even though there are challenges in the congregations of the DRCA OFSS, the ministers in their leadership practice still value trust as essential (Chapter 3, 3.2.2.2, Table 16). Trust can be enhanced between the ministers and the congregation members, if both parties agree to act responsibly and be accountable. For example, in C5, C6, and C7, the ministers and the congregation members must reflect on their actions and acknowledge the mistakes they made while preparing to undertake remedial actions. For further building of trust, the minister and the congregation members must be open to, and transparent with each other. In their ministry, before taking any decisions and actions, both the leadership and the congregation members must assess the consequences and account for their specific actions or decisions.

6.3.4.2 Inspirational motivation

Communication and vision are essential factors in the practice of leadership.

Communication and vision

Communication is crucial for sharing the vision and mission of the congregation (Page 2008:161). Van Gelder (2007:150) states that effective communication facilitates sharing of information, instils trust, and cultivates a healthy congregational culture. This can be achieved by using a variety of mediums such as text, audio, and visual to convey information, as well as a variety of formats such as print news, e-mail messages and message screen. Paul was a good communicator as he was able to communicate cross-culturally and effectively with his audience (Cooper 2005:53). Paul was fluent in Hebrew and Greek (Ac 21:37-22:2) as well as conversant with Hellenistic, Roman and Semitic cultures (Ac 22:3, 25).

The ministers in the congregations of the DRCA OFSS should note that adequately communicating vision and mission is a skill to be learnt and a gift from God to enable the development of your audience. It is motivating to realise that the DRCA OFSS has taken a positive step towards improving communication with its members by appointing someone who will manage its social media communication and newsletter (Agenda of the DRCA OFS, Report of the Commission for Church Office 2015:83). Aaron and Jesus were good communicators endowed with a spiritual gift. The good communicator must know some skills and be able to communicate better. Page (2008:163, 164) mentions that the following skills are essential for good communication: know your audience well (Mt 13:14-15); do some investigation about your audience; keep it simple and clear (Mt 13:10-13); use visual material (Mt 18:2-4; Mk 14:22-24), and be credible to be believed.

6.3.4.3 Intellectual motivation

One of the essential aspects about transformational leadership is to help followers be innovative and creative in their approach to old situations and problems (Bass & Riggio 2006:7).

Innovation and creativity

In the Bible, materials such as pottery and clay (Jr 18), eating the scroll (Ezk 3), death of the prophet's wife (Ezk 24:15-27), marriage to a prostitute (Hs 1:2), and the parable of Jesus (Mt 11:25; 13:13, 18) were used to stimulate the audience's thoughts. In the congregation, intellectual stimulation could occur by means of Bible study, workshops, retreat, narratives and even preaching. To facilitate innovation and creativity in the approach to old problems, a nuanced approach to learning should be implemented in workshops or in any training activity. Learning enhances skills, but in congregational leadership not only skill is needed, but also a deep change in an individual's character who would influence others to change and transform the social structures. To achieve this deep change within an individual, Bell (2010) mentions learning, changing and doing as the model that should be followed in many of the workshops or leadership development activities. In its workshop activities, the DRCA OFSS should adopt the following model of learning that leads to transformation.

Learning

Bell (2010:93, 97) argues that significant learning precedes deep change within an individual. He refers to the learning that leads the individual to think creatively in the context of new attitudes, orientation and fundamental change. According to Bell (2010:97), this learning is theoretical and theological. It is theoretical, because it gives one a mind map about a context or a situation. It is theological, because, in the context of this study, it uses Christian and African precepts to

enhance one's understanding of leadership in the African context. Bell (2010:98) also states that theological learning helps transform one's worldview, and places one's understanding of leadership within the universal truths of leadership practice. In summary, learning in leadership development has to take cognisance of the theories of other disciplines and the influence of dominant religions in a specific context. In this study, the context is Christian religion and African culture. Theories of other disciplines such as social sciences will help systematise knowledge and remove stereotypical understanding, whereas religion adds normativity, integrity and insists on human advancement. This approach to learning, if adopted in many leadership developments in the DRCA, will enhance learning to be transformative and remove stereotypical understanding of ministry.

Changing

Maxwell (1993:52) states that changing the leader changes the entire organisation. In addition, if members of the congregation change, the congregation and its ministry also change. According to Bell (2010:103), deep change is the result of true learning at the level of both theoretical and theological learning. This implies that the goal of learning is necessarily not to input skill, but to transform a person. This is a challenge in the context of the congregations of the DRCA OFSS. The evidence of poor community engagement, poor mission, and poor financial income indicates that leadership development in many of the congregations of the DRCA OFSS has failed to bring about the desired change; therefore, a new approach that facilitates the learning and deep change of an individual is required.

Doing

Bell (2010:104) argues that learning while doing adds value to one's experience and facilitates change in an individual. I observed that the approach of many of those who attended leadership development in the DRCA FSS was more cerebral than practical. Hence, many of the attendees easily forgot about them and some did not bother to implement them in their congregations. Doing in the process of learning makes learning holistic and the object of learning is to last in memory of those who learn. Therefore, the congregations of the DRCA OFSS are encouraged to move towards learning that simultaneously integrates theory and experience for the purpose of facilitating transformation.

6.3.4.4 Individualised consideration

There is no leadership without followers. It is, therefore, significant that leadership shows concern for the individual in order to achieve higher goals and grow. The leadership should adopt the following behaviour in order to empower the followers.

Mentoring

One essential aspect that is missing in the congregations of the DRCA OFSS is the use of mentors. The majority of the respondents reported that they do not have mentors. In the DRCA OFSS, the concept 'mentor' may be misleading and the concept 'spiritual father' may be the correct one. Although the topic of mentors has not yet been discussed in the DRCA or discussed in-depth at the Synod gatherings, the leadership in the congregations of the DRCA OFSS is encouraged to make use of mentors in order to enhance their spirituality and facilitate leadership development.

According to Parker III (2014:169, 170), mentoring is a nurturing process, whereby an individual with more skill and experience teaches, sponsors, models, encourages, advises, and befriends an individual with fewer skills and experience for developmental purposes in order to support advancement. A personal relationship of caring, guiding and supporting is significant in the mentoring process (Mt 17, 26:17-30; Lk 17).

Discipleship

Discipleship is a very effective approach of influencing and transforming leadership, because the disciple internalises, embodies and influences the other with the values and teachings of Christ. Huizing (2011:334) understands discipleship as surrendering one's whole life for service to Christ. Discipleship is relational, intentional, covenantal, and missional and can be planted and harvested within a local congregation. Huizing (2011:334, 338) further mentions that the contributions of discipleship in ecclesial leadership enhance the development of leaders who follow Christ (Ac 9:27; 11:25-26; 13:1-3).

The leadership of the congregations of the DRCA OFSS is in need of disciples, that is, believers who wholeheartedly dedicate their life to service and imitation of Christ Jesus. The leadership of the congregations of the DRCA OFSS should view discipleship not as an option or one of the programmes for self-help, but as an obligation and status of every Christian believer and Christian leader. Therefore, a laity or a leader within a congregation is compelled to grow in a covenantal relationship with Christ. Discipleship is an embodiment of Christ; it is a status of a believer in Christ. It has the potential to influence leadership to lead from what it is in Christ, than from a position of authority, thus encouraging leadership to pursue the priorities of Christ (Cooper 2005:55)

Guiding

Osmer (2008:40) argues that guiding depends on one's willingness to engage one's limitations of attending. Osmer (2008:40) understands that attending and guiding go together; one cannot exist

without the other. Attending involves active listening, openness, and noticing the existence of the other. However, guiding implies that the one who guides is knowledgeable in the matters for which he offers guidance; he is a good judge of the situation he encountered previously, and he is ready to explore a new territory. In the context of the congregation, the minister is an interpretive guide. He helps congregation members understand the meaning of life as it hurts, blesses and frustrates them.

In the context of the DRCA OFSS, the ministers need to train their members to adopt this role and manage it effectively. Due to its heinous past, South Africa inherited unskilled, emotional and psychologically depressed human capital driven by anger and frustration. The ministers in the DRCA OFSS offer hope and love while helping the community and congregation members to understand and transform their situation. Furthermore, in the DRCA OFSS, the ministers are not yet good interpreters of challenges experienced as a result of the African culture. For example, how does a church help someone who is a Christian but receive a calling by the ancestors to be an African traditional doctor who uses herbs and bones to heal people. I observed that pastoral care and counselling do not specifically help members of the congregations of the DRCA, who suffered this spiritual trauma, understand their plight and make a quality decision. Instead, many of them are referred to other churches such as the African Independent Churches and Charismatic Churches for healing.

The relationship between leadership and congregation members

The majority of the respondents in the MS indicated that the relations between the ministers and the congregation members are positive and satisfactory. However, in the qualitative interviews of the congregation members, it was observed that the relations between the leadership and the members of the congregations are not what they are supposed to be. For example, in nearly all the congregations interviewed, one can detect a hint of tension. However, in C5, C6, C7, the situation needs serious attention.

In the congregational setup, relations involve interaction with God, leadership itself, congregation members and the world. The relationship with God is characterised by love, obedience and dependence on God, whereas other relationships may be characterised by love, caring, and helping one another. In Ac 2:42-47, human relations are experienced in the context of the Triune God who reconciled Himself with humanity. This relationship is sustained by the power of the Holy Spirit. Cooper (2005:56, 57) mentions that one learns from Paul that the relations between a minister and the congregation members must reflect appreciation (2 Tm 1:3a), commitment (2 Tm 1:3b), and encouragement (2 Tm 1:4). In the African context, human relations are perpetuated by the philosophy of *ubuntu* that emphasises interdependence in the process of promoting human dignity.

Coaching

Coaching within the congregations of the DRCA OFSS occurs on a low scale. However, it must be noted that a leader is like a coach in a sports team. A coach is dedicated to enabling others to engage effectively in a game (Ganzevoort 2009:13). A coach is committed to a particular team, but he is not as such a great player (Ganzevoort 2009:13). Although 'coach' is a contemporary concept, Paul was like a coach to his fellow workers in the ministry. Paul used his spiritual gifts to enable fellow workers to develop and be transformed so that like him they would commit to the ministry of the Lord Jesus (1 Cor 12:7; 14:12; Eph 4:12). Within the congregations of the DRCA OFSS, there is a need for a leadership that is dedicated to enabling others to use their spiritual gifts and be committed to the ministry of Jesus Christ. For example, in the congregations of the DRCA OFSS, the spiritual gifts (1 Cor 12:9, 10) of healing, miracles or speaking in tongues are absent or not visible. The leadership in the DRCA OFSS needs to review how members with such spiritual gifts can help enrich ministry in the congregations of the DRCA OFSS.

6.4 Missional activities²⁴ that facilitate transformation in the congregation

This discussion will focus on the factors related to worship services and the strategies that should be undertaken in the transformation of congregations. Congregation is viewed as a divine institution initiated by God. It is also part of social institutions that grow and die like other institutions, unless the members in the congregation are well equipped theologically to deal with contemporary and future challenges. It is within the practice of missional activities that members of the congregation have the potential to experience spiritual transformation. This depends on whether leadership in the congregations views the assemblies of the congregation as an opportunity for personal and corporate transformation. In order to help congregations experience transformation smoothly, Osmer (2008:199) and Van Gelder (2007:135) warn the congregations of the following challenges before they implement changes.

Change in congregations may be provoked by internal factors such as new leadership and aging membership or by external factors such as closure of businesses and change in demographics of a congregation (Osmer 2008:200). One may add that the Triune God initiates change, because the human being is ignorant of, or resistant to change that should happen (Ac 16). Vision is important in the transformation of the congregation (Osmer 2008:201). Vision is the driving force of the congregation under tough circumstances, and the members of the congregation lack energy. Congregations need to make decisions as to what kind of change they need to implement for the process of transformation. Osmer (2008:202) mentions radical and evolutionary changes, whereas Van Gelder (2007:168-170) states first- and second-order

²⁴ Cf. Chapter 4, 4.2.4. Missional activities related to the ministry of the congregation.

changes. Both radical and second-order changes cause deep changes in the structures, values and beliefs of the congregation. Evolutionary and first-order changes cause small changes that are continuous with the past. Every congregation in the DRCA OFSS needs to decide on its own direction, because contexts differ for every congregation. For example, it can be disastrous to some congregations to implement a blanked radical transformation if they are not well prepared and empowered in the transformation process. To implement evolutionary transformation can be frustrating for the congregations that are already in the process of a slow death. Change in the congregation must be supported at different levels (Osmer 2008:203). Transformation must be implemented at all levels of the congregations. Members of the congregations must be consulted and empowered on the individual, group and congregation level. Patience, openness, and transparency must be practised throughout the process. In a congregation, spiritual transformation should be prioritised above material transformation, because spiritual transformation, if successful, simplifies the process of external or material transformation. The following spiritual activities may be implemented for the successful transformation in the congregation.

6.4.1 Missional activities related to the study of the Word of God

Khauoe (2011:30) mentions that the missional activities related to the study of the Word of God involves various forms of the ministry of the word, among others, preaching, Bible study, witnessing, providing literature, and theological education. These activities are part of the congregational leadership duties in an endeavour to facilitate the spiritual transformation of believers. In Chapter 3, I indicated that, although in general some activities do take place in the study of the Word, they are less intentional and are directed towards transformation.

Preaching

The minister, the elders or congregation members preach during the worship service in the congregations of the DRCA. The minister or the elder conduct the entire worship service and preaching from the pulpit. I observed that ministers have limited freedom on the pulpit. During the worship service, the preacher is not allowed to step down from the pulpit or sing in the midst of preaching. This hampers the freedom of movement encouraged by the Holy Spirit (Gl 5:1). Should the preacher not step down from the pulpit if there is something he needs to demonstrate? Should the preacher not sing in the midst of a sermon to enhance or emphasise a point? Surely, this is Western influence that is un-African and not Biblically justified. This is not even stipulated in the Church Order of the DRCA, but is a rule that restricts the freedom brought by the power of the Holy Spirit.

In addition, the minister or the elder has limited use of technology or demonstrations during the sermons. This hampers creativity in delivering the sermon, making the sermon an intellectual event that does not touch the heart of the believer. An intellectual sermon feeds the mind with texts and lessons, whereas an emotional sermon touches the emotions of, and motivates the believer (Quicke 2006:36).

Another factor is the content of the sermons delivered by preachers in the congregations of the DRCA OFSS. The reports from both the MS and the CS indicated that the congregations in the DRCA OFSS are poor in mission and social transformation. The majority of the respondents from both surveys mentioned that they are satisfied with the preaching and that sermons are well prepared. In light of the above, one could ask: Does preaching in the congregations of the DRCA OFSS really transform the individual or does it empower the community? Does preaching bring members of the congregations to God in order to adopt the vision of God, and hear His mission in the world? In my opinion, most of the preaching needs to shift towards transforming the individual and the community, or mobilising members of the congregations to participate in the vision and mission of God. Otherwise, the preaching will not lead believers anywhere and will be defective from a Missional point of view (Quicke 2006:33).

In the DRCA, members of the congregations are often allowed to lead the worship service, including preaching. This practice deserves to be acknowledged. Although one can applaud the congregations of the DRCA OFSS for allowing its members an opportunity to preach during the worship service, there is one major obstacle. Some of the members of the congregations in the DRCA OFSS do read the Bible at home, but few attend the Bible Study sessions in their congregations. Both the MS and the CS reports (cf. Chapter 3) indicated that the study of the Word of God within the congregations of the DRCA OFSS is still a problem.

The above discussion on preaching calls for the following suggestions. Allow freedom of movement and creativity when delivering sermons in the congregations. Encourage sermons that touch both the heart and the mind. Mobilise members of the congregations to act on the appeals of the sermon so that the vision and mission of God is made alive in their lives. Bible Study is the key for quality, transformational sermons.

Bible Study

African Christians cannot do without the Bible as the most crucial religious book. It must be read every day, handled with caution, and placed where it will be visible and not easily damaged. The Bible has a healing value among African Christians and helps their cognitive development. Mwombeki (2001:121-122) argues that the Bible in African society serves as a symbol of God's presence and protection; hence, it can be used to fend off evil to such an extent that it is often placed in a building's foundation or buried with the deceased.

Mwombeki (2001:122) also maintains that the Bible among African Christians can be read for intelligibility, edification of the mind, and transformation of morals. To achieve this goal, the minister introduces the Bible Study group to some hermeneutical theories such as historical criticism and Africa-centred hermeneutics involving liberation, and a feminist or inculturation approach (Nyirawung 2013:9). In the process to understand the text, the minister must guide his Bible Study group to read various versions of the Biblical text, understand the context of the text, and apply the text to their own environment. The purpose of this is to help his Bible Study group internalise the text and mobilise the Bible Study group to act in a transforming way to their environment. Various African scholars emphasise that Bible Study is not pietistic and self-aggrandising, but it is for the ultimate transformation of the context, and of the human being's mind, emotions and behaviour (Nyirawung 2013:9; Dube 2013:2). In the DRCA OFS the Bible is used mostly for intellectual and spiritual nourishment not necessarily for protection against evil spirit.

In order to shift from having less interest and not attending to the Bible Study group in the congregations of the DRCA OFSS, the following is essential. The minister must set an example of a deep personal spirituality with God through prayer and intense Bible Study. The minister must devote time and energy to understand the biblical message in its historical and contemporary context in order to claim biblical authority for the pronouncements and practices he needs to implement (Warren Jr 1995:117). The minister must create an atmosphere of learning, change the entire person, and mobilise the congregation members towards acting out their faith in society. This would increase Bible Study attendance and facilitate the transformation of both the internal and the external ministry of the congregation.

Witnessing

Witnessing is presentation, acting or narrating of what one has observed, experienced, or encountered. Guder (2000:55) argues that witnessing is comprehensive as it relates to the role of the Triune God, the church, and historical events. Witnessing involves the entire Christian life of discipleship both individually and corporately. Furthermore, Guder (2000: 53) states that witnessing is the heart of mission and implicates actions of proclamation of the word, fellowship, and social transformation. The implication for the congregations of the DRCA OFSS is that the study of the word should develop disciples to become reliable witnesses of the good news of Christ. The witnessing by the disciples will start with themselves, then with other believers and the world. On this aspect of witness one could ask, are the ministers and members of the DRCA reliable witnesses of the gospel of the Lord? Although this may need further research, the Report of the Moderamen to the DRCA OFSS (2015:32, 33) raised a concern of the integrity of the DRCA OFS as divine witness in the world. This implies that the recent situation in the DRCA OFS

undermines the quality of the reliable witness of the gospel of Christ because of the increasing conflicts between ministers and congregation members.

Providing theological literature

The production of paper is expensive and might hamper the provision of literature. However, ministers should advise congregations to invest in the production of literature to be given or sold to both Christians and non-Christians. The purpose is to empower Christians in matters of faith and convert non-Christians. In the reformation era of the 15th century it was through availability and study of the printed religious literature that the mind and culture of the Europeans were profoundly transformed (Roxburgh and Romanuk 2006:8). Hence, reading especially religious literature including the Bible is essential for intellectual and spiritual nourishment. Furthermore, technology in the form of websites and social media may be used instead of hard-copy literature to spread gospel messages, to comfort, and to instruct society. In the congregations of the DRCA OFSS, the church's newsletter was not used for a long time and pamphlets with Christian messages are very scarce and rarely bought and read, due to lack of interest to read Christian literature books. If the congregations of the DRCA OFSS want to empower and enlighten their members, ministers must be encouraged to write about the contemporary issues relating to the members of the congregations and publish them. Again, the church newsletter must be revived as it can be used as a good channel for communication and interaction with the members. The use of technology must be introduced or improved, as it can help enhance communication and spread the gospel message to the audience at large.

Theological reconstruction

Prior to 1994, the DRCA had the Stofberg Memorial Theological Seminary at Qwaqwa as a training institution for its ministers. This theological seminary was closed in 1998 following a schism of the DRCA in 1994, and the University of the Free State was adopted in 1998 as the new training institution for DRCA ministers. However, in 2011, the DRCA re-opened its theological seminary in Bloemfontein and, while retaining its relationship with the University of the Free State, it formed a new partnership with the Huguenoot Theological College and the Mukhanyo Theological Seminary in Limpopo. The Huguenoot College offers only 18 months' training to those students who had low matriculation points, and it allowed part-time studies. The Mukhanya Theological Seminary offers diplomas and undergraduate degrees, accommodates part-time studies, and was favoured for its African approach to its theological studies (Report of the Curatorium to the Regional DRCA OFS Synod 2015).

A great deal can be said about the history of theological training in the DRCA and its impact on the ministry of the DRCA, but this is not the focus of this study. It suffices to say that the present

theological education in the DRCA must consider the following as learnt from Werner (2010:275-293): Theological education in DRCA must empower ministers with the skills to avoid and reduce conflict and enhance the ability of Africa to play its role in the future of world Christianity. Theological education in DRCA must emphasise indigenous and ecumenical theological education to help congregations deal with cultural problems and share the experience on the ecumenical level. Theological education in DRCA must emphasise the contextualization of ministry and theological education by introducing students to social sciences, liberation, feminist and postcolonial theology. These will empower ministers and congregations to provide theological and ethical advice on several crucial issues in society such as political, social, and medical. Theological education is a strategic factor in the renewal of the congregation's life and mission in the world. This implies that institutions for theological education must play a role of spiritual guide and advisers to churches when the latter are ignorant of their missionary task and the divine intention.

6.4.2 Missional activities related to the worship of God

According to Khauoe (2011:37), missional activities related to the worship of God are about public service rendered to God through praise and worship service rendered to God for who He is. The activities related to the worship of God include the worship service, liturgy, and music. These activities are so essential that one can say that the quality time spent in communicating and praising God influences the quality of one's spirituality immensely. Furthermore, the quality time spent by leadership in communicating and praising God in private life enhances the quality of spirituality of leadership in public life

Worship service

In the congregations of the DRCA OFSS, mainly the minister and, in his absence, the elder, or the congregation members lead the liturgy. The worship service is held only once on Sunday and, as mentioned earlier, the worship service in the congregations of the DRCA OFSS is a model adopted from the Dutch Reformed Church with some formal hymns and liturgy similar to that of the Dutch Reformed Church. Respondents to the quantitative survey also reported that the DRCA has no intention to change or transform the present approach to worship service.

Africanisation of the worship service

Africanisation of worship services in the Christian congregations simply implies using local activities to make members of the local congregation feel at home in the worship service. Nketia (1958:265, 266) argues that African Christians are divided on this issue. Some are opposed to the introduction of African culture in the worship service for fear that Africans might return to

African paganism from which Africans were saved. Others believe that a worship service should have a meaning for Africans, and it is not necessary to present and practise a worship service in foreign garb. Therefore, it is a necessity to Africanise the worship service. In the congregations of the DRCA, there is this tension about, and resistance to including African elements in the worship service. The best example in the congregations of the DRCA OFSS is the use of the liturgical dance and musical instruments in the worship service. If the congregations of the DRCA OFSS are to grow as a relevant part of the African and missional church and not as an extension of the Western church, especially the DRC, congregations of the DRCA OFSS must be allowed to integrate the culture of its members so that they may grow in stature as independent missional churches. Nketia (1958:269) also argues that

there is greater freedom of movement, spontaneity and gaiety in indigenous African worship than one finds in most Christian churches, where the atmosphere is formal and where movement is restricted by pews, altars and pulpits, for indigenous public worship is often combined with drama, particularly the dance drama which is presented as a spectacle.

In the congregations of the DRCA OFSS, the freedom of movement is restricted. The pulpit restricts the preacher's movement, and the preacher is not allowed to step down from the pulpit when preaching. Gestures and movement from the pulpit must be kept to a minimum. If the congregations of the DRCA are to grow and fulfil their spiritual hunger, they need to allow freedom of movement, spontaneity and gaiety in the worship service.

The following changes can also be made. *First*, in support of Nketia (1958:269) on the issue of freedom of movement, spontaneity and gaiety, Obaje (1991:47) states that

Christian celebration of God's existence or presence should be characterized by meditation and jubilation. Since worship is ultimately rooted in the being and activity of God as the Father, the Son and the Holy Spirit, our celebration ought to be heavily marked by great rejoicing and reflection, which is expected to lead to a theocentric life-style. The unfortunate "cold-room" funeral type of some of our public or corporate worship services today fails to show the positive value of our salvation experience in Christ as well as the manifestation of the power and love of God in our midst.

The above is true for many of the congregations of the DRCA OFSS. The jubilant mood is hindered by restriction of movement imposed by the traditional practices that hamper the freedom of worship services.

Secondly, Obaje (1991:46) states that the worship service should be as comprehensive as possible and involve the entire life. This means that, in African traditional religion, the public celebration of God's existence includes moments of cardinal events in one's life such as birth, puberty, marriage, and death. The beginning of both the planting and the harvesting season provides the traditional religionists with the opportunity to publicly celebrate God's presence.

Therefore, to the congregations of the DRCA OFSS, the worship service must accommodate rites of passage in African life, and allow members to celebrate birth, puberty, marriage, and death in the presence of the Lord. This should help satisfy the spiritual curiosity of the worshipper without transgressing the Biblical principles of worship of God.

Thirdly, Obaje (1991:47) relates that the corporate worship service demands the participation by all worshippers. The communal worship of God should not be a monologue where the minister is the only actor and the others are while the others are observers. Both the believers and the minister have come to worship, which requires collective active involvement in celebrating God's existence. The practice in the congregations of the DRCA OFSS reflects that the minister talks more and the congregations respond mainly by singing or individuals are allowed to pray after the sermon. Obaje (1991:47) suggested that this must change. In the context of the DRCA, the new liturgy could be designed to allow more participation of the laity in the worship service, or the present liturgy could be redesigned to allow more participation of the members. For example, all members could simultaneously say the apostolic creed, and pray during the time of prayer.

Fourthly, Obaje (1991:45) argues that opportunities should be created for worship service to take place anytime and at any place where God's presence is consciously encountered (1 Cor. 10:31). In indigenous African worship practice, there is no sacred day or one specific place for worship service. The worship may be conducted every day, at any time, or at any specific appointed place. However, the Western influence has emphasised and encouraged that the sacred and the secular be separate, and that Sunday be the day for worship service. But as Africans and as suggestion to the congregations of the DRCA OFSS, the doors of the church should be open during the week to allow members of the congregations to worship God. If possible, normal worship services could be conducted every day to avoid the practice of assuming that we are saints only on Sunday and that we are different people involved in the affairs of the world on other days.

Liturgy

In the congregations of the DRCA OFSS, the majority of the respondents to the questionnaire survey indicated that they are satisfied with the liturgy and that minister is required to wear a liturgical gown during worship service. As mentioned earlier, the liturgy in the congregations of the DRCA OFSS is adopted from the Dutch Reformed Church and no other liturgy for worship service has been designed since the inception of the DRCA. It is important to note the restriction of movement during the liturgical practice. In this study, I shall refer to this movement as liturgical dance. The other important aspect to note is the one common liturgy to be used in all the congregations of the DRCA OFSS (DRCA General Synod: Report to Regional Synods 2015).

Scott (2000:251) understands liturgical dance as the communication of thoughts and feelings through physical expression. It encompasses the entire being of the worshipper. Scott (2000:252) also mentions that dance, in the African context, is viewed as a natural expression of life. Although religious worship was one of the primary environments for dance, Africans danced for many reasons, namely to celebrate the harvest, marriage, birth, and death. It also had at least one distinct purpose in religious expression, namely spirit possession. Therefore, in the African context, dance in a religious environment is a natural expression of celebration and spirit possession.

Scott (2000:251) also mentions that, in the Old Testament, dance was an integral part of Israelite worship. For example, the Israelites danced to celebrate their escape from Egyptian slavery (Ex 15:20), the return of the ark (2 Sm 6:14), and in the temple worship was recorded in the Psalms (Ps 149:3; 150:4). These religious texts clearly cite dance as part of Jewish worship. Therefore, in the worship service of African Christians, liturgical dance movements such as clapping hands, moving one's feet to the rhythm of the song, or even jumping as in the Zion Christian church, is not unbiblical as long as it is done in honour of the Lord Saviour. In the congregations of the DRCA OFSS, liturgical dance movements should be allowed in order to enhance both the quality and the experience of the worship service. Some of the liturgical dance movements that could be allowed are clapping, or raising hands in honour of the Lord, and moving one's body or feet to the rhythm of the song.

All the congregations in the DRCA OFSS use the same liturgy for all ordinary worship services. According to Rendle (2001:5), the liturgy should not be the same every Sunday of the year. Every congregation has its specific calling at specific time and place. I observed that the liturgy in the congregations of the DRCA OFSS has become monotonous and unappealing to the long-serving membership, due to lack of variety. It does not create the emotional experience that many African worshippers prefer in a worship service to God (Quicke 2006:36). As a result, some members in the congregations of the DRCA OFSS prefer to visit other churches to fulfil their emotional experience of the worship service to God. The above discussion suggests a need to transform the liturgy used in the worship service of the congregations of the DRCA OFSS. It is suggested that the minister appoint a worship team to design the liturgy for every Sunday of worship so that it can address the various needs of the members. Various liturgies should be designed and made available to the ministers to use for various purposes of worship services. The ministers must be encouraged to use their creativity in liturgy without fear of censure or reprisals.

Music

Nketia (1958:272) argues that music in worship needs to be reformed; this is perhaps the most difficult task. Translations of Western hymns as texts have made very valuable additions to Christian literature in our languages. However, ignoring African folklore and other traditional legendary songs for the benefit of Western hymns is a regrettable stridency of African churches. For example, music in the congregations of the DRCA OFSS is formal and sung from a hymn book known as *Hosanna*. The official accompaniment is a choir. The use of drums and other musical instruments is still prohibited in the worship services of the congregations in the DRCA OFSS (DRCA General Synod: Report to Regional Synods 2015). However, in the early 1990s, young people, in youth fellowship, started introducing the singing of choruses and the use of cushions and bells as musical instruments in the worship services.

I observed that the Amadodana Ase Wesele²⁵ music from the Methodist Church of South Africa influenced this practice. The practice of using cushions and bells was met with strong resistance from the ministers and the church council members. In some congregations, it led to some youths leaving their congregations to join others where they were permitted to sing freely. As a result, the congregations of the DRCA OFSS lost many young people.

Although the use of cushions and bells in the music is not allowed, cushions and bells are increasingly being used in and outside the worship service within the congregations of the DRCA OFSS. Some congregations have voluntarily started to introduce the use of African drums in the worship service. The above resistance to transform music in the congregations indicates the weakness of the leadership in the congregations of the DRCA OFSS in terms of their ability to discern the spirit of change and the theology of worship and music. It was suggested to the leadership of the congregations in the DRCA OFSS that music has educational, ethical and spiritual benefits if sung with honour and respect to God Almighty. Music purifies the soul and prepares one's mind for receiving the word. Therefore, freedom should be accorded to members in the DRCA congregations to sing, dance, clap hands and give testimony in honour of the Lord, for fear of losing them to other congregations.

6.4.3 Missional activities related to fellowship of believers

Khauoe (2011:34) mentions that missional activities related to fellowship of believers refer to the church's corporate worship, fellowship gatherings, small ministry groups, counselling services, discipleship training, and prayer meetings. Jackayya (1975:252) understands activities related to fellowship of believers not simply as mere spiritual association, but as a fellowship with Christ that

²⁵ Amadodana ase Wesele can be translated as Men from the Methodist Church in Southern Africa. They sing many Christian hymns as men only and use cushions and bells as their musical instruments.

extends to a fellowship with other believers in Christ (1 Jn 1:7). These two fellowships are not only inter-related, but also inseparable. Kariatlis (2012:53) describes the activities related to fellowship of believers as participation in, or fellowship with the very person and life of Jesus Christ (1 Cor 1:9) made possible through fellowship with the Spirit of God (2 Cor 13:13).

Furthermore, the activities related to fellowship of believers emphasise the church's intimate unity with God the Father mediated through Christ and the Holy Spirit (Jn 17:21). According to Jackayya (1975:253, 254), activities related to fellowship of believers promote mutual edification, instruction, correction, and admonition (Col 3:14-17; Gl 2:11-14; 5:41-42). They build the Body of Christ by understanding the measure of the stature of the fullness of Christ. Its missionary dimension calls for those who are in fellowship with Christ to share the blessings of this fellowship with all mankind, for whom this fellowship has been purchased by the death and resurrection of Christ (1 Jn 1:1-7; 2 Cor 5:14-21). These activities are gracious gifts from the Triune God, who intends that these activities related to fellowship of believers should form the foundation for all other forms of fellowship such as church fellowship, confessional fellowship, and ecumenical fellowship. In the congregations of the DRCA OFSS, activities related to fellowship of believers are limited to corporate worship services, ward prayer meetings, and small group meetings of youths, women and men within the congregations themselves.

Fellowship of believers in worship service

Much has been said about worship service in the DRCA. In terms of fellowship of believers, the worship service in the congregations of the DRCA OFSS endeavour to help members build a relationship with God in the context of the community of believers (DRCA OFSS Church Order 2003, Article 41). This building of a relationship with God is manifested in prayers and hymns directed to God. The activities of fellowship of believers among members of the congregations in the DRCA include intercessory prayers, sharing the space, and working together to make the most of the worship service. However, fellowship of believers outside the worship service still needs improvement, as there are some congregations, namely C5 (point 2.1 R2, R3, R5), C6 (point 2.2.1 R5) and C7 (2.2.1. R8, 7 R8), where the poor state of interaction between the minister and the congregation members is a matter of concern that needs urgent attention if fellowship of believers is to be practised in such congregations. The leadership in C5, C6, C7 and similar congregations needs to decide how to arrange the activities that are intended for fellowship of believers in order to help build relationships. Some congregations such as C1 and C2 are doing well in this regard, because their activities include support groups, drinking tea together, and gala dinners for the purpose of celebrating the achievements of the year and rewarding those who worked hard.

Ward meetings

Many congregations in the DRCA OFSS have ward meetings that should meet regularly for worship, prayer, and the sharing of sufferings, successes, and challenges of life. I observed that, in many of these ward meetings, attendance had declined due to members staying far apart or working outside their living area and only being available at certain times (Rev. 3, point 2.1.1). These ward meetings help organise members from their local community and encourage interaction and sharing of ideas for the progress of the entire congregation.

Various organisations in congregations of the DRCA

There are various small group meetings of youths, women, and men within the congregations of the DRCA OFSS. These small group meetings have various purposes and meet to share the gospel, ideas and challenges experienced on both a small group level and a congregational level. These small group meetings of women, in particular, help with fundraising in the congregations and doing some projects for the benefit of the congregation.

To summarise, the decision by the congregations of the DRCA OFSS to transform from the present state of the practice of fellowship of believers to the ideal one discussed earlier will greatly benefit the members of the congregations in many ways, namely mutual edification, spiritual and material support, and a sense of belonging. The minister (Rev. 2, point 5.2) in congregation C2 reported that, in his congregation, this fellowship of believers helped young people get employment through interaction with one another. The minister (Rev. 1, point 5.2) in congregation C1 formed a support group that helped with spiritual counselling, as well as with emotional and material support for those in need. This support group has now influenced other congregations to form a similar organisation in their own congregations.

6.4.4 Missional activities related to service to the community

Khauoe (2011:32) understands missional activities related to service to the community as referring to various community outreach programmes of the congregations. These services are rendered to the Christian communities and even to the world to help eliminate human suffering in all its forms. In the context of the congregations of the DRCA OFSS, as mentioned in Chapter 2, the activities related to service to the community in the DRCA OFSS are limited mainly to social welfare projects such as food and clothes for the needy, despite the great challenge from the multidimensional legacy of apartheid.

In the congregations of the DRCA OFSS, the majority of the respondents from both the MS and CS (cf. Chapter 2) reported that their congregations are hardly involved in social engagement. This is the reason why there are no specific interventions related to many of the

cultural, social, political, health, and economic problems of society. The ineffective ministry of social engagement is a cause for concern and reflection of the poor understanding of its calling in this world.

As mentioned at the beginning of this Chapter, God expects the members of His kingdom to be active agents of God's kingdom, by helping God's creation to serve His kingdom. Most important, God wants His creation to realise the vision of God, that is, redemption of His creation (Dayton 1987:55). For example, humankind must live as the image of God by embodying the character of God in all relationships. The social structures must strive for justice and peace. Bragg (1987:39) adds that God intends that social structures should reflect and promote justice, peace, sharing, and free participation for the well-being of all. This is emphasised by Hedlund (1991:73) who states that God's mission is the redemption of the lost humanity. According to Hedlund (1991:76-80), one learns from the Old Testament that God demanded from Israel to deal with issues of poverty (Dt 15:7), justice (Ex 23:6), ecology (Dt 22:7), equality (Lv 25), and concern for the foreigner (Dt 14:29).

The congregations of the DRCA OFSS need to make a shift from mere social engagement and development to social transformation, because social engagement is vague and social development has a suspect past of dominance and condescending attitude (The Wheaton '83 statement 1987:257). Both social engagement and social development cannot meet all the characteristics of social transformation (Bragg 1987:47). Both social engagement and development are concerned with quantitative growth, whereas social transformation is concerned with qualitative growth. Dayton (1987:55) states that social transformation is a process of intervention that enables people to improve on their previous situation. By contrast, Bragg (1987:40) understands social transformation as the Christian framework for exploring human and social change.

According to Bragg (1987:40-47), social transformation has the following benefits for the community: life sustaining, freedom, fair distribution of goods, human dignity, culture of reciprocity, environmental sensitiveness, hope, and spiritual transformation. However, Bouwers-Du Toit (2010:268) emphasises that spiritual transformation and hope distinguish a ministry of transformation from other forms of development. For example, transformation engenders hope, because change rarely occurs without an attitude of optimism and expectation (Mt 10:7). Mbigi and Maree (1995:57) argue that both Black and White South Africans in post-apartheid South Africa developed a fear of each other, a fear that hampers the transformation of the country. The Black people fear manipulation and victimisation from the whites, whereas the whites fear revenge and victimisation from the blacks. Furthermore, Born *et al.* (2008:19) state that Africans fear invisible spirits and powers that threaten and destroy the fullness of life. For social transformation

to be effective, it has to provide hope and solutions to the fears of both Black and White South Africans. Members of the DRCA OFS are also affected by this fear instigated by the legacy of apartheid and evil spirits. How the DRCA OFS leadership engages this fear is a matter for further research.

In addition, social transformation must facilitate the spiritual, emotional and mindset transformation of an individual and of society. Conversion to a faithful servant of Christ, in this instance, is essential (2 Cor 5:17), because the attitude of racism, violence, corruption, and poor service delivery could be transformed with true conversion of one's heart to the Lord. The believer who embodies Christ and experiences a true transforming power of the reconciliatory relationship with the Lord, becomes a true servant of human transformation. To summarise, for the congregations of the DRCA to be effective agents of social transformation, the leadership must take a deliberate decision to shift from mere community engagement and development to a true social transformation with the emphasis of giving hope and promoting spiritual transformation.

In summary, the above missional activities of the congregation are necessary to keep one in the presence of the Lord, because for true transformation to happen, one has to remain in the presence of the Lord (Barton 2012:3). These missional activities are crucial for empowering members of the congregation for spiritual and societal transformation (Cochrane *et al* 1991:23, 24). The congregation leadership can use these missional activities to prepare and set the stage for actual transformation by God. Furthermore, Cooper (2005:54) states that these missional activities related to the study of the Word of God, worship of God, fellowship of believers, and service to the community are Christ's priorities in missional activities of the congregation (Ac 2:41-47). A deep transforming relationship in the presence of the Lord is essential to facilitate transformation of the congregations on both the leadership and the congregational level. Ultimately, this will extend to social transformation.

6.5 Conclusion

Rendle (2001:6) argues that we live in a period where change is the order of the day. A culture that does not embrace change is doomed to perish or be surpassed by other cultures. Change affects various institutions, including congregations; hence, congregations through their vision and leadership that embraces changes, should empower themselves for the challenges elicited by those changes. Change could be provoked by internal factors such as new leadership, aging members, or inspiration by the Triune God on an individual out of His concern for the stagnant congregation, and by external factors such as a changing demographic.

It is important to note that continuous transformation is necessary for congregations to respond adequately to changes and to be relevant. This transformation involves all levels and sections of the congregation. Transformation in a congregation should rather start with leadership

for the sake of a smooth process of transformation. This Chapter is related to the pragmatic task of Practical Theology, as discussed by Osmer (2008). It attempted to respond to the following question: How might one respond to the situation of the congregations of the DRCA OFSS? Osmer (2008) mentions that, in order to respond to the question, leadership is essential, especially the transformational leadership for the context and challenges faced by mainline churches such as the congregations of the DRCA OFSS.

The reason for this is that the congregations of the DRCA OFSS are struggling with the internal and external factors that adversely affect their ministry. According to Osmer (2008), transformational leadership is the best option for the mainline churches that need to transform their identity and mission. In terms of the DRCA OFSS, the challenge for the adoption of transformational leadership is that the majority of the respondents in both the MS and the CS agreed that pastoral leadership is the dominant and preferred form of leadership among the ministers. Should pastoral leadership fail to respond adequately to the internal and external challenges of the congregations of the DRCA OFSS, why adhere to pastoral leadership? Why not move to another leadership approach that will help congregations perceive and pursue their calling?

Transformational leadership pursues deep change in the identity and operational procedures of the congregation. What is meant by deep change? Deep change is fundamental and discontinuous with the past. However, Van Gelder (2007) states that there is also a change that affects only the surface of the ministry such as using certain colours for liturgical periods or using a translator in a worship service. Van Gelder (2007:167, 168) calls this first-order change, because it brings about improvement or adjustment. To Osmer (2008), deep change can be radical or evolutionary. Radical change is fundamental and evolutionary change is incremental with the aim to ultimately achieve a complete fundamental change.

The main research question in this Chapter was: What actions should be taken to implement transformational leadership? Many actions need to be taken on both the congregational and leadership levels in the congregations. *First*, the leadership of the congregations in the DRCA OFSS finds it difficult to understand their identity, calling and mission in their own context. The empirical report indicates lack of commitment to a vision, and poor mission of the congregations. To remedy the situation, the congregations of the DRCA OFSS need to shift away from the institutional church model to transformational and community of believers church model. This will encourage participation, sharing and fellowship in ministerial activities and challenges. Congregations should also review their calling into this world and move away from a narrow view of mission and social engagement towards social transformation that engenders hope and spiritual transformation.

Secondly, the majority of the ministers in the DRCA OFSS are full-time ministers. Due to a low financial income in the congregations and a shortage of ministers, various options in terms of the employment of ministers have been suggested. Full-time ministers can still be employed in the congregations that can afford them. However, tent-making ministers or a joint call for a full-time minister by more than one congregation can be done for those congregations that struggle financially.

Thirdly, ministers in the congregations of the DRCA OFSS are overburdened with responsibilities, causing them to be psychologically drained and emotionally weary. This may be due to a shortage of ministers, not being committed to a vision of the congregations, and special privileges of ministers as sole administrators of sacraments. The solution is to review the traditional approach to ministry, and open a debate on whether it is still necessary to continue with the practice where a minister is the only one who has the right to administer sacraments. Furthermore, ministers must be empowered to focus on the role of being a spiritual guide on the Word of God, by training, developing and empowering the believers for the ministry of the Lord.

Fourthly, the character of the present leadership needs to shift from a dominant pastoral leadership to a transformational leadership. Some ministers were domineering and failed to empower others; instead, the present leadership should adopt the character of ideal influence, intellectual stimulation, intellectual motivation, and individual consideration.

Fifthly, leadership in the congregations needs to be transformed in order for them to help the laity to transform. To develop towards transformational leadership, the leadership should develop charisma that is essential to influence the followers towards the desired goal. This charisma must be characterised by authenticity and deep spirituality and transmitted by way of role modelling, trust and discipleship. In turn, the follower will identify with the leader and mobilise to perform beyond expectation.

Sixthly, a theological understanding of leadership within the congregations of the DRCA OFSS needs to shift focus from one person in the Triune God to all three persons in the Triune God. This means that to the present theological understanding of leadership in the DRCA must be added the review on the gifts of the Spirits and the role of leadership in terms of the preservation of non-human creation such as plants, animals, and land.

Seventhly, the activities required for congregations of the DRCA OFSS to prioritise for leadership and congregational renewal include those related to the study of the Word of God which is about the ministry of the Word through Bible Study, witnessing, and theological education; those related to the fellowship of believers that involves fellowship with fellow believers in the Spirit of the Lord (Ac 2:42-47); those related to the service to the community which calls for service in the community for the glory of God, and those related to the worship of God which

includes worship, liturgy, and music. The above were proved In Chapter 5, these activities were indicated as factors in which members of the congregations did not fare well. To achieve true transformation of the human spirit, the deep and transforming relationship with the Triune God is an indispensable practice.

To summarise, actions that should be taken to implement transformational leadership are considerable, but the key actions are radical change aspects such as deep change on vision and mission extensively discussed earlier; radical shift from existing leadership framework and character that is from dominant pastoral leadership to comprehensive transformational leadership, and radical re-orientation towards strategies of doing and transforming the missional activities of the congregation

To conclude, transformation is holistic. It involves the entire congregation, including the leadership. In leadership, it involves the person's mind, body, and spirit. This Chapter responded to the question: What actions are needed to move towards transformation? In Chapter 7, I shall provide a summary and critical assessment of the entire study.

CHAPTER 7: SUMMARY AND CONCLUSION

7.1 Introduction

The aim of this Chapter is to summarise and give a critical assessment of the entire study in three sections. The first section will be a summary and critical assessment of the character of the study, which involves themes on Practical Theology, the interpretive approach, and the transformative dimension. The second section will be a summary and critical analysis of the focus of the study and includes elements such as leadership, transformation, and congregations. The last section will be a summary of the response to the secondary research questions¹ and the main research question²: What transformation of leadership is required in view of the contemporary challenges of the congregations of the church in Africa?

7.2 Character of the study

This study belongs to the discipline of Practical Theology, embedded in an empirical approach and guided by the understanding of Trinitarian theology.

Practical Theology

This study is about understanding the context of the DRCA congregations in the Free State, using an empirical and a theoretical approach. The empirical results³ gave a general impression that congregations of the DRCA OFSS have challenges that relate to the external ministry⁴ of the congregations. This involves issues of social engagement by means of projects and the gospel. The other challenge is related to the internal ministry⁵ of the congregations. This involves issues such as leadership interaction with members of the congregations.

This study comprehends Practical Theology as a reflective and critical inquiry into the praxis of the church in the world and God's purpose for humanity which is carried out in light of the scripture, tradition and in critical dialogue with other sources of knowledge (Anderson 2001:22). Practical Theology is also perceived as facilitating an understanding of the context by its description and interpretation of the events in a specific context. In order to achieve the above, and after deep reflection and critical thinking, this study realised that, like any other social

¹ Cf. Chapter 1, 1.6. Research question.

² Cf. Chapter 1, 1.6. Research question.

³ Cf. Appendices 1-6.

⁴ Cf. Chapter 2.

⁵ Cf. Chapter 3.

organisation, the DRCA OFS congregations do struggle with some relics of white imperialism⁶ which have an unpleasant effect on the ministry of the congregations of the DRCA OFSS.

The field of study of Practical Theology is very broad; however, this study is limited to the role of the ordained ministry in both the church and society. This implies that leadership and its role in the congregations and society was discussed at length in this study. Both the theoretical and the empirical approaches were used to understand the role of leadership in the congregation and society. The reason for this was to describe and explain the reality as it is in the congregations of the DRCA OFSS (Van der Ven 1993:78).

The kind of empirical approach used in this study is one of mixed methodology, with explanatory and triangulation designs. The explanatory design was the main design and a quantitative survey was first done within the congregations and among the ministers of the DRCA in the Free State. This was followed by the qualitative interview of individual ministers and focus-group interviews of purposefully selected ministers and congregations. In this study, eight congregations and their ministers were interviewed. The empirical data from the surveys and interviews form the bulk of this study. The triangulation design was used as a complement to the explanatory design. The triangulation design was used to confirm, contrast and compare some of the quantitative data with the qualitative data in order to verify whether or not they are similar.

Nowadays, Practical Theology has expanded its field to accommodate other religions (Ganzevoort 2009:3, 9) such as Islam and African Traditional Religion. It is, therefore, wise to highlight that this study was done from a Christian perspective and from a Trinitarian foundation. This means that this study approached Practical Theology from a perspective of God as the Creator, who sent His only begotten Son to redeem the lost creation through His suffering death, and resurrection. The Holy Spirit is the Comforter, the Sustainer of our faith in Christ and guides us through the process of embodying Christ in our context. To summarise, this study pursued the practice of Practical Theology from an understanding that the identity of Practical Theology is embedded in the mandate of the Triune God. The mandate of the Triune God is to redeem the lost creation and bring it into full transforming relationship with the Triune God.

Interpretive approach

In this study, Practical Theology was also done on hermeneutic level⁷, as understood by Osmer (2008) and Van Gelder (2007:105). As part of the process of interpretation, a history of the South African society in terms of the development of the DRCA was analysed; the Biblical text and other texts were read, in light of the work of Christ done through the Holy Spirit as revelation of God's

⁶ Cf. Chapter 2, 2.3. Social history in the context of the DRCA's development; Chapter 2.4. Influence of social on the theological milieu.

⁷ Cf. Chapter 1, 1.8.1. Nature of practical theology, under subtheme "Currents within Practical Theology".

truth and will (Graham 2000:109; Van Gelder 2007:105; Lord & Brown 2004:112). The purpose was to attain an empirical, theoretical and normative understanding of the context in the congregations of the DRCA in the Free State so that the context could be well understood in order to respond adequately to the present situation in the congregations.

The following contexts are discussed in this study for the transformation of the ministry in the congregations of the DRCA OFS. The context of the legacy of apartheid which is also linked with White imperialism. The legacy of apartheid was not empirically analysed, but it was discussed from the literature that the societal happenings inspired by the apartheid policy influenced the ministry of the churches.⁸ The consequence⁹ was degeneration of self-image, economic inequality, and loss of what is morally wrong or right. The other one is a postmodern context¹⁰ characterised by fragmentation and decentralisation of truth and authority. The DRCA OFS¹¹ decided to encourage its members to reject the postmodern critique on the core truths of the Bible. The last context is that of situation¹² of the leadership in the congregations of the DRCA OFSS. The leadership is experiencing growing conflict and exhaustion from too many ministerial tasks and lack of ministers. The above contexts call for a new approach to ministry and transformation.

Transformative dimension

On the transformative level, this study highlights spiritual transformation¹³ as the highest form of transformation that facilitates transformation of humankind and change in society. Spiritual transformation is the task for which the church has the resources and potential to perform effectively. However, many churches lack comprehension on how to deal with deep spiritual transformation. This study also realised that spiritual transformation, if prioritised, makes other forms of transformation easy to process such as transformation of the vision and mission, leadership framework, character, and strategies. In the transformation process, spirituality is an essential factor and driving force that facilitates transformation. Recently there has been a growing interest on spirituality within organisational leadership theory, with the emphasis on the study of African spirituality. This is because spirituality, in the practice of leadership and transformation, has the potential to increase the ethical quality of leadership and human development.

⁸ Cf. Chapter 2, 2.4. Influence of the social history on the theological milieu.

⁹ Cf. Chapter 2, 2.3.1. Political milieu, 2.3.1.2. Negative impact of apartheid.

¹⁰ Cf. Chapter 6, 6.3.1. The dimensions of change with regard to leadership, under subtheme "Context of the congregations of the DRCA OFSS".

¹¹ Cf. Chapter 6, 6.3.1. The dimensions of change with regard to leadership, under subtheme "Context of the congregations of the DRCA OFSS".

¹² Cf. Chapter 1, 1.5. Problem statement; Chapter 2; Chapter 6, 6.3.1. The dimensions of change with regard to leadership, under subtheme "Context of the congregations of the DRCA OFSS".

¹³ Cf. Chapter 5, 5.5. Transformation in the Christian context.

In summary, this study was aimed at understanding the context of ministry in the congregations of the DRCA OFSS as it unfolds within post-apartheid South Africa and discuss how best the congregations of the DRCA OFSS, through its leadership, could be mobilised towards transformation of both its internal and external ministry.

7.3 Focus of the study

The entire study was about transformation in missional context, leadership and congregations within the church in Africa, particularly the DRCA OFSS.

7.3.1 Leadership in a congregation

Leadership in a congregation is essential for implementing change (Hendriks 2004:197). In this context, the change implemented should help leadership engage creatively a changing environment and contribute to the transformation of an individual and congregation as a whole (Yukl 1999:141; Massarik *et al.* 2013:5). In particular, that change should lead to understanding our God's missional call and identity, and what is happening at present (Hendriks 2004:197). God's missional call requires believers to witness through word and deed the good news of God's Kingdom to the lost creation. This witnessing should be contextual, relevant and transforming to the specific time and place. The witnessing should be done within an identity of spirituality and service embedded in the Triune God.

Briefly, the understanding of leadership's missional call and identity enables the leadership to engage effectively its role in societal change. In terms of the theology of Trinity, I discussed in depth, in Chapter 4¹⁴, that identity based on three persons in the Triune God has some benefits for the church and leadership. Some of the benefits include valuing relationship; going out into the community to reconcile humanity with God, and challenging evil structures in society. At the same time, in the congregations of the DRCA OFSS, the societal engagement is at the lowest level of social welfare, mission has a narrow focus, and the recent developments indicate that the relationships are poor due to increasing conflicts (Report of the Moderamen 2015:32, 33).

In terms of societal engagement¹⁵, one can detect from the study of the social and missional history of South Africa that the congregations of the DRCA are struggling with the legacy of white imperialism and the missionary legacy of the Dutch Reformed Church that hampered the theological understanding of identity and missional calling. For example, the DRCA OFSS is over one hundred years old; it was established by the DRC for the African people in South Africa, and it is still predominantly African. Despite the influx of foreign immigrants and the post-apartheid context of South Africa, there have been no visible efforts to review its vision and missional

¹⁴ Cf. Chapter 4, 4.3.1. Nature of leadership in Christian ministry.

¹⁵ Cf. Chapter 2.

approach so that ministry could be done among these foreign immigrants and White people. Furthermore, as part of the legacy of White imperialism in the congregations of the DRCA OFSS, the element of dependency whether financially or in missional projects has crippled the DRCA in the Free State to lack creativity and skills to engage adequately the social challenges encountered in its immediate environment. The above discussions indicate that it is imperative that the congregations of the DRCA OFSS and their leadership should review their theological understanding of leadership and mission.

As discussed in Chapter 4, if the theology of leadership is based on mission of the Triune God, both the identity and the function of leadership would be clear. In terms of the congregations of the DRCA OFSS, the theological identity of the leadership is centered on Christ. As a result, the leadership practice reflects the character of pastoral, self-sacrifice and service usually to God through worship service and to humankind through social welfare service. According to the literature, this kind of theological understanding of the identity of leadership embedded in one person in the Trinity is incomplete, and leadership identity should be founded in the three persons of the Triune God; hence, leadership practice should “echo something of God, the Father, the Son and the Spirit” (Venter 2005:339). This means that, besides the influence of Christ on leadership practice, God, the Father influences the leadership practice to be ecologically sensitive, and God, the Holy Spirit adds charisma and empowering source to leadership practice. In Chapter 4, I discussed that the ecological sensitivity and charisma are lacking, to some extent, within the leadership practice in the DRCA OFSS.

Transformational leadership

In light of the above, congregations in the DRCA OFSS need to undergo a certain change towards a particular leadership in order to implement those changes. The kind of changes needed in the internal and external ministry of the congregations of the DRCA OFSS is not simply an ordinary change, but a deep change that brings about a fundamental shift in the identity, missional calling, and operating procedures of the congregations. This kind of change is also known as transformation of internal and external ministry of the congregations and its leadership. According to Osmer (2008:202), there are two forms of change, namely evolutionary and radical, that lead to transformation. This study suggests that selecting either the evolutionary or the radical form of transformation depends on the context of the congregations of the DRCA OFSS, because both radical and evolutionary transformation have the potential to bring about deep change. In evolutionary transformation, change is incremental and may take longer period to achieve the goal of intended transformation. In radical transformation deep change within the congregation implies implementing new operating procedures, a new identity. If it was according to will of the researcher radical transformation should be the option for the DRCA OFS due to declining

ministry and recent developments from the DRCA OFS synod of 2015. Ultimately, in both radical and evolutionary transformation, some practices would be discontinued, or continued. For example, the following practices should be continued with the aim of improving them. *First*, the vision of the congregations needs to be reworked for the sake of understanding their identity and missional calling. At present, the DRCA OFSS has an interim vision (cf. Chapter 3, 3.2.2.) that can be reviewed with intention to make it relevant, and valuable to the present context and the future. Vision is essential for successful transformation of the congregation and its members and that vision should link with the mission of the Triune God and mobilise the congregations to engage their context. *Secondly*, the elders and members of the congregation should continue to lead the worship service, on condition that their spirituality and scriptural knowledge is empowered by means of Bible Study, preaching, and worship service workshops. This is because it is during the worship service, praying and studying the word that one is prepared for spiritual transformation by God. *Lastly*, the emphasis of the theology of leadership linked with Christ, the Son of God, should be continued, including the contribution of the other persons in the Holy Trinity.

The following practices should be discontinued. *First*, clergy-centered ministry should be discontinued as it hampers the implementation of priesthood of believers. *Secondly*, a narrow view of mission as project and separated from *diakonia* ministry should be discontinued and a comprehensive view of mission should be adopted. There must be a shift away from a societal engagement that inculcates social welfare and addresses the immediate needs of beneficiaries with no prospect of sustainable development. Societal transformation that gives hope and promotes spiritual transformation should rather be adopted. *Lastly*, in light of the qualitative and quantitative data that reflect a decline in ministry in the DRCA OFS congregations, it is proven that the application of the pastoral leadership has failed in these congregations. Therefore, there is a need to review the present application of pastoral leadership or shift away from the present practice of pastoral leadership that gives the impression that the minister is the one who knows it all; congregation members should be obedient and passive receivers of spiritual services. This implies that pastoral leadership is allowed to exist in the congregations of the DRCA OFS, provided its application is improved in terms of caring, empowering, and addressing the needs of the follower for the sake of transformation. However, there seems to be a misunderstanding and misuse of the pastoral leadership framework, as indicated earlier, and that the consequences call for a new leadership framework.

The call for a new leadership framework suggests a shift towards a transformational leadership that is driven by vision and concern for the other, a leadership that pursues spiritual and societal transformation guided by the principles of the mission of the Triune God. Transformational leadership was described as leadership that leads believers through a process

of deep change in terms of identity, culture, operating procedure, and mission (Osmer 2008:196). The shift towards transformational leadership forms the core of this study. Why shift from pastoral to transformational leadership? It must be noted that the practice of other leadership approaches such as charismatic, transactional, task-oriented and pastoral leadership in the congregation is not wrong *per se*, because every leadership style has a certain objective of change to achieve (Massarik *et al.* 2013:5). However, within the congregations of the DRCA OFSS, pastoral leadership is the dominant form of leadership favoured by ministers. Pastoral leadership has played its role in the early developmental stages of the DRCA OFSS, and was practised more by the White missionaries and later by the Black ministers in the DRCA OFSS. Its emphasis was on empowering the minister and church council members with skills to perform certain tasks; hence, it was described as task-oriented leadership instead of being person oriented (cf. Chapter 4). In pastoral leadership, the minister was well equipped and skilful in many matters of the ministry and the members of the congregations were expected to be obedient receivers of the spiritual services. However, the changes and effectiveness of pastoral leadership did not last long, as the ministry become centred on the minister. This led to clericalism and passiveness of the laity, which, in the long run, culminated in the decline of the congregational ministry in social transformation.

In conclusion, the change brought about by the pastoral leadership in the congregations of the DRCA OFSS was not deep and sustaining as it was supposed to be. Therefore, these changes led to a slight change that did not help the congregations of the DRCA OFSS to transform to societal challenges and leadership itself. Instead, the practice of pastoral leadership in the congregations of the DRCA OFSS has led to the maintenance of the status quo and a lack of dynamic vision; hence there is a need for a leadership that would facilitate deep changes on both the leadership and congregational levels.

By contrast, transformational leadership in the congregations can engender many benefits. *The first benefit* is that transformational leadership facilitates change in the individual and in society at large (Díaz-Sáenz 2011:300). It targets the inner person such as the spirit, the mind and emotions. It is a leadership that values the ministerial goal of transformation and strives to witness and direct the follower to the transforming relationship with the Triune God. It is a leadership that is spiritually transformed and that uses missional activities such as prayer, fellowship, and worship service in a congregation as an opportunity for personal and corporate transformation by God. On a personal level, transformational leadership must facilitate a fundamental shift of the spirit, mindset, behaviour, and relationships of leadership with other believers and with God (Ac 10:9-16; Rm. 12:2). This is done through mentoring and modelling quality ethical leadership. On the societal level, transformational leadership must give rise to a

deep change in economic, political, and cultural factors. This is achieved when individuals become leaders and are empowered with the vision and mission of the Triune God to be agents of change in a society. As agents of change believers engage in activities that give hope to the marginalised and facilitate spiritual empowerment in order to mobilise others to challenge the injustices in the societal structures.

The second benefit is that transformational leadership optimises the followers' self-worth and participation (Bass & Riggio 2006:4). The social history of apartheid has disregarded the human dignity of many Black South Africans and has led to self-hatred, low self-esteem, and lack of trust among Black and White people. Furthermore, in the congregations of the DRCA OFSS, the majority of the members are passive and ministers act as masters who know all and do all the duties of the congregations with skill and knowledge. Therefore, members' participation is limited to obedience and to following the minister. However, through its motivation, appreciation, mentoring, and setting the example, transformational leadership can help followers participate in the leadership process and facilitate the development of authentic leadership qualities in the followers.

The third benefit is that transformational leadership in congregations has the potential to inspire members who may have experienced frustration, exhaustion, and temptations not to give up. This is one of most essential goals of transformational leadership - to be able to use charisma to motivate and inspire people, who lost hope and confidence, to reach the highest potential goal in their leadership practice. This is achieved by persuading the believers to view challenges as opportunities to transform and develop their self-worth (Avolio *et al.* 2009:3).

Although the study acknowledges other leadership practices, this study suggests that, for the moment, transformational leadership is the necessary and appropriate leadership for the congregations in the DRCA OFSS. This kind of transformational leadership is inspired by a new and deep transforming relationship with the Triune God and, as a result, created an environment that allows the followers to experience the same deep transforming relationship with God.

The character of transformational leadership

Transformational leadership, as practised within the congregations of the church in Africa, must have the following understandings and characters of leadership. The leadership should be understood as a calling, spiritual and accountable to the Triune God. This spiritual¹⁶ and theological understanding of leadership helps transformational leadership be ethical and avoid self-serving interests. Leadership should prioritise, as part of its missional calling and leadership practice, the transformation of humankind on the spiritual, intellectual and behavioural level before

¹⁶ Cf. Hewitt (1996:17); Parrot (2000:72).

other forms of transformation in a society. Hence, one could say transformational leadership is rooted in the needs of the other. Transformational leadership, as practised for the benefit of Africans, should be Africa centred and influenced by the philosophy of *ubuntu*. This philosophy has the potential to promote progress, relations, and ethical change in African leadership and in leadership in wider practice. Transformational leadership, with its concern for quality relationship and empowerment of the other, links well with the *ubuntu* philosophy. In summary, the general characteristics of the transformational leadership practised in the church in Africa must be spiritual, oriented towards a holistic development of the human being, and be Africa oriented.

The following characteristics of transformational leadership distinguish it from other leadership practices. Transformational leadership uses idealised influence characterised by self-discipline, deep spirituality, and personality to persuade the follower to identify and be like the leader. The transformational leader is a good communicator who inspires followers with a clear vision and arouses their enthusiasm through persuasion (Bass & Riggio 2006:6). The transformational leader also cognitively stimulates the followers to be innovative and creative in their approach to old situations and problems (Bass & Riggio 2006:7). Lastly, transformational leadership has the potential to address the needs of an individual to achieve higher goals and grow, while the leader acts as a coach and mentor (Bass 1998:6). In summary, the transformational leader is an ideal influencer, a good communicator, wise and concerned with human transformation.

The gap of the present leadership (DRCA OFSS) towards transformational leadership

For authentic transformation, one has to remain in the presence of the Lord.¹⁷ This study, however, revealed that leadership in the congregations of the DRCA OFSS is lacking in some aspects of being a transformational leadership. For example, the report of the participants from both the focus-group and individual interviews indicated that the majority of the congregations perform poorly on the ministry of the Word, fellowship and worship to God; therefore, there is still a historical concern for the challenge of the low spiritual maturity of the members in the congregations of the DRCA OFSS (Crafford 1982:120). For effective functioning of transformational leadership the missional activities as discussed from above are essential. It is thus evident that some of the leadership of the congregations of the DRCA OFSS failed to be ideal influencers of the congregation members, because the majority of the members, including the leadership, are not engaged in adequately nurturing their spirituality. This is likely due to the increasing conflict in the DRCA OFSS that compelled the DRCA OFSS moderamen to request

¹⁷ Chapter 4, 4.2.4. Activities related to the ministry of the congregation; Chapter 5, 5.5.5. Missional activities of the congregation that facilitate transformation.

self-introspection, repentance and reconciliation, because now the DRCA OFSS has lost its integrity, authenticity and relevance (Addendum Report of the Moderamen 2015:32, 33).

The other point is that the leadership in the congregations of the DRCA OFSS lacks the communication skill to persuade members to be enthusiastic and be inspired by a clear vision and mission. The majority of the congregations in the DRCA OFS are not committed to their vision, and congregations are in maintenance mode. Furthermore, the participants in the focus-group interview in C1, C5, C6, C7, and C8 indicated that some members are not happy but despondent and frustrated with their leadership.¹⁸ Furthermore, within the congregations of the DRCA OFSS, the newsletter,¹⁹ social media or websites are not yet actively and effectively used for communication and this could hamper the communication of new developments and vision to members of the DRCA OFSS.

In addition, the leadership lacks wisdom and creativity to deal with historical and contemporary problems in the congregations. The reason for this is the still continuing practice of financial dependency on the DRC (DRCA Church Order, MOU 2003:4). There is still a narrow view of mission, which synodical meetings have not yet challenged (Agenda of the DRCA OFS, Report of the Mission commission 2011:113-116). Most of the challenges in the congregations of the DRCA OFSS indicate that the leadership is still adhering to a maintenance mode and that there is a need to empower leadership to use wisdom and creativity in order to solve old and new challenges faced by the congregations (Agenda of the DRCA, Report of the Monitoring Commission to the Synod 2015:119-120).

The last point is that the leadership in the congregations of the DRCA OFSS lacks the skill for human development. The evidence of this is the report of the participants in the FGI and II concerning lay empowerment. The transformational leader has a concern for the other; hence relationship, interaction, mentoring, setting an example, and empowering the other are crucial in leadership. However, the FGI and II²⁰ revealed that the relationship between ministers and congregation members is characterised by a lack of trust (C5, C6, C7), suspicion (Rev. 5, C6, C7), and disrespect (C5, C6). Furthermore, the report²¹ of the participants in the FGI and II (Rev. 3, Rev. 5, Rev. 6, Rev. 7, C3, C4, C5, C6, C7) also indicated that lay empowerment is limited or non-existent in some of the congregations. The above discussion shows that, if the leadership in the congregations of the DRCA OFSS needs to mobilise passive members, the leadership needs to equip members with skill, knowledge and wisdom and afford them the opportunity to share in the practice of congregational ministry.

¹⁸ Cf. Chapter 5.

¹⁹ Please note that it was recently in DRCA OFS Synod of 2015 that the DRCA took a resolution to revive its newsletter and social media by appointing someone to manage them.

²⁰ Cf. Chapter 3.

²¹ Cf. Chapter 3.

7.3.2 Transformation within congregational ministry

Transformation has a spiritual and secular dimension. This study, however, focuses on transformation from a spiritual dimension that uses Christian faith as a point of departure. In the Christian context, transformation is understood as a calling for concrete commitment to the purpose of the Kingdom of God in the world, namely to make disciples by reconciling the world to God (Hewitt 1996:17). In societal context, transformation is a critical reshaping and purification of cultural and social institutions by the power of God's Word (Van der Walt 2007:6). According to the above definitions, this study recognises that transformation affects human beings and social institutions.

Transformation on a personal level

In accordance with this study, transformation can occur and is necessary on a personal, congregation, and societal level. In Ac 10:9-16 and Rm 12:2 God initiates transformation on a personal level, thus causing a profound change of the human being, namely a fundamental shift in the believer's spirituality, mind, and behaviour. The reason for this is that, in our spirituality, mind and behaviour, we are alienated from God, and their renewal recommits humankind to the will of the Kingdom of God (Calvin 1947:454). This spiritual transformation is the highest form of transformation of humankind in all of creation. If this kind of transformation is successful, it impacts on other forms of creation; hence, transformation on a personal level extends to relationships with other fellow believers and the world.

Transformation on a congregational and societal level

Within the community, congregations should be the primary agent of transformation (Hewitt (1996:10), because those believers who are transformed by their faith in Christ form these congregations. Therefore, congregations are opportune places for personal and corporate transformation and are meant to be the most transformed institutions in society. Transformation in a congregation involves a profound change in the identity, vision, mission, character of leadership, and strategies. In a congregation, transformation starts internally and extends to outside world.

In a congregation, true transformation of the believers and the leadership occurs only when the members of the congregation commit to the presence of the Lord, if the individuals within the community of believers open their hearts to the transforming power of the Triune God. This can be explained by using four dimensions of the missional activities of the congregational ministry. *The first dimension* is studying the Word of God. This is a significant instrument of the transformation of an individual and the world. Interaction with the Word of God helps transform

one intellectually, emotionally, and behaviour wise (1 Tm 3:15-17). The study of the word of God involves aspects such as listening and receiving the Word, understanding and dreaming the Word, reading and reflecting on the Word, instruction and learning (Burger 1999:220). All these activities happen in the context of evangelism, preaching, literature, and theological education (Khauoe 2011:30). By studying the Word of God in depth, the believers receive the transforming power and impelling force to face the world (Mead 1994:58).

In the congregations of the DRCA OFSS, study of the Word of God occurs on an individual and congregational level, but it is often not systematic and has no vision of its intended goal. However, there is a need to shift from this unsystematic and aimless study of the Word of God towards a transforming and goal-directed study of the Word of God that will ultimately facilitate learning, changing, doing good deeds and creative thinking in the ministry of the congregations.

The second dimension is committing to the presence of God in the worship service through liturgy, prayer, and music (Burger 1999:204; Khauoe 2011:37). The purpose is to help believers commit and dedicate to God, to remember and revere God, to lament and confess to God (Burger 1999:132). The outside world benefits from an invitation to, or conducting open worship services, creating an awareness of, and focus on God.

The worship service to God within the congregations of the DRCA OFSS is 'one-size-fits-all' worship service. This means that the liturgy, music and approach to prayer is similar in the majority of the congregations. No liturgical dance²², music instruments and deviation from the liturgy is allowed. This kind of worship service leads to cerebral and monotonous worship service that does not touch the heart and mind at the same time. This is contrary to the Biblical (Ps 150; Rm 12:2) and African (Nketia 1958:269) approach to worship of God, which encourage worship of God with one's whole body. Therefore, the congregations in the DRCA OFSS need to shift from that cerebral, monotonous and 'one-size-fits-all' worship service towards a worship service that is contextual and allows them to experience God in both the heart and the mind, and accommodates physical movement and African musical instruments.

The third dimension is interaction with fellow believers. Fellowship of believers involves practices of belonging together and learning to submit, getting acquainted, and being accepted, learning to share and love, taking care and to be taken care of (Erickson 1985:1054-1056; Burger 1999:132). Relationships with the outside world take place by means of pastoral services to draw people to be part of the Christian community (Erickson 1985:1054-1056; Burger 1999:132). It is important to note in fellowship with believers that it affords fellow believers and strangers the opportunity to meet on common ground. The purpose is to face and deal with fear, shadows and the development of every believer towards being an active agent of the Kingdom of God. In the

²² Cf. Chapter 6, 6.4.2. Activities related to the worship of God.

congregations of the DRCA OFSS, the fellowship of believers is limited to members of the congregations and takes place in worship services and meetings of the organisations within the congregations. In this regard, members of the congregations should be encouraged to invite new members or individuals to join and be part of fellowship gatherings. The practice of this fellowship should be organised in such a manner that members benefit spiritually and materially (Ac 2:41-47).

The fourth dimension is ministry to the world. This involves aspects such as being able to observe and have compassion, being involved and accept responsibility, being willing to serve and accept one's vocation, as well as sharing suffering and praying (Burger 1999:112). These activities take place in the form of actions and services that focus on the world or people outside congregations (Burger 1999:112; Khauoe 2011:32). According to Erickson (1985:1057-1058), these services form part of the social concern for the needy and the suffering (Lk 10:25-37; Ja 1:27; 2:1-11).

The ministry to the world should contribute to a broad and comprehensive transformation in society. God mandated that congregations develop a sense of social concern and be active in the community to witness redemption of the lost humankind (Hedlund 1991:73). The social ministry of most of the congregations in the DRCA OFSS is very limited. It is in the form of social welfare that does not bring about the desired transformation of Africa and South Africa, in particular. In order to resolve the problem of inadequate social engagement, this study suggests that social engagement by congregations should at least provide hope and spiritual transformation (Bouwers-Du Toit 2010:268) and involve cultural, social, political, economic and psychological dimensions (Swanepoel & De Beer 2006:10-13).

In summary, it is regretful that the performance of the majority of the congregations of the DRCA OFSS is very poor on these four dimensions of congregational transformation and ministries. The ignorance of these four dimensions perpetuates the continuance of historical challenges and the inability to respond appropriately to contemporary challenges. Therefore, it is not surprising that the CS indicated that the majority of the congregations of the DRCA OFSS do not undertake any community development projects. As a form of solution, it is suggested that the DRCA OFSS need to make a fundamental shift in terms of congregational ministry of the Word, fellowship of believers, worship of God, and ministry to the world.

7.3.3 The impact of the mission policy of the Dutch Reformed Church

The DRCA OFSS was established in 1910. The influence of the DRC mission policy in the 20th century, as influenced by racial discrimination, encouraged the establishment of churches based on race and culture. This influence did not allow equality between whites and blacks in a society. This DRC's mission policy had dire consequences for the members of the DRCA, namely lack of

trust between the White missionaries who worked as ministers and the Black Africans in the DRCA OFSS; schism in the Black African congregations, due to the delay to allow independence of Black leadership; soft approach from the DRCA OFS leadership in terms of challenging the injustices of apartheid, and dependency on the DRC for finance and mission practices.

Ultimately, after the establishment of the DRCA OFS in 1910, three challenges were outstanding, namely spiritual maturity, financial independency, and doing mission. These challenges were the legacy of the oppressive and racist mission policy and of the social pressure of that time and they were perpetuated by the leadership's inability to transform over time. However, these historical challenges are still outstanding and are currently leading to even more challenges.

The contemporary challenges of the DRCA OFS could be classified into internal challenges and external challenges. The external challenges are those challenges that are beyond the congregations, that is, those that are from both the local and the international community. This study focuses more on those challenges experienced from the local community. The poor ministry of the congregations in the DRCA OFSS concerning societal change is partly attributed to its approach to the split between mission and diaconial ministry. It must be noted that the congregations of the DRCA OFSS understand mission as a proclamation of good news to the world, and *diakonia* as a service to the world in the name of the Kingdom of God (DRCA OFS Church Order 2003, Articles 46, 47). The deacons in the congregations lead the *diakonia* service (DRCA OFS Church Order 2003, Article 47).

The analyses of the *diakonia* service done by the congregations of the DRCA OFSS revealed that the majority of the congregations in the DRCA OFSS do not undertake community development projects.²³ For those congregations that do community development projects, the feeding scheme is the dominant one in the congregations of the DRCA OFSS.²⁴ From the reports of the participants in both the CS and the MS, the dominant challenges in the local communities surrounding the congregations of the DRCA OFSS are poverty and HIV/AIDS.²⁵ A cause for concern, however, is the report of the participants that the majority of the congregations in the DRCA OFSS do not have a strategy or concrete action against the scourge of poverty and HIV/AIDS.²⁶ In summary, the total analysis of the responses of the congregations of the DRCA OFSS concerning challenges in the local communities indicates the inadequate ministry of the DRCA OFSS towards the local communities surrounding the congregations.

²³ Cf. Chapter 2.

²⁴ Cf. Chapter 2.

²⁵ Cf. Chapter 2.

²⁶ Cf. Chapter 2.

In light of the above, it can be concluded that, in terms of the development of local communities, the congregations of the DRCA OFSS are involved on the level of welfare projects within the evangelist approach. This implies that the congregations in the DRCA OFSS are engaged in humanitarian action, providing food and clothing to the needy and vulnerable people in the name of acting at the request of the gospel. This social engagement addresses only the immediate needs and perpetuates dependency.

The response of the congregations of the DRCA OFSS to changing the society is inadequate; therefore, a profound change is needed in the following instances. *First*, as indicated in Chapter 4, a shift from the institutional and proclamation church models that dominate in the congregations of the DRCA OFSS. These models encourage limited involvement of the congregations in changing society. Instead, the congregations of the DRCA OFSS could adopt the transformational model and community of believers' church model, as they emphasise building relationships and being socially active as part of both the internal and external ministries of the congregations of the DRCA OFSS.

Secondly, the change from a welfare service to a comprehensive societal transformation. The response of the congregations of the DRCA OFSS towards changing society is limited to alleviating poverty and ignoring other political, cultural, psychological, economic, and social challenges. Therefore, the congregations in the DRCA OFSS need to shift towards a social transformation that could lead to the benefits of life sustenance, hope, freedom, dignity, and even spiritual transformation.

Thirdly, the congregations of the DRCA OFSS need to make a fundamental shift from mission as a separate project and adopt a missional approach as an identity of congregations. This implies that the congregations should empower their members to be disciples and missionaries of the good news to all sectors of society. Every believer should be empowered to witness in word and deed to the needy and marginalised people in society. Ultimately, this approach will promote the ministry of priesthood of believers and the ministry in daily life. As a result, money will be saved to develop other ministries, and members of the congregations will be mobilised to be active in both the congregation and society, thus facilitating change in society.

7.4 Summary response to the research questions²⁷

The following is a short summary to the secondary research questions²⁸ of this study.

a) *What are the societal challenges²⁹ faced by the DRCA at present?*

²⁷ Cf. Chapter 1, 1.6 Research question.

²⁸ Cf. Chapter 1, 1.6 Research question.

²⁹ Cf. Chapter 2, 2.6 Summary analysis and discussion.

b) *How does the current leadership respond to the challenges?*

The data from the MS and the CS indicate that poverty and HIV/AIDS are rated high on the list on societal challenges. The data from the II and FGI verify that poverty is the most mentioned societal challenge faced by the congregations in the DRCA OFSS. The response of the leadership to the societal challenges was described as ministers are too busy, whilst the majority of the church council members are ignorant and passive in their societal responsibilities. Despite the poor lay empowerment in societal engagement, the lay people are described as more involved in societal engagement than the ministers. The majority of the community projects by the congregations of the DRCA OFSS were found to be on the level of societal welfare, whereby immediate needs such as food and clothing are provided for. Concerning mission, the majority of the congregations in the DRCA OFSS understood mission as a project in a congregation, in the form of evangelisation through preaching, Bible study and house visits. It must be noted that house visits targeted members first and then non-members of the congregations of the DRCA OFSS.

c) *What is the interaction³⁰ between the leadership and the DRCA OFS members?*

The data from the MS and the CS is positive about the interaction between ministers and congregational members. The reason for this is that ministers still value spirituality, relationship and trust. However, the data from the II and FGR support positive relationship between the ministers and the congregational members. In some congregations such as C5 and C6, some dire remarks were made about the ministers, church council members and ordinary congregational members. These remarks indicate lack of respect, looming conflict and undermining of each other in the process of congregational ministry. The Report of the Moderamen of the DRCA OFSS (2015:32) indicated serious tensions and conflicts in the presbyteries and congregations between ministers themselves, ministers and church council members or congregation members. The source of tensions and conflict was attributed to poor relationships, pride, lack of respect, and abuse of authority. The implication is that, even though on the surface it may seem that the relationship between the congregational leadership and DRCA OFS members is positive, the present state of the DRCA OFS is so volatile and vulnerable³¹ as to further serious conflicts and disruption of the functioning of the church. It is in this kind of state that transformational leadership will bring about deep change through persuasion and communication of a new vision, challenging status quo, modelling and mentoring, and increasing enthusiasm and optimism among congregation members and the leadership.

³⁰ Cf. Chapter 3, 3.3 Discussion of the findings.

³¹ Cf. The Report of the Moderamen of the DRCA OFSS (2015:19-43).

d) *What descriptions of leadership³² are presented in the literature on leadership?*

There is a shift in leadership practice from a leader-centric practice to leadership as a relationship of influence. Leadership as a relationship of influence implies that leadership is about sharing leadership responsibilities, authority; therefore, both the leader and the follower contribute to leadership. Both the leader and the follower can exchange leadership responsibilities, and this can be achieved through practice of priesthood of believers. Priesthood of believers emphasises that every Christian is called to practise leadership within his/her own sphere of life. The difference may be the function of each one especially in a congregation set-up. The minister has the role of spiritual advisor through the sacraments and the Word of God that empowers the congregational members in their daily life ministry. Leadership as a relationship of influence also implicates that the focus of the leadership is no longer on the individual leader, but on the quality of the relationship between the leader and the follower.

Leadership effectiveness in the congregations can be influenced by its reaction to contexts such as legacy of apartheid, postmodernism and situation of the congregational leadership. To understand these contexts, this study used social science theories to help with systematisation and critical thinking of congregational leadership practices and theories. African leadership theories contributed the philosophy of *ubuntu*, which emphasises positive human relationship, sharing, and valuing of humanity in leadership. From a Christian perspective, the normative aspect of leadership was emphasised through learning that leadership is appointed by, and accountable to the Triune God. The ultimate purpose of Christian leadership is to bring humanity into a transforming relationship with the Triune God. This means leadership in the congregations must serve the kingdom of the Triune God through quality service provided to humanity, especially those who are poor, marginalised and suffering from injustices. The relationship of Christian leadership with the Triune God encourages Christian leadership to value quality relationship, equality, sharing responsibilities, and authority of leadership. Furthermore, the relationship with each person of the Triune God mobilises Christian leadership to be ecologically sensitive, self-sacrificing, and to embrace spiritual gifts.

e) *What framework of leadership³³ fits the challenges of the DRCA OFSS?*

The dominant leadership in the DRCA OFS, as indicated from the qualitative and quantitative data, is pastoral leadership. The majority of the respondents in the CS and the MS rejected the idea of changing from the present dominant leadership to the transformational one, the direct reason being that they are satisfied with pastoral leadership. However, the qualitative data³⁴

³² Cf. Chapter 4, 4.5.6 Critical analysis.

³³ Cf. Chapter 5.

³⁴ Cf. Chapter 3, read discussion under Table 3.3.

indicated that some ministers misunderstand and misapply pastoral leadership. Their application of pastoral leadership is domineering, lacks guidance, and fails to produce other leaders. By contrast, those ministers who practise transformational leadership³⁵ manage to produce other transformational leaders, and bring about transformation within the individuals in their leadership sphere, although there is still opportunity for improvement.

This study suggests that transformational leadership is necessary within the congregations of the DRCA OFS for the following reasons: the congregations of the DRCA OFS are finding it difficult to live up to the expectation of their identity as transforming agents, servants and people of God called to implement the mission of God. Transformational leadership, if imbued with Biblical foundation and practised within a missional context, can facilitate the spiritual transformation of congregation members by the implementation of missional activities of the congregation. It has the potential to contribute to priesthood of believers by developing others into leaders. It can do so through personal identification with the leader or follower identifying with a group of leaders. This practice has the potential to produce more leaders who can be empowered to produce other leaders and become agents of transformation.

The congregations of the DRCA OFS are poor in societal engagement. By contrast, transformational leadership is known for its positive social change. Through its personal and group identification, it can mobilise individuals and groups to be active agents of transformation in society. Through its ability to provide creative solutions to old standing problems and challenging the status quo, transformational leadership, if implemented in the DRCA OFS, can help challenge the present status quo of diaconal ministry and mission, while simultaneously mobilising towards creative solutions. The integrity of the DRCA OFS and its leadership is diminished due to increasing conflicts and tensions in the relationship between ministers and members of the congregations. This is a serious issue in the sense that, if relationships are not positive among all involved in the ministry of the DRCA OFS, there would be no progress and no positive influence of members of the congregation and society. Transformational leadership, as influenced by the spirituality of the Triune God, would strive for quality ethics, discipline and integrity. Its leadership practice would set the example to be imitated and mentor others towards effective leadership behaviour. The present dominant pastoral leadership fails to empower lay people to be better leaders with vision and the ability to engage new challenges. This study suggests that pastoral leadership should either be reviewed in its present practice within the DRCA OFS, or be discarded and replaced by a better leadership framework such as transformational leadership.

³⁵ Cf. Chapter 3, read discussion under Table 3.3.

The reason for suggesting the implementation of transformational leadership in the DRCA OFS is that it is a comprehensive approach to leadership, as it accommodates other leadership theories such as task-oriented, transactional, missional, or servant leaderships. It can influence followers as individual and group practice of leadership. It targets the inner change of a person, values quality ethics and quality relationships, and pursues the ministerial goal of transformation. As Osmer (2008:176) suggests, mainline churches need more of a transformational leadership ministry due to their poor internal and external ministries. The DRCA OFS is one of the mainline churches struggling with its internal³⁶ and external ministry³⁷ of the congregations. Therefore, its contextual challenges such as the legacy of apartheid and situation of congregational leadership really call for transformation and transformational leadership to facilitate the required changes.

f) *What strategies³⁸ are required to implement the required framework?*

The issue of transformation of the ministry in the DRCA OFS is necessary and a matter of urgency. The strategies to be implemented must focus on, and facilitate deep change in both the internal and external ministry of the congregations of is because it is a co the DRCA OFS. In terms of the internal ministry, the DRCA OFS must review its identity and vision that should be grounded in the Triune God and evaluate how they impact on mission and leadership ministry. The members of the congregations in the DRCA OFS are predominantly Black South Africans and, in order to change that, a review of mission practice that is narrow minded should be done in order to shift towards a mission that is open to multicultural practice and multidimensional approach of mission of a congregation. This will mobilise the church to do ministry to foreigners and other races in South Africa.

To help mobilise internal and external transformation of ministry of the congregations in the DRCA OFS, the missional activities of the congregation such as worshipping God, studying the Word, communion of believers and societal engagement need to be transformational and mission intentional in their approach to help empower congregation members in mission and leadership that is transforming.

The DRCA OFS needs to review its church model, as it affects the way in which it practises ministry. It was discussed that the dominant models³⁹ are the institutional and the proclamation model of the church, which are poor on communal relationship and social engagement. A shift could be towards church as mystical union and transformation model of the church that emphasises building relationships and societal engagement. The DRCA OFS must review its

³⁶ Cf. Chapter 3.

³⁷ Cf. Chapter 2.

³⁸ Cf. Chapter 6.

³⁹ Cf. Chapter 4, 4.2.3 Models of the church.

ministry of spiritual and societal transformation. Spiritual transformation involves human beings; it must not only bring about external change, but also involve internal change of humanity. Societal transformation must not only cater to the immediate needs, but also bring about deep change in humanity and societal structures. This can be done by empowering the members of the congregation and society in various aspects such as economy, politics, culture, education, environment, and psychological development.

In terms of leadership, the DRCA OFS needs to shift from dominant pastoral leadership to transformational leadership. This is because, at present, pastoral leadership within the DRCA has failed to bring about the desired change and its time has elapsed; therefore, new and better leadership is necessary. Furthermore, the recent relationship and character of leadership and members of the DRCA OFS is of dubious nature, hence a shift towards adopting a character of transformational leadership would enhance its integrity. The character of transformational leadership was discussed as: idealised influence which calls for high quality ethics for leadership influence, intellectual motivation which empowers others for creative solutions to old problems, inspirational motivation insists on communication of vision for inspiring others to perform beyond expectation, and individual consideration which addresses the needs of the other for the sake of empowerment. In my view, the DRCA OFS needs a radical transformation of its entire ministry. However, due to lack of knowledge and maturity in transformational leadership, evolutionary change may be other option for the present leadership. Osmer (2008:202) suggested both radical and evolutionary transformation can bring about desired change. The difference lies in the length of time the desired change is achieved. Another important point is that, for leadership to implement transformation, it must first be transformed from the inside, so that it can radiate the desired transforming force towards the congregational members.

The main research question⁴⁰ in this study was: *What kind of transformation of congregational leadership is required in view of the external and internal challenges of the DRCA OFS?* The response to this research question was obtained from the context of understanding the situation of the congregations in the DRCA OFSS. The following response is given based on the summary of the themes and definition of transformational leadership discussed in chapter 5⁴¹: identity, goal, method, practice, character of leadership.

Identity

The ultimate identity of the leadership in a congregation should be embedded in the three persons of the Triune God. This will help the practice of leadership to be broad and enriched. For example,

⁴⁰ Cf Chapter 1, 1.6 Research question.

⁴¹ Cf. Chapter 5, 5.5.

from the emphasis on the three persons of the Triune God, we learn about valuing relationships in the context of a community, sharing responsibilities, and the equality of those in leadership practice. Each person in the Triune God teaches us the following. From the Father we learn about sensitivity to ecology; from the Son, we learn about service and self-sacrifice, and from the Spirit, we learn about the use of spiritual gifts. From the unity of the Triune God, we learn about mission in the world: to reconcile the world with the Triune God. The other factor that affects identity is the context. Like the African context, in particular, post-apartheid South Africa is the sphere where service to the kingdom could be demonstrated. The kind of service such as servanthood in transformation is also essential in labelling the identity of leadership. Therefore, the character of the leadership for the DRCA OFS should be spiritual, African and able to offer a transforming service. The shift that the leadership in the congregations of the DRCA OFSS should make is to entrench the understanding of leadership identity in their congregations in the Triune God who mandates the leadership to offer a transforming service to the African society.

Vision

Vision is about where we are going as an organisation, and about how we discern the leadership of the Holy Spirit into the future. The majority of the participants in the quantitative survey mentioned that their congregations are not committed to their vision, thus creating a challenge as to why there is a poor commitment to a vision and how the congregations of the DRCA OFS discern their leadership of the Holy Spirit. For a long time, the DRCA OFS had no clear vision stipulated in its constitution, although, from the recent synod held in 2015, an interim vision was designed which still needs to be reviewed. Based on the recent Report of the Moderamen of the DRCA OFS Synod (2015) on the growing conflict within the church, one realises that a lack of common vision and unity often leads to unnecessary conflict. By contrast, a common vision sustains believers over the long term and encourages unity in ministry (1 Cor 1:10). Vision is essential for successful transformation of the congregation and its members and that vision should link with the mission of the Triune God and mobilise the congregations to engage their context. Transformational leadership is good at inspiring followers with a clear vision and arouses their enthusiasm through persuasion. If embedded within a Biblical foundation and good spiritual formation, it can help the church reject a blind commitment to an institutional vision and strive to a wholehearted devotion to a vision of God. This means that it can help the leadership in the congregation to ensure that the denomination and congregation adhere to the vision and mission of God.

Ultimate goal

This study indicated that the ultimate goal of leadership, in order of priority, is service to the Triune God, then to believers and the world. Service to God involves guiding people towards understanding and responding to God's redemptive grace (Smit 2001:25), or bringing people into full relationship with their Creator (Plueddemann 2009:161). Service to other believers implies equipping and enhancing the gift of other believers, caring and comforting, and harmonising and growing the body of Christ. Service to the world should lead towards societal transformation rather than a mere social service. It must contribute to life sustenance, provide hope and spiritual transformation, freedom and human dignity (Bragg 1987:41-46). However, the leadership service in the congregations of the DRCA OFSS seems to have ceased at the first goal, service to the Triune God, as for transforming service to the congregation members and society at large the leadership service is limited or declining. Therefore, the leadership in the congregations of the DRCA OFSS needs to enhance its service to its members and societal change, by implementing the four activities of congregational ministry within a transforming and missional goal orientation. This means the worship service, liturgy, fellowship and societal engagement should be transformational and mission intended. For example, believers are spiritually transformed during fellowship and prayer meetings (Ac 2:42-47, 10:9-16).

Leadership style

The dominant leadership in the congregations of the DRCA OFSS is pastoral leadership. In my opinion, this leadership has dominated the congregations in the DRCA OFSS for many years. Although one cannot condemn its practice in the congregation, however, according to my observation, pastoral leadership has lost its transforming influence in the congregations of the DRCA OFSS. Instead, the wrong application thereof has turned the minister into a "know-it-all-master" and the members to become passive and obedient receivers of spiritual services. For the required progress, the congregations in the DRCA OFSS need to make a fundamental shift from pastoral leadership practice to transformational leadership practice in order to facilitate the transformation needed in the internal and external ministry of the congregations.

Leadership practice

If pastoral leadership in the congregations of the DRCA OFSS could prioritise empowerment of the congregation members, attend to their fears, frustration, weaknesses and strengths, and take initiatives to lead, care for, and guide them even in tough times, then the service and change that would have occurred would have led the congregations of the DRCA OFSS towards a better vision and congregational ministry. However, I observed that pastoral leadership no longer

suffices to engage the present context of the congregations in the DRCA OFSS and post-apartheid South Africa, because the minister is no longer adequate to be a 'know-it-all-master' and dispenser of religious services. This overloads the minister with too many duties, as s/he is expected to do everything while the congregation members become passive as they expect the minister to do everything for them in the ministry. In short, the present practice of pastoral ministry⁴² has tendency to undermine congregation members and assert hierarchy of authority and position. Therefore, there needs to be a shift from leader-centered leadership that encourages passiveness of the followers towards a leadership that supports sharing and distribution of leadership authority and responsibilities, and values and empowers the follower in leadership.

Leadership character

The empirical report indicated that the relationship between ministers and congregation members is marred due to lack of trust, disrespect, and suspicion.⁴³ In addition, there is a shortage of ministers in the congregations of the DRCA OFSS and lay empowerment is limited or non-existent⁴⁴ in some congregations. Recently, at the DRCA OFS Synod in 2015, it was reported that increasing conflicts within the congregations of the DRCA OFS have affected the image and ministry of the DRCA OFS. This indicates a leadership that is lacking in building relationships, unable to attract young people to be ministers, and not capable of empowering others. In light of this, the leadership in the congregations of the DRCA OFSS need to adopt the character of transformational leadership: the ability to communicate vision well; the ability to stimulate other believers to be creative and innovative in their approach to problems; the ability to influence others through one's own personality; a deep spirituality and self-discipline, and the ability to mentor and develop others to develop to their highest potential.

In Christian leadership quality ethics, character, good personality are essential in facilitating leadership influence, hence Paul would regularly say his followers should imitate him (1Cor 4:16). As a result, spiritual transformation is crucial to facilitate inner change of the person in leadership practice. Spirit, mind and body represent the spiritual transformation of a human being (Shweizer 1985:885). According to Schweizer (1985:891), the spirit represents the innermost being of humanity like will, feelings, and perception that forms a point of contact with God. The mind represents human thought, reasoning, knowledge, and decision-making (Louw 1998:166). The body refers to the external aspects of human being such as practices and behaviour (Job 21:6; Ps 38:4, 8; Ec 12:12). Spiritual transformation should be prioritise over other

⁴² Cf. C5, C6.

⁴³ Cf. Chapter 3, Qualitative report.

⁴⁴ Cf. Chapter 5.

forms of transformation, Sandford and Sandford (1982:6, 23) state that the spiritual transformation ministry is a vital key to the inner transformation of every normal human being. Rm 12:1, 2 and Ac 10:9-16 indicate well that a person who experienced inner transformation pleases God and serves Him better. It is this kind of transformation that touches on the spirituality, mind, and influences a behaviour towards the one that is pleasing to God that the leadership of the DRCA OFS is in need of. Recently, the moderamen of the DRCA OFSS acknowledged that the DRCA OFS has lost its integrity due to conflicts that affected its ministry, therefore, the DRCA OFS needs to retrospect, repent and reconcile with God if it is to become a visionary and missional church (The Report of the Moderamen of the DRCA OFSS 2015:32).

However, spiritual transformation should lead to societal transformation, whereby members of the congregation are empowered to be agents of change in their immediate context. In societal transformation, members of the congregation commit to acts of love, mercy, charity, and compassion to those who are marginalised, oppressed, and poor. Members of the congregation become activists who fight for justice and peace and who dismantle societal structures that perpetuate injustices and oppression. This practice is part of engaging in the mission of God, daily ministry and practising priesthood of believers. Unfortunately, in the DRCA OFS, mission and diaconal ministry are very poor due to passive members, poor empowerment of the laity, and the ministers' busy schedule.

In summary and in response to the main research question, the required transformation of congregational leadership in view of the contemporary challenges of the congregations of the DRCA OFSS is as follows. *First*, to experience inner transformation of the spirit, mind and behaviour for the sake of being better servants of the Lord and influencing others towards this kind of transformation. If successful, it affects one's personal behaviour and external relationship with the world and other creations. Authentic spiritual transformation leads to the practice of quality ethics, spirituality and discipline, which are essential tools that help the leader be respected and become a role model. Furthermore, authentic spiritual transformation also helps facilitate identification with the leader and persuasion of the follower towards a shared goal. *Secondly*, a radical shift from an ineffective leadership framework to a comprehensive and effective leadership framework that will help pursue and achieve the ministerial goal of transforming the world and making believers act as agents of change in their society. *Thirdly*, re-orientation towards a vision and identity aligned with the mission of the Triune God. *Fourthly*, a radical shift to leadership goals that are informed by the mission of the Triune God rather than self-interest. This means that leadership is accountable to God, whilst it is also mandated to empower and facilitate transformation of the human life situation for the sake of the kingdom of God. *Fifth and lastly*, a deep change of strategies which implies that leadership styles, practices and implementation of

the missional activities of congregations should all pursue the ministerial goal of transformation, as informed by the mission of the Triune God.

7.5 Conclusion

This study was done from the perspective of Practical Theology. Practical Theology, through the use of empirical methods, helped with reflection, analysis and critique of the internal and external ministry of the congregations of the DRCA OFSS. The purpose was to understand what is happening in the congregations of the DRCA OFSS so that the church can be mobilised towards transformation of its internal and external ministry.

The main research question of this study was: What transformation of leadership is required in view of the contemporary challenges of the DRCA in Africa? In response to this question, the leadership should first understand its identity and vision in relation to the Triune God. This study emphasised that Christian leadership is a gift from the Triune God; therefore, it is spiritual and accountable to God. God, the Father called people to be part of His church and kingdom, these people through faith in the Son of God are reconciled and made citizens of this kingdom of God, and it is through the Holy Spirit that they are empowered. The church and the leadership belong to the Triune God and their ultimate purpose is service to the kingdom of God, then to humankind and the world. This implies that leadership, as it serves humankind and the world, must bring all of creation into a transforming relationship with the Triune God.

The leadership should also understand the mission of the Triune God which is about bringing humankind into full communion with the Holy Trinity. From an in-depth understanding of the identity in the Triune God and the leadership role in mission of the Triune God, the leadership would realise the need to transform first and to prioritise transformation of humankind. In a congregational context, transformation should bring about a fundamental shift in identity, mission and operating procedures. This transformation should occur on a personal and a congregational level and lead to societal transformation. On a personal level, transformation involves a renewal of the spirituality, mind and behaviour. On a congregational level, transformation touches on the programmes and activities such as worship service to God, studying the Word of God, fellowship with other believers, and *diakonia* in a missional context. On a societal level, transformation implicates renewal of humankind on a personal level and a renewal of societal structures such as political, economic, cultural, environmental, as well as social and health sectors.

Although this study acknowledges the practice of other forms of leadership in the congregation, it suggests that transformational leadership is comprehensive and flexible form of leadership that is the required in the congregations of the DRCA OFSS. Transformational leadership drives a profound change in a congregation, has the ability to empower others to be

leaders, and can communicate a vision well in order to mobilise followers towards common goals in a congregation.

Spiritual transformation in leadership of congregations is an essential and continuous process, if the congregations and leadership are to remain relevant in a specific context and time. Therefore, transformational leadership *per se* is crucial for all congregations, especially in the context of the DRCA OFS. It can help transform the image of DRCA OFS, and turn crises into challenges that need to be overcome. This study has indicated that that transformational leadership, if practised in all the congregations of the DRCA OFS, has the potential to bring about desired benefits, namely transformation of congregation members and the world towards experiencing a transforming relationship with God. This study concludes that it is true that the DRCA OFS is criticised for the poor service rendered to its members and societal transformation and the character of superficial Christianity. But 1 Cor 1:27, 28 should inspire DRCA OFS and its members that, through the grace of God and our commitment to a deep relationship with the Triune God, the DRCA OFS has the potential to be an epitome of transformation on a personal, congregational, organisational, and societal level.

In conclusion, the implementation of transformational leadership opens up many future research opportunities within congregational ministry. For example: What is the relationship between transformational leadership and effective congregational ministry? How do members of the congregation understand and describe transformational leadership? How can transformational leadership contribute to spiritual and societal transformation? One could ask many questions for future research and others could be adopted from organisational leadership theory and adapted for research within the congregational ministry. To conclude, transformational leadership is the leadership that ecclesial and societal organisations undermined and ignored in the past, especially in Africa. From now on it is and should be a leadership for the present and the future ministry of the churches in Africa. If successfully implemented, members of the congregations in Africa could be mobilised to practise transforming influence experienced from the Triune God in their daily life ministry. Africa would then transform from a continent in darkness and crisis to a continent that serves the mission and the vision of the Creator.

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