A Deconstructionist Critique

of Christian Transformational Leadership

By

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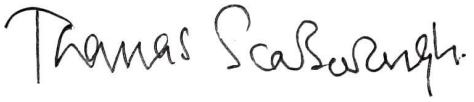
Declaration

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work, and has not previously, in its entirety or in part, been submitted to any institution for a degree.

Signed: 

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Abstract

Christian Transformational Leadership is a popular leadership model whereby the Christian leader, most simply, seeks to influence (or transform) followers on the basis of his or her character and vision.

This mini-thesis uses the deconstructionist method to critique this model. That is, it seeks to highlight “absence” and “difference” in Christian Transformational Leadership texts, to determine whether the model reveals significant omissions, or is “at variance with itself”.

First the exegesis in the texts is deconstructed, then the concepts which lie at the heart of the model are deconstructed. This reveals a diminished role for God, and exaggerated human responsibility, which together lead to the experience of extraordinary strain by the Christian transformational leader.

Finally, a synthesis is sought between the deconstructionist critique and the “conscious intentions” of the authors. This proposes a more rounded understanding of Christian Transformational Leadership.

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Key Words

Attrition; Burnout; Character; Christian Leadership; Church Leadership; Conflict; Critique; Data; Deconstruction; Divine Influence; Dropout; Human Influence; Christian Ministry; Postmodernism; Spiritual Leadership; Statistics; Transformational Leadership; Vision; Weaknesses.

A Note About Language

I first drafted this mini-thesis in Received English. However, I found that this used many English variants which were not recognized by all readers as being legitimate, even where they spoke Received English. Also, about four-fifths of my primary sources are written in American English. This meant that there was much interaction with speakers of American English, for whom Received English was even less familiar. This mini-thesis is therefore written in American English.

1. Chapter One

Prologue

1.1. Introduction

The purpose of this Prologue is threefold:

> (a) to define and to set in context the leadership model which is to be critiqued (that is, Christian Transformational Leadership),
>
> (b) to offer some background on the *method* of critique (that is, deconstruction), and
>
> (c) to explain why a seemingly crucial aspect of critique has been excluded from these pages (namely the use of statistics).

In the following section, I begin with a preliminary *definition* of Christian Transformational Leadership, and further seek to show what sets it *apart* from other major leadership theories:

1.2. Christian Transformational Leadership

The model of leadership which is to be critiqued is *Christian Transformational Leadership*. While "Christian Transformational Leadership" is the label which will be applied, various names are used in the literature, among them transforming leadership (Ford 1991:3), servant leadership (Hunter 2004:20),

spiritual leadership (Sanders 1994:5), relational leadership (Wright 2000:2), courageous leadership (Hybels 2002:12), connective leadership (Gibbs 2005:27), and ternary leadership (Banks and Ledbetter 2004:96). While these different names may indicate different emphases, my decision to include them all under one banner is based on the finding that they all share the same major characteristics. This is dealt with in detail in chapter two.[1]

Christian Transformational Leadership has been defined most simply as "influence" (Maxwell 1998:17; Sanders 1994:27; Wright 2000:31). This refers to a leader's influence on *followers* (Banks and Ledbetter 2004:33; Gibbs 2005:22; Hunter 2004:68), and is usually contrasted with the leader who merely *transacts* with them (Banks and Ledbetter 2004:96; Ford 1991:21; Jinkins 2002:1). The leader's *capacity* to influence followers is seen to depend, above all, on Christian character (Blackaby and Blackaby 2001:17; Clinton 1988:74; Halcomb, Hamilton and Malmstadt 2000:19), and on a God-given vision (Barna 1997:47; Clinton 1988:170; Wofford 1999:186). Such influence is further supported by the leader's ability to persuade others (Blackaby and Blackaby 2001:17; Engstrom 1976:64; Thomas 1999:146), and to strategize effectively (Gibbs 2005:99; Guder 1998:201; Sanders 1994:113). The leader's influence is always directed towards a common goal (Barna 1997:22; Hunter 2004:31; Wofford 1999:66).

Christian Transformational Leadership differs in three important respects from other major leadership theories:

> (a) it considers that leadership can be *learnt* (for example, Engstrom 1976:91; Halcomb, Hamilton and Malmstadt 2000:9; Maxwell 1988:23), while other theories consider that the leader's

[1] Some theorists refer to Transformational Leadership *theories* (plural) (Kark, Shamir and Chen 2003:2), thus suggesting that Transformational Leadership represents a *genus*. Yukl (1999:1) refers to "versions of transformational leadership".

> ability to lead is inborn (the Great Man Theory and Trait Theory) (Van Wagner 2007:1);
>
> (b) it considers that a leader is able to influence his or her situation (for example, Banks and Ledbetter 2004:55; Clinton 1988:182; Munroe 2005:83), while other theories consider that the leader's ability to lead is determined *by* the situation (Situational Theory and Contingency Theory)[2] (Van Wagner 2007:1); and
>
> (c) it rejects the notion that *techniques* are sufficient for leadership (Jinkins 2002:viil; Thomas 1999:61), while other theories consider that most people have the potential to lead, if they will only learn the correct techniques (Behavioral Theory and Transactional Leadership) (Van Wagner 2007:1).

This, then, briefly describes Christian Transformational leadership, and sets it apart from other theories. With a basic definition now in hand, the next subsection explores introductory issues surrounding the *method* which is chosen to critique Christian Transformational Leadership:

1.3. Method of Critique

The method of critique in this mini-thesis is *deconstructionist*. This is a post-modern method of analysis which is "internal" to the material which is critiqued. It is a form of critique which "tend[s] to refrain from introducing external evaluative criteria" (Macey 2001:86). This means that it does not refer, for example, to Biblical principles, Christian theology, leadership theory, or leadership statistics (all of which are external evaluative criteria) to analyze

[2] According to Contingency Theory, "success depends upon a number of variables, including... aspects of the situation" (Van Wagner 2007:1).

the relevant literature. It seeks to discover how a text is "at variance with itself" (Poole 1999:203) or "works against itself" (Mautner 2000:122).

This might be compared with a theft which is an "inside job". The thief, in this case, does not rely on general information about breaking and entering, but on inside information of the premises. This would be especially useful where general information is scarce.[3]

A deconstructionist approach, however, requires some explanation, since this mini-thesis is written for a seminary which rests on "a triune doctrinal foundation" (South African Theological Seminary [SATS] 2008:1). It is chosen for two reasons:

> (a) most importantly, a critique which rests on a particular foundation (that is, a foundationalist theology) might hinder the reception of this mini-thesis among those who favor a *non*-foundationalist theology. This includes post-liberalism in particular (Hunsinger 2003:57), which is popular in many North American universities (Badham 1998:147). In fact more than one-quarter of the selected (or primary) literature of this mini-thesis favorably quotes post-liberal theologians (examples are Gibbs 2005:75; Guder 1998:153; Jinkins 2002:25; Roxburgh and Romanuk 2006:147; Sanders 1994:148; Wright 2000:82).[4] If the critique of the Christian Transformational Leadership literature were to begin from a given "platform of truth", this could present an unnecessary stumbling block to its acceptance, not least among proponents of Christian Transformational Leadership. And

[3] In the case with this mini-thesis, there is a marked lack of statistics on Christian Transformational Leadership. This will be discussed in due course.

[4] To identify post-liberal theologians, I used lists of post-liberal theologians tentatively offered by Hunsinger (2003:42,57) and McLaren (2004:1).

(b) A foundationalist approach is not considered to be *necessary* to this mini-thesis, for the reason that deconstruction offers an *effective* tool for critiquing the theory without a foundationalist approach (this is dealt with in detail in chapter three).

Those who favor a foundationalist theology may, however, rest reassured. There are three reasons for this:

(a) the term "deconstruction" is said to have its origin in the Scriptures themselves. Beginning with the New Testament's *απολω* ("I will destroy"),[5] the term may be traced through Martin Luther's *destructio*, Martin Heidegger's *Destruktion,* and finally to the term *deconstruction*, which was coined by postmodern philosopher Jacques Derrida (Hart 2004:114).

(b) The Bible itself may favor a deconstructionist technique, in that it frequently points out speech and behavior which is "at variance with itself", or "works against itself". Examples are 2 Samuel 12:7: "You are the man!" or Romans 2:1: "...for at whatever point you judge the other, you are condemning yourself." And

(c) deconstructionist critique may be used as a kind of "Hegelian synthesis" (Armstrong 2000:122), which means that once the "internal" critique of the literature is complete, it may be combined with the original "conscious intentions" of the authors to produce a more rounded understanding of the text (Poole 1999:203). The actual effect of this, in this mini-thesis, is to produce a fuller picture of Biblical leadership.

[5] "I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate" (1 Cor 1:19, NIV). Unless otherwise indicated, all Scripture quotations are from the New International Version.

Now that the *method* of critique has been briefly described, I consider it necessary, in the following section, to explain why another, seemingly obvious method of critique is *not* used to explore Christian Transformational Leadership theory. This is the analysis of *statistics:*

1.4. Omission of Data from the Critique

This mini-thesis avoids nearly all reference to statistics (in particular, quantitative data). Most conspicuously, it makes little reference to statistics surrounding the very high dropout rate among Christian leaders. This may lead to the conclusion that a compelling argument is missing from its pages.

According to Chun (2007:2), dropout from Christian ministry in the USA may be as high as ninety-five percent, while Gibbs (2005:79) gives a figure of fifty percent dropout from local-Church ministry in the USA during the first ten years.[6] The selected literature repeatedly points to a high dropout from Christian leadership in general (for example, Blackaby and Blackaby 2001:19,45,230; Clinton 1989:328,356; Gibbs 2005:19).

Christian Transformational Leadership exists within this context, and its presence is not small. It is endorsed by major theological seminaries, such as Fuller Theological Seminary, Princeton Theological Seminary, and Moody Bible Institute (Gibbs 2005:Cover; Guder 1998:Cover; Sanders 1994:ix), and by leading Christian organizations, such as Trinity Broadcasting Network, The Navigators, and World Vision (Munroe 2005:Cover; Stanley and Clinton 1992:6; Thomas 1999:Cover). This raises the question whether Christian Transformational Leadership might contribute to the high dropout from Christian leadership.

[6] If dropout should remain constant over the duration of ministry, Gibbs comes to within two percent of Chun.

However, there are three reasons why I do not make use of statistics in this mini-thesis:

> (a) the chosen method of critique is deconstructionist, which means that I have chosen, as a matter of principle, to work as far as possible without reference to "external evaluative criteria" (Macey 2001:86). This includes all statistics which are not provided by the selected literature itself.
>
> (b) I was unable to find any statistics *at all* which distinguished between Christian leadership in general, and Christian Transformational Leadership in particular. This applies to two kinds of data: (i) to the number, or percentage, of Christian leaders who have adopted a transformational model of leadership, or to demographics which relate to the same (Burch 2008),[7] and (ii) it applies to statistics relating to dropout among Christian Transformational leaders (Clinton 2005).[8] Without such quantitative data, no useful conclusions may be reached on the basis of the statistics. And
>
> (c) The selected literature reveals a marked absence of *control data* when discussing the advantages of Christian Transformational Leadership (examples of this are Clinton 1989:11; Wofford 1999:209). In other words, little or no attention is given to Christian Transformational leaders who *fail*, or to whether the Christian Transformational Leadership model might in any way be *responsible* for such failure (this is discussed in detail in chapter three).

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[7] The Associate Dean of the Academy for Transformational Leadership wrote to me: "I don't know of any studies reporting the data you seek" (Burch 2008).

[8] The Professor of Leadership at Fuller Theological Seminary wrote to me: "I have no data on this" (Clinton 2005).

1.5. Summary

Chapter one has defined and set in context the leadership model which is Christian Transformational Leadership. Such leadership is, most simply, personal influence based on character and vision. The chapter has offered some background on the deconstructionist method which is to be used in this mini-thesis, which is described, above all, as an "internal" critique. Because it is internal, it does not declare any particular theological commitment. Finally, chapter one has explained why a seemingly crucial aspect of critique, namely statistics, is excluded from this mini-thesis. This is because of a lack of statistics, and a lack of control data where statistics do exist.

Chapter two now turns to the selection of the literature which will provide the material for the critique, and to the task of arriving at a more thorough *definition* of Christian Transformational Leadership, which is of crucial importance to the method of *deconstruction*.

2. Chapter Two

Literature Review

2.1. Introduction

The purpose of chapter two is fourfold:

(a) to provide a point of departure for the selection of the Christian leadership literature,

(b) to trace common themes in the literature,

(c) to arrive at a definition of Christian Transformational Leadership. A definition of Christian Transformational Leadership will delineate the field of study, and will provide the basis for the deconstructionist critique which follows. The importance of obtaining a sound *definition* of Christian Transformational Leadership should not be underestimated, since this forms the basis of the deconstructionist critique. And finally,

(d) chapter two surveys existing critique of both the Secular and the Christian Transformational Leadership literature.

In the following section, I begin with the search for a fundamental *criterion* according to which to select material which will form the basis of the critique. For this purpose, three possible avenues of approach will be assessed:

2.2. Starting Point for the Selection of Literature

This mini-thesis is based on the critique of a selected body of literature, which comprises twenty-two books, or forty-four authors. In order to select the literature, a starting point was needed. This section describes the search for such a "starting point", or basic selection criterion.

On the surface of it, one could select Christian leadership literature which carries the labels "transformational" or "transforming". However, this did not turn out to be as simple as imagined, for the reason that few books on Christian leadership identify themselves as "transformational" or "transforming" (the few which do are Daman 2006; Everist and Nessan 2008; Ford 1991; Lewis 1996; Halcomb, Hamilton and Malmstadt 2000, Jinkins 2002; Wofford 1999). Not only this, but when the majority of these books had been obtained (namely Ford 1991, Halcomb, Hamilton and Malmstadt 2000; Jinkins 2002; Wofford 1999), none offered a concise *definition* of Christian Transformational (or Transforming) Leadership. It was clear that a more satisfactory approach to the selection of the literature was required.

As a second approach, it seemed that one might seek an *archetypal model* of leadership to which Christian Transformational Leadership could trace its roots. If such an archetypal model existed, the literature could be selected on the basis of a common origin. On the surface of it, (Secular) Transformational (or Transforming) Leadership provided such a model. This was first described by Burns (1978), and further developed by Bass (1985), whose names are now closely identified with the theory. However, on closer examination, this approach could not be supported. There were at least two books on Christian

leadership (Engstrom 1976; Sanders 1969) which predated Burns and Bass, yet manifested every major characteristic of Secular Transformational Leadership (see the Addendum for detail). This raised the possibility that Secular Transformational Leadership was derived from Christian Transformational Leadership. Alternatively, that both Secular and Christian Transformational Leadership originated in a common source. However, no common source was to be found. For example, the New Testament could not readily be considered a common source, since Burns (1978:517, 522) makes only four references to the leadership of either Jesus or Paul, and Bass and Riggio (2006:275)[9] make none.

This mini-thesis chooses *Secular Transformational Leadership* as the point of departure, for two reasons:

> (a) it is a major leadership theory which offers a (mostly) clear definition (Den Hartog et al 1999; Leadership Theories, 2008; Van Wagner 2007:1); and
>
> (b) Christian Transformational Leadership authors record their debt to Secular Transformational Leadership more than they do to any other source (examples are Banks and Ledbetter 2004:51; Barna 1997:21; Blackaby and Blackaby 2001:17; Ford 1991:22; Halcomb, Hamilton and Malmstadt 2000:253; Stanley and Clinton 1992:236; Wofford 1999:19; Wright 2000:2).

The chosen method of selecting the Christian Transformational Leadership literature, therefore, is to begin with a definition of Secular Transformational Leadership, then to select Christian Transformational Leadership books which reveal the major characteristics of this definition. However, this does not mean that Christian Transformational Leadership will necessarily be *the same*

[9] This is the second edition of Bass' seminal work (Bass 1985). The first edition is now rare.

as Secular Transformational Leadership. Therefore a definition of Christian Transformational leadership will be *extracted* from the selected literature.

Having now chosen Secular Transformational Leadership as the starting point for the selection of the Christian literature, I shall first provide a *definition* of Secular Transformational Leadership in the following section:

2.3. Features of Secular Transformational Leadership

In this section, the main features of Secular Transformational Leadership are outlined; then they are combined in a concise *definition*. The major features of Secular Transformational Leadership will then be used to select the Christian Transformational Leadership literature. The major characteristics of Secular Transformational Leadership follow:

Secular Transformational Leadership is of course *secular*. The term "secular" is used here for the purpose of distinguishing such leadership from its distinctively Christian variant, Christian Transformational Leadership. In this mini-thesis, Secular Transformational Leadership will refer to Transformational Leadership which does not declare a Christian or a Biblical approach to leadership, and makes little if any reference to Biblical leadership or Biblical texts (examples of this are Burns 1978:517, 522; Bass and Riggio 2006:275).

A core feature of Secular Transformational Leadership is *influence* (Bass and Steidlmeier 1998:1; Transformational Leadership, 2007; Tucker and Russell 2004:1). This means that the leader is a person who influences followers, or (less often) is also influenced *by* them (Burns 1978:20). Influence is the concept from which the terms "transforming" and "transformational" derive. Rather than merely having a "transactional" relationship with followers, the leader seeks to "[engage] the full person of the follower" (Burns 1979:4). The

leader seeks to exercise "influence without authority" (Cohen and Bradford 1990:Cover).

Influence requires two forms of *support* to make it work:

> (a) a leader needs to have charisma (Bass and Riggio 2006:25; Bass and Steidlmeier 1998:2),[10] which may be described more accurately as *persuasiveness*. This means that the leader will have the ability to persuade people about where an organization needs to go (Bass and Steidlmeier 1998:1; Clark 2007:3). And
>
> (b) influence needs to be supported by *sound strategy* (Bass and Steidlmeier 1998:1; Murphy 2008:2). Such strategy is both a science and an art, and looks for the best way that a plan may be made to work.

Influence, persuasiveness, and sound strategy are all needed to achieve long-term *goals* (Bass and Avolio 1993:19; Bass and Steidlmeier 1998:6). A leader promotes such goals, and mobilizes others to reach them (Barna 1997:21; Martocchio and Ferris 2003:371). These goals are said to be *shared by* the leader and followers (Bass and Riggio 2006:53; Ciulla and Burns 2004:151).

Finally, while each of these features is important to the definition of Secular Transformational Leadership, one feature is seen to lie at the *root* of all. This is *character* (Burns 1978:74; Bass and Steidlmeier 1998:2; Fairholm 2001:2; Hunter 2004:141).[11] Character may be described as the *core idea* of Secular Transformational Leadership, and lays the *foundation* for influence, persuasiveness, sound strategy, and the formation of shared goals (Burns 1978:43;

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[10] Charisma usually includes four *aspects* (Bass and Riggio 2006:228; Bass and Steidlmeier 1998:1). These are often combined into one (Bass and Riggio 2006:25). The details are beyond the scope of this mini-thesis, and are not important here.

[11] Burns prefers the term "values".

Banks and Ledbetter 2004:51; Burns 1978:74; Gilley, Callahan and Bierema 2002:11).

I shall now draw together in a *definition* the various features of Secular Transformational Leadership as described above. For the purposes of this mini-thesis, the following definition of Secular Transformational Leadership will be applied:

> Secular Transformational Leadership is leadership which is not distinctly Biblical or Christian, whereby the character of the leader ensures that he or she will be influential (transformational)[12] and persuasive, to achieve shared goals through sound strategy.

It now remains, in the next section, to use this definition for the purpose of selecting Christian leadership literature which shares its major features. This literature will form the basis of the critique of this mini-thesis:

2.4. Selection of Literature

The selection of Christian Transformational Leadership literature is made on the basis of the Secular Transformational Leadership characteristics described above. A wide search of the Christian leadership literature was made, narrowing down to those books which, on the information available, appeared to exhibit Secular Transformational Leadership characteristics. When the search seemed exhausted through repetition, a selection of twenty-two books was made.

Fifty percent of the selected books were chosen on the basis that they were ranked among the Top 100 books in their category by Amazon Books. The

[12] The term "transformational" is merely used for context here. The term "influence" is preferred, because it is far more common in the literature.

remainder were ranked in the top million either by Amazon Books or Barnes & Noble (in other words, they enjoyed modest popularity). Two exceptions were allowed, on the basis that these books were specifically labeled "transforming" Christian leadership. These are Halcomb, Hamilton and Malmstadt (2000), and Wofford (1999). These two books fell below the top million Amazon Books and Barnes & Noble.

All the selected books take, as their subject matter, Christian leadership or Christian ministry, with the exception of Stanley and Clinton (1992), who deal with a more specialized aspect of Christian leadership, namely *mentoring*.[13] Each of the twenty-two books has been rated "Very High", "High", or "Medium" for its conformity to five major features of Secular Transformational Leadership. The Addendum details how these ratings were arrived at.[14] Publishers may be found in the bibliography:

Table 1. Selected Literature.

Author/Editor	Year	Title	Rating
Barna G (ed)	1997	*Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*	High
Banks R and Ledbetter BM	2004	*Reviewing Leadership: A Christian Evaluation of Current Approaches (Engaging Culture)*	Very High
Blackaby H and Blackaby R	2001	*Spiritual Leadership: Moving People on to God's Agenda*	High

[13] Mentoring is a key characteristic both of Secular and Christian Transformational Leadership (Wright 2000:44). It is one of the four aspects of "charisma" referred to earlier.

[14] In percentages, "Very High" is 100%, "High" is 90% or higher, and "Medium" is 80% or higher.

Clinton JR	1988	*The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*	High
Engstrom TW	1976	*The Making of a Christian Leader: How to Develop Management and Human Relations Skills*	Very High
Ford L	1993	*Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*	Very High
Gibbs E	2005	*Leadership Next: Changing Leaders in a Changing Culture*	Very High
Guder DL (ed)	1998	*Missional Church: A Vision for the Sending of the Church in North America*	High
Halcomb J, Hamilton D and Malmstadt H	2000	*Courageous Leaders Transforming Their World*	High
Hunter JC	2004	*The World's Most Powerful Leadership Principle: How to Become a Servant*	Very High
Hybels B	2002	*Courageous Leadership*	Very High
Jinkins M	2002	*Transformational Ministry: Church Leadership and the Way of the Cross*	Medium

Maxwell JC	1998	*The 21 Irrefutable Laws of Leadership: Follow Them and People will Follow You*	Very High
Munroe M	2005	*The Spirit of Leadership: Cultivating the Attitudes that Influence Human Action*	Medium
Roxburgh AJ and Romanuk F	2006	*The Missional Leader: Equipping Your Church to Reach a Changing World*	Medium
Sanders JO	1994	*Spiritual Leadership: Principles of Excellence for Every Believer (2nd rev)*	Very High
Stanley A	2006	*Next Generation Leader: 5 Essentials for Those Who Will Shape the Future*	High
Stanley PD and Clinton JR	1992	*Connecting: The Mentoring Relationships You Need to Succeed in Life*	Medium
Thomas V	1999	*Future Leader*	High
Thrall B, McNicol B and McElrath K	1999	*The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and influence*	Medium
Wofford JC	1999	*Transforming Christian Leadership*	Very High
Wright WC	2000	*Relational Leadership: A Biblical Theory for Influence and Service*	Very High

In addition to this list, Clinton (1989) and Clinton and Clinton (1991) may be referred to, since these form the theoretical basis of Clinton (1988) and Stanley and Clinton (1992).

Now that the Christian Transformational Leadership books have been selected, a definition of Christian Transformational leadership may be *extracted* from these books. However, before this is done, definitions of Christian leadership which the books themselves provide will be discussed, and reasons why these do not offer an adequate basis for a definition of Christian Transformational Leadership will be described. This is the focus of the following section:

2.5. Definitions of Christian Transformational Leadership

Just over half of the selected books offer a concise *definition* of Christian leadership. These definitions will first be listed here, then examined both for commonalities and contradictions. Twelve definitions follow:

> Banks and Ledbetter (2004:16): "...leadership involves a person, group, or organization who shows the way in an area of life -- whether in the short- or the long-term -- and in doing so both influences and empowers enough people to bring about change in that area".
>
> Barna (1997:25): "A leader is one who mobilizes; one whose focus is influencing people; a person who is goal driven; someone who has an orientation in common with those who rely upon him for leadership; and someone who has people willing to follow them".
>
> Blackaby and Blackaby (2001:20): "Spiritual leadership is moving people on to God's agenda".

Clinton (1988:14): “Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purposes for the group”.

Engstrom (1976:24): “...the concept of leader... means one who guides activities of others and who himself acts and performs to bring those activities about. He is capable of performing acts which will guide a group in achieving objectives. He takes the capacities of vision and faith, has the ability to be concerned and to comprehend, exercises action through effective and personal influence in the direction of an enterprise and the development of the potential into the practical and/or profitable means”.

Hunter (2004:32): “[Leadership is] the skills of influencing people to enthusiastically work toward goals identified as being for the common good, with character that inspires confidence”.

Maxwell (1998:17): “Leadership is influence -- nothing more, nothing less”.

Munroe (2005:54): “Leadership is the capacity to influence others through inspiration motivated by a passion, generated by a vision, produced by a conviction, ignited by a purpose”.

Sanders (1994:27): “Leadership is influence, the ability of one person to influence others to follow his or her lead”.

Stanley (2006:139): “[Leadership is] the ability to command the attention and influence the direction of others”.

> Stanley and Clinton (1992:38): "Mentoring is a relational experience in which one person empowers another by sharing God-given resources".
>
> Wright (2000:2): "...leadership is a relationship -- a relationship in which one person seeks to influence the thoughts, behaviours, beliefs or values of another person".

All of the above definitions emphasize influence, or use *synonyms* for influence, including "moving" others (Blackaby and Blackaby 2001:20) and "empower[ing]" others (Banks and Ledbetter 2004:16; Stanley and Clinton 1992:38). Half of the definitions state unambiguously that leadership is exercised by an individual (Barna 1997:25; Clinton 1988:14; Engstrom 1976:24; Sanders 1994:27; Stanley and Clinton 1992:38; Wright 2000:2), while others would seem to *imply* this (e.g. Hunter 2004:32; Stanley 2006:139). Half of the definitions state that leadership has a goal (Barna 1997:25; Hunter 2004:32), or use words which are *suggestive* of a goal, including "objectives" (Engstrom 1976:24), "direction" (Stanley 2006:139), "God's agenda" (Blackaby and Blackaby 2001:20), and "God's purposes" (Clinton 1988:14).

Just two *conflicts* appear in these definitions. Banks and Ledbetter (2004:16) specifically state that leadership may be exercised by *groups or organizations*, and not by individuals alone, and this conflicts with definitions which specifically state that leadership is exercised by an individual. Maxwell (1998:17) reduces leadership to a single characteristic (influence), and others arguably do the same (e.g. Sanders 1994:27; Stanley 2006:139). However, Barna (1997:22) contradicts this by stating that "there are specific attributes which must be involved in leading", which go beyond merely "mobilizing others" or "a goal shared".

Several of the definitions exhibit features which do not overlap with those of others. For example, Hunter (2004:32) includes *character* in his definition, while others do not; Engstrom (1976:24) includes *faith* in his definition, while others do not; Barna (1997:25) includes "functional competencies" in his definition, while others do not. This does not mean, however, that these authors disagree among themselves. Rather, their definitions emphasize different *aspects* of Christian Transformational Leadership. In fact, far more commonalities are to be found in the literature than the definitions suggest. For example, all of the selected authors refer to *strategy* in their books, while none of their definitions do; all of the authors refer to the need for *character*, while only one of their definitions does; and all of them refer to the need for *vision*, while only two of their definitions do.

The following section serves to reveal the common characteristics of the Christian Transformational Leadership literature which, mostly, are missing in the "prepackaged" definitions:

2.6. Characteristics of Christian Transformational Leadership

The above definitions omit major features of Christian leadership which are found in the texts. When the texts are studied in detail, far more commonalities emerge between the various authors than is evident in the definitions. Therefore, in this section, each of the major commonalities is *extracted* from the literature, then combined in a definition.

2.6.1. Christian

It need hardly be noted that Christian Transformational Leadership is *Christian*. However, the meaning of "Christian" in the context of this mini-thesis needs to be established.

"Christian" is defined here as those books which *declare* a Christian approach to leadership (Barna 1997:Cover; Banks and Ledbetter 2004:Cover; Blackaby and Blackaby 2001:xi; Clinton 1988:2; Engstrom 1976:2; Ford 1993:Cover; Gibbs 2005:Cover; Halcomb, Hamilton and Malmstadt 2000:4; Hunter 2004:Dust Cover; Hybels 2002:11; Sanders 1994:Cover; Wofford 1999:Cover). This includes those which declare a Christian foundation (Thomas 1999:12; Stanley and Clinton 1992:2; Thrall, McNicol and McElrath 1999:2) or a Biblical foundation (Maxwell 1998:iii; Wright 2000:Cover), or specifically direct their writing to the Church (Guder 1998:Cover; Jinkins 2002:Cover; Roxburgh and Romanuk 2006:Dust Cover; Stanley 2006:ix). The only exception is Munroe (2005). Munroe includes six pages of Scripture references in his book (Munroe 2005:290), yet declares no Biblical or Christian commitment. However, his generous use of Scripture is regarded as a sufficient basis to classify him as a Christian author.

2.6.2. Influence

The concept of *influence* is of primary importance to Christian Transformational Leadership. Maxwell (1998:17) states it most boldly: "Leadership is influence -- nothing more, nothing less." The literature may also use *synonyms* for "influence", such as moving people (Blackaby and Blackaby 2001:20), forming people (Guder 1998:183), or having "an effect on outcomes" (Thrall, McNicol, and McElrath 1999:10). Most Christian Transformational Leadership authors in this study consider *influence* to be of central importance to Christian Transformational Leadership (Barna 1997:24; Clinton 1988:101; Engstrom 1976:24; Gibbs 2005:22; Hunter 2004:68; Hybels 2002:127; Munroe 2005:52; Sanders 1994:27; Stanley 2006:139; Thomas 1999:31; Wright 2000:31).

Most Christian Transformational Leadership authors emphasize the *one-way* influence of a leader on followers (Clinton 1988:178; Hunter 2004:31; Maxwell

1998:56; Sanders 1994:27; Stanley 2006:139; Thomas 1999:138; Wright 2000:13);[15] however, a few include the influence of followers on the leader (Banks and Ledbetter 2004:127; Gibbs 2005:22).

It is again *influence* from which the term "transformational" derives. Influence is seen to transform people's *motives* in the pursuit of a goal, rather than using other means to reach it, such as manipulation (Ford 1991:43; Hunter 2004:108,187; Munroe 2005:43; Thrall, McNicol and McElrath 1999:21), coercion (Hunter 2004:53), command (Halcomb, Hamilton and Malmstadt 2000:219), or transaction (Banks and Ledbetter 2004:51). That is, "influence" means that followers pursue a goal because something in them has changed. Christian Transformational leaders "change attitudes" (Wofford 1999:17), they "change what people talk about and dream of" (Ford 1991:15), and sometimes, they aim to bring about total transformation of the individual and community (Jinkins 2002:xii).

2.6.3. Persuasiveness

Christian Transformational Leadership routinely emphasizes that, in order for influence to *work*, a leader needs to have *persuasiveness*. This differs from *influence* in that it emphasizes the *capacity* of the leader to influence others (Gibbs 2005:21; Munroe 2005:76; Sanders 1994:27), while influence has a greater emphasis on the *method* of leadership, as contrasted, for example, with mere transaction or coercion. Such persuasiveness usually has four *aspects*.[16] However, these are not of crucial importance here.

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[15] In this respect, Christian Transformational Leadership mostly parts with Burns (1978:20).

[16] In the Secular Transformational Leadership literature, these four aspects are "idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration" (Sosik 2006:18; Yukl 1999:2). They are sometimes referred to together as "charisma" (Bass and Riggio 2006:25).

Persuasiveness refers to “the capacity to guide others to places they... have never been before” (Gibbs 2005:21), to the skill of being able to motivate followers (Thomas 1999:146), or to “the power to persuade” (Engstrom 1976:64). Sometimes it is referred to as “*charisma*“ (Gibbs 2005:39; Wofford 1999:27). Every Christian Transformational Leadership author in this study, in one way or another, advances persuasiveness as a necessary trait of the Christian Transformational leader (Barna 1997:23; Banks and Ledbetter 2004:40; Blackaby and Blackaby 2001:17; Clinton 1988:14; Engstrom 1976:64; Ford 1993:25; Halcomb, Hamilton and Malmstadt 2000:51; Hunter 2004:185; Maxwell 1998:162; Sanders 1994:73; Stanley 2006:118; Stanley and Clinton 1992:145; Wright 2000:18).

2.6.4. Strategy

Influence further needs the support of sound *strategy*. Such strategy looks for the best ways in which a course of action could be made to work.

Maxwell (1998:203) considers that a leader needs the right action at the right time to guarantee success; Sanders (1994:113) states: “The leader must... employ tactics that lead to success”; Thomas (1999:31) considers: “Timing, creativity, and discipline are crucial skills”; while Stanley (2003:79) states that every good coach (that is, leader) goes into the game with a strategy. Most Christian Transformational Leadership authors have a strong emphasis on strategy (Barna 1997:25; Banks Ledbetter 2004:133; Blackaby and Blackaby 2001:70; Clinton 1988:88; Ford 1993:cover; Gibbs 2005:99; Guder 1998:201; Halcomb, Hamilton and Malmstadt 2000:130; Hybels 2002:55; Munroe 2005:243; Thrall, McNicol and McElrath 1999:181; Wofford 1999:89; Wright 2000:71).

2.6.5. Shared Goals

Influence, persuasiveness, and strategy all serve long-term *goals*. These are seen to be *shared* by the leader and followers.

Hunter (2004:31) states that the leader works towards goals for the common good; Sanders (1994:27) quotes Bernard Montgomery: “Leadership is the capacity and will to rally men and women to a common purpose”; Blackaby and Blackaby (2001:17) state that leaders induce “a group to pursue objectives”; while Engstrom (1976:20) considers that ”individuals collaborate under a leader’s stimulation and inspiration in striving toward a worthy common goal”. Most of the selected Christian Transformational Leadership authors have a strong emphasis on a shared goal (Banks and Ledbetter 2004:18; Barna 1997:22; Engstrom 1976:20; Ford 1993:202; Gibbs 2005:109; Halcomb, Hamilton and Malmstadt 2000:54; Hybels 2002:63; Munroe 2005:55; Roxburgh and Romanuk 2006:44; Thomas 1999:45; Wofford 1999:66; Wright 2000:14).

2.6.6. Character

Character is of crucial importance to Christian Transformational Leadership. Hunter (2004:30) states: “Leadership has everything to do with character”; Wofford (1999:107) considers that nothing is more important for a Church leader than character; Clinton (1988:74) maintains that integrity is the foundation of effective leadership; while Gibbs (2005:114) summarizes Paul's requirements for leadership as “character first and foremost”. Similarly, every Christian Transformational Leadership author, in one way or another, emphasizes the fundamental importance of character (Barna 1997:25; Banks and Ledbetter 2004:107; Blackaby and Blackaby 2001:17; Engstrom 1976:190; Ford 1993::20; Halcomb, Hamilton and Malmstadt 2000:19; Hybels 2002; Jinkins 2002:39; Maxwell 1998:58; Munroe 2005; Roxburgh and

Romanuk 2006:126; Sanders 1994:41; Stanley 2006:xii; Stanley and Clinton 1992:158; Wright 2000:15).

More than this, character lies at the *root* of every other feature of Christian Transformational Leadership. The Christian Transformational Leadership literature specifically links character with each of the features listed above (Clinton 1988:74; Wofford 1999:109; Maxwell 1998:58; Hunter 2004:32; Roxburgh and Romanuk 2006:141). Character may therefore be described as the *core idea* of Christian Transformational Leadership. It lays the *foundation* for influence, persuasiveness, strategy, and the formation of shared goals.

2.6.7. Vision

One more feature needs to be added to the above, which does not appear consistently in the *Secular* Transformational Leadership literature. This is *vision*. While this does not mean that vision is not *important* to Secular Transformational Leadership, it is, however, not always present there (for example, Burns 1978:529).

Christian Transformational Leadership frequently describes the leader's *goals* in terms of *vision* (Banks and Ledbetter 2004:45; Ford 1993:54; Hybels 2002:27; Jinkins 2002:26; Maxwell 1998:56; Munroe 2005:280; Roxburgh and Romanuk 2006:125; Stanley 2006:81; Stanley and Clinton 1992:117). Not seldom, a leader's vision may be said to be *God-given* (Barna 1997:29; Blackaby and Blackaby 2001:75; Clinton 1988:117; Gangel 1997:48; Halcomb, Hamilton and Malmstadt 2000:185; Hybels 2002:36; Sanders 1994:55; Wright 2000:66). It may further be *equated* with a leader's *calling* (Gibbs 2005:191; Halcomb, Hamilton and Malmstadt 2000:65; Hybels 2002:37).

The need for *vision* is present in all of the selected literature. Three-quarters of the selected books refer specifically to "vision", while the remainder refer to "reality in terms of what can be" (Engstrom 1976:201), "the requirement to see" (Thomas 1999:22), "the eyes" to find one's destiny (Thrall, McNicol and McElrath 1999:146), and "building a fire within" (Hunter 2004:185). Therefore *vision* is included in the definition of Christian Transformational Leadership, where this does not appear in the definition of Secular Transformational Leadership.

2.6.8. Definition

I shall now draw together in a *definition* the various features of Christian Transformational Leadership as described above. For the purposes of this mini-thesis, the following definition of Christian Transformational Leadership will be applied:

> Christian Transformational Leadership is leadership which is distinctly Biblical or Christian, whereby the character and vision of the leader ensure that he or she will be influential (transformational) and persuasive, to achieve shared goals through sound strategy.

The stage is now almost set to consider the *problem* which will be explored in this mini-thesis, and the *method and design* which will be applied to the selected literature. However, as standard practice, some consideration still needs to be given to *existing* critique of Christian Transformational Leadership. The purpose of the next section is to survey such critique, and to consider how it relates to the present mini-thesis.

2.7. Existing Critique

This section will first survey conceptual critique of Christian Transformational Leadership, then of Secular Transformational Leadership. Finally it will consider *statistical* critique.

In order to place the critique which follows in some perspective, it needs to be noted at the start that Transformational Leadership has received much praise for subordinate satisfaction and performance in particular (Yukl 1999:2), and that the existing literature "largely" considers the theory to be superior to all others (Kotlyar and Karakowsky 2007:3). At the same time, however, a core problem is inadequate quantitative data to support its claims (McLaurin and Al Amri 2008:337). This will be dealt with in a separate subsection below.

In the following subsection, the survey of the existing critique begins "closest to home", by examining critique in the selected literature itself (that is, *self*-critique), then it broadens its view to consider critique which was found in the wider Christian leadership literature:

2.7.1. Conceptual Critique of the Christian Literature

This survey turns first to *conceptual* critique in the *selected* Christian Transformational Leadership literature. Here, two points arise:

> (a) Banks and Ledbetter (2004:80) note that Christian Transformational Leadership "would not transfer to most organizations today", because the model of Jesus is unique, and may not relate to organizational priorities. This problem is noted in this mini-thesis, insofar as Christian Transformational Leadership may be experienced by the leader as an unrealistic ideal.

(b) Wofford (1999:82) would seem to offer an unintended critique when he notes that several Christian Transformational leaders, on whom his research is based, were previously involved in conflict with their governing boards and lay leadership. Also, "several... moved to another church...", and "some were forced to leave..." (Wofford 1999:90). This suggests a potential for conflict, which finds some support in this mini-thesis, particularly where the vision of the leader and followers is not shared (Hunter 2004:62,95: Hybels 2002:64).

Four major angles of critique were found in the wider Christian leadership literature (that is, literature which lies beyond the scope of the *selected* literature of this mini-thesis):

(a) Frye et al (2007:3) suggest that Christian Transformational Leadership may encourage conflicting goals, particularly where such goals have religious significance. This would seem to be related to the observation on Wofford, above, which suggests a potential for conflict.

(b) Fry and Whittington (2008:5) state that (Christian)[17] Transformational leaders face "daunting challenges" in "gaining widespread acceptance of a new and challenging vision". This is a related point, and fully agrees with one of the central observations of this mini-thesis, namely that *vision-casting* may be an onerous task (Blackaby and Blackaby 2001:65; Hybels 2002:41; Wofford 1999:85,86).

(c) Walker and Berg (2005:2) consider that Christian Transformational Leadership "can lead to burn-out". While they do not

[17] Fry and Whittington refer to "faith" and "spiritual well-being" in leadership (Fry and Whittington 2008:40), yet they do not specifically declare a Christian commitment.

support this with statistics, it is an interesting observation, in that Christian Transformational Leadership exists in a *context* of high burn-out and leadership distress, as previously noted. And

(d) Atterbury (2002:226), who analyzes many Christian Transformational Leadership texts, notes that "more emphasis should be placed in [sic] the working of the Holy Spirit" (2002:Summary). This is a major observation of this mini-thesis, with the difference that the emphasis here is on a lack of emphasis on the *Trinity:* Father, Son, and Holy Spirit.

Having listed the above critique, it needs to be noted that critique of Christian Transformational Leadership in the Christian leadership literature was scarce.[18] For this reason, it was thought that an examination of the conceptual critique of *Secular* Transformational Leadership might further cast some light on Christian Transformational Leadership. This is the focus of the subsection which follows:

2.7.2. Conceptual Critique of the Secular Literature

This subsection surveys conceptual critique of Secular Transformational Leadership, taking special note of instances where this would seem to apply to Christian Transformational Leadership.

The secular literature was surveyed, and six points of critique were noted:

(a) McLaurin and Al Amri (2008:337), referring to Northouse (1997), note that Secular Transformational Leadership may be "elitist". There is clear evidence of this in the Christian Transformational Leadership literature (Blackaby and Blackaby 2001:53;

[18] My search for critique was extensive. Among other things, as a registered student at Fuller Theological Seminary, I made use of my access to their library, which is the largest evangelical library in the world, and offers access to various online databases, such as ATLA.

Jinkins 2002:40; Maxwell 1998:70; Munroe 2005:83; Sanders 1994:28; Stanley 2006:118); however, it was thought that this fell outside the scope of this mini-thesis.

(b) Hall et al (2008:3) suggest that Secular Transformational Leadership has the "potential for abusing power". This mini-thesis reveals that such *potential* may exist in Christian Transformational Leadership, yet this need not mean that it is a consistent feature of such leadership (Ford 1991:141; Halcomb, Hamilton and Malmstadt 2000:46; Hunter 2004:62, 63; Hybels 2002:64; Maxwell 1998:36,70; Thomas 1999:74; Wright 2000:16, 180).

(c) Yukl (1999:5) suggests that "competing visions" among Secular Transformational (team) leaders may lead to conflict and decline in "organizational effectiveness", while Kotlyar and Karakowsky (2007:2) state that Secular Transformational Leadership "may unwittingly ignite... affective team conflict". This mini-thesis supports the notion that Christian Transformational Leadership may encourage conflict between leader and followers, which might well *include* team members.

(d) Hall et al (2008:3) consider that Secular Transformational Leadership under-emphasizes the fact that leadership is "learned behavior". This, however, is not supported by the present research (Bass and Riggio 2006:150; Burns 1978:63), and is clearly contradicted in the selected Christian Transformational Leadership literature (Engstrom 1976:91; Halcomb, Hamilton and Malmstadt 2000:9; Hunter 2004:171; Maxwell 1988:23; Thrall, McNicol and McElrath 1999:xi).

> (e) Yukl notes that too little attention is given to "group level processes" in Secular Transformational Leadership. While this is thought to be a critique which is relevant to Christian Transformational Leadership, it was thought to fall outside of the scope of the research. And
>
> (f), Yukl (1999:2) notes that too much ambiguity surrounds the terms and "influence processes" of Secular Transformational Leadership. In this regard, this mini-thesis discusses some conceptual conflicts of Christian Transformational Leadership, particularly surrounding the definition of "influence".

Having now surveyed the conceptual critique in the secular literature, it is important to note that both the Secular and Christian Transformational Leadership literature state that *comparisons* between the two may be problematic. Religious leadership may reveal greater "self-sacrificing activity" than secular leadership (Miner 2002:352), while Churches, unlike "other organizations", tend to be *voluntary* (Maxwell 1998:18). In other words, while the *theory* of Secular and Christian Transformational Leadership may be similar, the *application* may differ in fundamental ways (Walker and Berg 2005:2). This means that any survey of the Secular Transformational Leadership literature may only have limited use in critiquing Christian Transformational Leadership.

Finally, separate attention will be given to *statistical* critique of Transformational leadership, which presents special problems of its own. This is the focus of the following subsection:

2.7.3. Statistical Critique

Statistical critique of both Secular and Christian Transformational Leadership is problematic, for the reason that data is scarce. While *qualitative* data are available (Clinton 1989:7; Wofford 1999:212), few if any *quantitative* statistics

are to be found. Banks and Ledbetter (2004:90) note in this regard: "It is sometimes difficult to resist finding what [data] one is looking for."

Three problems were discovered in particular:

> (a) with regard to Christian leadership, the only quantitative data are *generic*. That is, the statistics refer only to Christian leadership *in general*, not to Christian Transformational Leadership in particular (examples of generic data are Chun 2006:1; Driscoll 2006:1; James 2007:2; MacDonald 2007:1; Morris and Blanton 1994:1; Price 2003:2; Willis 2007:4; Wood 2005:2). Such differentiation would be critical to a statistical critique of Christian Transformational Leadership. An expert in the field was unaware of any statistics which make a distinction between Christian leadership in general, and Christian Transformational Leadership in particular (Burch 2008).[19]
>
> (b) The Secular Transformational Leadership literature reveals numerous examples of a fallacy called *begging the question* (Walton 1995:375). In effect, this means that Secular Transformational Leadership authors change the definition of leadership to exclude the latest critique. The best known examples appear in a paper by Bass and Steidlmeier (1998:17), in which they survey all the critique of Secular Transformational Leadership up to 1998. They dismiss all such critique as applying to "pseudo-transformational" leadership, not "authentic" transformational leadership. As an example, Secular Transformational Leadership had been criticized for being *manipulative*. Bass and Steidlmeier (1998:6) respond: "But, in fact, it is

[19] "I don't know of any studies reporting the data you seek" (Burch 2008). Burch is the Associate Dean of the Academy for Transformational Leadership, Atlanta, Georgia.

pseudo-transformational leaders who are... manipulative." Thus they merely tighten up the definition of "authentic" Transformational Leadership to exclude manipulative leaders. This fallacy has been repeated in more recent literature (for example, Ciulla and Burns 2004:179; Price 2005:131; Sosik 2006:134; Van Knippenberg and Hogg 2004:178; Clegg et al 2006:453). While the problem is not explicit in the Christian Transformational Leadership literature, critique is effectively eliminated "by definition". For example, if vision fails, it was not authentic vision (Halcomb, Hamilton, and Malmstadt 2000:80,182), or if a leader drops out, one is not dealing with a true Christian Transformational leader (Halcomb, Hamilton and Malmstadt 2000:187).

(c) A problem of a lack of *control data* is pervasive both in the Secular and Christian Transformational Leadership literature.[20] Most if not all of the secular literature surveyed omitted control data (for example, Albritton 1995:191; Bass and Riggio 2006:143; Pearce and Conger 2002:166; Singh and Bhandarker 1990:17; Jablin and Putnam 2004:406). Clegg et al (2006:453) note that data on "failed transformational leaders" is missing. This problem is repeated in the Christian Transformational Leadership literature (for example, Clinton 1989:7; Wofford 1999:212). This will receive closer attention in due course.

[20] The lack of control data may also be referred to as "confirmation bias" (Confirmation Bias, 2008:1), or the fallacy of "affirming the consequent" (Wilson 1995:273). In terms of the fallacy of affirming the consequent, one may reach invalid conclusions even if the premises are true (Mautner 2000:8). For instance, it may be true that most leaders who endure have mentors (Clinton 1991:1-1). However, it may also be true that most leaders who do *not* endure have mentors.

2.8. Summary

Chapter two has provided a point of departure for the selection of the literature, which is (Secular) Transformational Leadership. This was chosen on the basis that Christian Transformational Leadership authors record their debt to this model more often than they do to any other. Chapter two has examined existing definitions of leadership in the selected literature, and has traced common themes in the literature, to arrive at a *definition* of Christian Transformational Leadership. A review of the existing critique has revealed that there are suggestions of strain and conflict in both Secular and Christian Transformational Leadership, yet that few or no meaningful statistics exist with regard to its effectiveness. Differences in the *application* of Secular and Christian Transformational Leadership are thought to make Secular Transformational leadership unsuitable for close comparison.

Chapter three will now turn to the formulation of the research problem, and to the method and design which will be applied. Chapter three will look back on the present chapter, to consider how the selected literature and its concepts may now be processed,. It will also look forward to chapter four, where the critique proper begins.

3. Chapter Three

Research Problem and Parameters

3.1. Introduction

The purpose of chapter three is, broadly described, threefold:

> (a) to trace the development of the research problem, and to *formulate* the problem. In keeping with this, chapter three will also formulate a hypothesis, and an objective;
>
> (b) it is to declare assumptions, and to describe the method and design which will guide the critique of the literature; and
>
> (c) chapter three will describe the *tools* of the deconstructionist critique in detail. These will be applied to the selected literature in chapters four to six.

In the section which follows, I begin by describing the development of the problem from its earliest origins, and carry this through to a concise formulation of the problem which will guide the research of this mini-thesis.

3.2. Initial Observations of Christian Transformational Leadership

The purpose of this section is to describe the development of the problem which lies at the heart of this mini-thesis.

During 2004-2006, I completed the first half of an MA degree at Fuller Theological Seminary in the USA.[21] During my studies at Fuller, I studied several books on Christian Transformational Leadership in an uncritical context. These revealed what appeared to be important problems in the Christian Transformational Leadership literature.

The three subsections which follow will describe some of my initial or provisional *impressions* of Christian Transformational Leadership, which led me to believe that there may be defects in the theory. These will first be sketched out before a more rigorous attempt is made with the formulation of the problem:

3.2.1. Lack of Control Data

At first glance, the Christian Transformational Leadership literature appeared to rest on extensive statistical analysis. Clinton, one of my past professors at Fuller Theological Seminary, claimed to base his Christian Transformational Leadership theory on more than 10,000 pages of life history data from Christian leaders (Clinton 1989:7), while Wofford (1999:212) referred to his research of 249 Church leaders. However, a problem that manifested itself early on was a lack of *control data*.

For example, Clinton (1989:11) obtained his data from "effective leaders" only, yet failed to present any data from *failed* leaders, whom he referred to only in

[21] MA in Global Leadership, School of Intercultural Studies.

passing (Clinton 1989:369). Wofford selected leaders "rated highest in Transforming Leadership", yet excluded from his study those "less consistently rated" (Wofford 1999:210). Therefore he, too, offerred no control data. Banks and Ledbetter (2004:52) referred to (secular) empirical studies by Bennis and Nanus (1997), yet Bennis and Nanus themselves offered no control data (Gibbons 2008:2).

Such an absence of control data could be of great importance. For example, if key aspects of the life history data of *failed* Christian leaders should turn out to be much the same as those of *successful* Christian leaders, this could render the existing data fairly meaningless.

3.2.2. A Diminished Role For God

Christian Transformational Leadership frequently drew on the example of Biblical leaders (Engtrom 1976:26; Gibbs 2005:129; Halcomb, Hamilton and Malmstadt 2000:213; Hybels 2002:182; Munroe 2005:106; Murren 1997:200; Sanders 1994:59; Stanley 2006:42; Stanley and Clinton 1992:130; Thomas 1999:33; Wright 2000:59). However, there often appeared to be "blind spots" in the Biblical exegesis, relating to the involvement of *God* in the leadership situation. In this mini-thesis, this will be referred to as "a diminished role for God".

For example, Sanders (1994:73) described the "ability" that Joshua displayed in dividing up the Promised Land, yet failed to note that he did this wholly on God's command (Josh 14:2,5). Engstrom (1976:34) referred to the success and achievement of Nehemiah in Jerusalem: "We see how great he was...", yet he made no reference to divine providence: "This work was done by our God" (Neh 6:16, LITV/NKJV). Thomas (1999:145) emphasized the importance of human relationships for effective leadership: "The startling fact about 2 Timothy is that the whole text is a response to people" (Thomas 1999:140),

yet he made only fleeting reference to Paul's relationship with the *Triune God* in 2 Timothy, which Paul referred to more frequently.

These and similar passages revealed an apparent selectiveness on the part of the Christian Transformational Leadership authors in their exegesis, which tended to diminish, if not ignore, the role of God in the leadership situation.

3.2.3. Exaggerated Human Responsibility

The Christian Transformational Leadership literature portrayed the model as being "highly effective" (Wofford 1999:19) and "proven" (Hybels 2002:12). The majority of selected authors expressed a similar view (for example, Barna 1997:26; Blackaby and Blackaby 2001:15; Halcomb, Hamilton and Malmstadt 2000:10; Hunter 2004:20; Maxwell 1998:7; Munroe 2005:143; Stanley 2006:57; Wofford 1999:19; Wright 2000:29). However, the theory frequently appeared to require extraordinary stamina to make it work. In this mini-thesis, this will be referred to as "exaggerated human responsibility".

Sanders (1994:118) referred to such responsibility as "the demands of leadership" which "wear down the most robust person". In this same context, he praised a missionary who bore such demands to the point where his health was in serious jeopardy (Sanders 1994:119). Jinkins (2002:31) considered that a leader's responsibilities were "so difficult to carry out" that he or she should be "lashed to the mast, and if I shout and beg to be untied, take more turns of the rope to muffle me" (Jinkins 2002:32). And Thomas (1999:133) considered that the leader had the burden of giving "considerable attention... to everything taking place...", to which he responded with the words: "Lord have mercy" (Thomas 1999:135).

These and similar passages raised questions over how effective the theory could be if the responsibility upon the leader should lead to the experience of

such strain. There appeared to be a conflict between the theory's claimed effectiveness, and expressions of extraordinary distress.

Having now described my initial impressions, which led me to believe that the Christian Transformational Leadership model may not "square" with what it claimed to be, I will now, in the next section, draw these points together, to attempt a more rigorous statement of the problem:

3.3. The Problem Defined

The problem areas just described ultimately led me to the formulation of the research *problem*.[22] A well-formulated problem is clear and focused, and will ideally address gaps in scholarship, and not repeat a question that has already been asked.

On the basis of the survey of existing critique in chapter two, and on the basis of the initial observations on Christian Transformational Leadership just described, it was clear that the problem of this mini-thesis could not be based on statistical analysis (more specifically, quantitative data). The difficulties in this area were too daunting. Short of doing complex and original statistical research, there did not seem to be a way forward.

However, it so happened that I had already carried out a simple *deconstructionist* critique.[23] This revealed "a diminished role for God", and "exaggerated human responsibility". In keeping with deconstruction, these are both problems which are *internal* to the texts, and both were picked up without reference to "external evaluative criteria" (Macey 2001:86).[24] This meant that

[22] Although this is called a "problem", it is in fact a question which is applied to the subjects, activities, or books that are under investigation.

[23] The key terms of deconstruction are yet to be described. In deconstructionist terms, an "absence" of God was noted, and a "difference" between claims to the effectiveness of Christian Transformational Leadership and the expression of extraordinary distress.

[24] While I examine Biblical texts in this mini-thesis (and the Bible is external to the literature), these texts are specifically referred to in the literature itself, for example the

deconstruction had already, in a simple way, proved itself as a method of critique.

Two further observations are important to the development of the problem:

> (a) on the surface of it, the problems of "a diminished role for God" and "exaggerated human responsibility" seem to be *inter-related*. That is, a diminished role for God seems to appear *simultaneously* with exaggerated human responsibility. For example, Sanders (1994:73) *simultaneously* emphasizes the "ability" of Joshua while overlooking the role of God in his leadership, while Thomas (1999:145) *simultaneously* emphasizes the importance of human relationships for Paul, while passing over the role of the Triune God in his writing. And
>
> (b), on the surface of it, "exaggerated human responsibility" appears to lead to extraordinary distress in leadership. For example, the "demands of leadership" which Sanders (1994:118) refers to lead to a breakdown of health, while the "considerable attention" which leadership requires leads Thomas (1999:135) to call for mercy.

With this in mind, the *problem* is formulated as follows:

> Does a deconstructionist critique of Christian Transformational Leadership reveal a correlation between a diminished role for God, exaggerated human responsibility, and distress in the leadership situation?

---

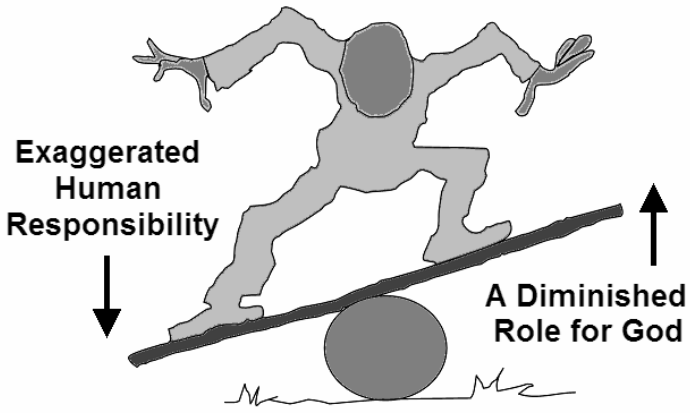
dividing up of the Promised Land (Sanders 1994:73), or the leadership of Nehemiah (Engstrom 1976:34).

It stands to reason that the existence of "exaggerated human responsibility", "a diminished role for God", and "distress in the leadership situation" will need to be adequately established and researched before possible correlations may properly be assessed. I am indebted to Vice-Provincial Father KC Thonissen for "putting in a picture" the problem of this mini-thesis in Figure 1, which appears on this page.

Having now formulated the problem of this mini-thesis, It is standard practice to include, with the statement of the problem, a *hypothesis*. The hypothesis of this mini-thesis follows in the next section:

3.4. Hypothesis

Figure 1. Problem in a Picture.



A hypothesis is an educated guess as to what the findings (or *outcome*) of a study will be, and this helps the researcher to stay focused on the goal. The hypothesis of this mini-thesis is as follows:

> A deconstructionist critique of Christian Transformational Leadership will reveal a correlation between a diminished role for God, exaggerated human responsibility, and extraordinary distress in the leadership situation.

A subordinate hypothesis is this:

> Such a critique will reveal ways in which imbalances in the Christian Transformational Leadership theory may be addressed, thereby yielding a fuller picture of Christian leadership theory and practice.

3.5. Assumptions

The purpose of this section is to declare assumptions. Since this is a deconstructionist critique, such assumptions are of special importance. A deconstructionist critique is dependent on oppositions (various kinds of opposites) of key concepts in the text (this will be described in detail in due course, under Design), and it is important to note that such oppositions may either be accepted or rejected through *assumptions*. This may have a significant effect on one's critique.

Three assumptions follow:

> (a) a key concept of Christian Transformational Leadership is "influence". This refers to the influence that a leader has on his or her followers (that is, it refers to *human* influence). With this in mind, the Christian Transformational Leadership literature often overlooks the influence of *God the Father, the Son, and the Holy Spirit* on the leadership situation (Atterbury 2002:229), where such influence is clearly portrayed in Scripture. An example of God's influence on the leadership situation in the Bible is that of Moses, who saved Israel almost exclusively by God's direct instruction and intervention: "You are to say everything I command you... I will harden Pharaoh's heart... I will lay my hand on Egypt... Go to Pharaoh... Then say to him..." (Exod 7:2-

4,15-16). Therefore the influence of *God* will be considered as a possible opposition of *human* influence.[25]

(b) Much of the deconstructionist critique of this mini-thesis will be based on a *definition* of Christian Transformational leadership. It needs to be borne in mind, however, that this definition refers not only to concepts, but is closely related to the convictions, emotions, and behaviors of those who *believe* the definition. For example, leaders may desire success, or they may fear failure. This goes beyond any strictly *theoretical* interest they may have in a theory. Therefore it is assumed that the *definition* of Christian Transformational Leadership will be closely connected with certain *convictions, emotions, and behaviors* in Christian leaders. This assumption is based on a group of motivational theories called "cognitive motivational approaches", which predict that a theory will create "a motive for success and a motive to avoid failure" (Petri 2007:1). Therefore the *motivational or emotional* implications of Christian Transformational Leadership will be considered, in addition to merely theoretical considerations. And

(c) It is assumed that the selected literature is a *corpus*, or single body of text. This means that a deconstructionist critique will be carried out on the entire *corpus* of twenty-two books, or forty-four authors. This is done on the basis that these books share the major characteristics described in chapter two. If each book were to be treated separately, this would greatly complicate the critique.

[25] While not everyone would see "(human) influence" and "divine influence" as *opposites*, they are in fact *oppositions*, in a similar way that red, green, and blue are not opposites, but oppositions. These are called "heteronyms" (Löbner 2002:93).

3.6. Method

Research in the area of Christian leadership could potentially cover a large number of subjects, activities, and books. For this reason, the research needs to be carefully *focused*. The focus needs to be *defined*, and issues which do not fall within this focus need to be *excluded*. The purpose of this section is to set out the limits of the research, and to describe how the research will advance with clearly defined and manageable tasks. Since much of the method of this mini-thesis has been described in the literature review, this section needs only to add a few vital points.

The various materials which could have some bearing on Christian Transformational Leadership are potentially without number. These include journals, dissertations, books, websites, curricula, and more. Therefore, before beginning the research, it needs to be decided which materials should be used. The first issue in this mini-thesis was how to define primary and secondary sources:

Primary sources usually deal with data and the *management* of data. Secondary sources *discuss and interpret* the primary sources. In other words, secondary sources provide "pre-packaged" analysis of primary sources. However, in the case of this mini-thesis, a rare problem existed. There is little critique of Christian Transformational Leadership, and apparently no critique at all which employs the deconstructionist method. This means that there are few if any secondary sources. With this in mind, it was decided to distinguish between primary and secondary sources as follows:

Primary sources will provide the material which is needed for *conceptual analysis*. In this case, this means a selection of books on Christian Transformational Leadership, or books which reveal key characteristics of Christian Transformational Leadership. The selection of these books has already been

dealt with in detail in chapter two. Secondary sources will help set the subject matter in context, to describe the tools which will be used for the deconstructionist critique, and to support the exegesis. Secondary sources will therefore include standard texts on Transformational Leadership, deconstruction, and Biblical exegesis, such as textbooks and dictionaries.

A note needs to be added about the *scope* of the deconstructionist method. Deconstruction has sometimes been accused of being overly complex or obscure (Blackburn 2005:90). However, for the purpose of this mini-thesis, deconstruction will be applied only to the terms of the *definition* of Christian Transformational Leadership. In other words, only aspects of the selected texts which are of central importance to Christian Transformational Leadership theory will be deconstructed.

Finally, the critique will be divided into two major parts, which will be dealt with in three separate chapters (chapters four to six):

> (a) chapter four will do an exegetical analysis, which will rest on analytical and synthetic methodologies (Smith 2008:159) and redaction criticism (Smith 2008:160), while
>
> (b) chapters five and six will do a conceptual analysis of Christian Transformational Leadership (an analytical methodology).

Having now given due consideration to the *method* of this mini-thesis, this is always closely related to *design*. Once the *focus* of the research has been defined, as it has been here, it needs to be decided just *how* the "focused-on" literature will be *analyzed*. The purpose of the following section is therefore to outline the *design* which will be applied to the primary sources just delineated:

3.7. Design

The purpose of this mini-thesis is to do research in the area of *Christian leadership*. There are three major approaches to such research, depending on which of the following fields of theology should be chosen:

- Systematic theology
- Biblical studies, or
- Practical theology.

In this mini-thesis, the approach of *systematic theology* is taken. Systematic theology has to do with *conceptual* research, and is here defined as "compar[ing] and critiqu[ing] ideas and theories about reality" (SATS 2005:25).

In order to compare and critique such ideas and theories, the tool of *deconstruction* is used, as previously discussed. This will be introduced in the following two subsections, first in broad outline, then with specific application to the definition of Christian Transformational Leadership:

3.7.1. Deconstruction

The purpose of a deconstructionist critique is to identify *absence and difference* in a text (*Deconstruction,* 2007).[26] Normally, a deconstructionist critique does this by identifying important *terms* or *concepts* in a text. Then it looks for their "oppositions" (a technical term for different *kinds* of opposites) (Löbner 2002:87). In simple terms, this means that it looks for concepts which are missing from a text, or which seem to be in conflict within a text.

[26] In actual fact, deconstruction is more subtle and creative than this. It includes, among other things, trace, dissemination, and différance (Prasad 2008:9). This mini-thesis uses only two of the more simple aspects of deconstruction, namely (a) what the "history [of the text] has excluded", and (b) "unravelling the... contradictions of the text itself" (Macey 2001:87).

For example, if a book should condemn military men, an obvious "absence" would be military *women*. Similarly, if this book should reveal that the author himself is a military man, a "difference" would be the conflict between the author's profession and his actual behavior. In the same way, the exegetical "blind spots" concerning God's role in the leadership situation represent an "absence" in the selected literature, while the "extraordinary distress" which the model reveals represent a "difference".

One more aspect of deconstructionist critique needs to be noted. Deconstruction is by its nature a *negative* critique. It has for this reason been characterized by some as being "destructive" (Cumming 1992:168). However, it has more positive aspects which may come into play once a negative critique has been completed (Armstrong 2000:122). In this mini-thesis, it is intended that the deconstructionist critique should ultimately result in a fuller picture of Biblical leadership. Therefore it is anticipated that the overall outcome of the critique will be positive.

What now remains in terms of design is to describe the terms and concepts which will form the basis for the deconstructionist critique in this mini-thesis:

3.7.2. Tools of Deconstructionist Critique

In order to *identify* absence and difference in the selected literature, a standard table of "oppositions" will be used. It needs to be noted that this table omits two types of opposition ("complementaries" and "converses"),[27] since these are not used in the critique. Each type of opposition will be used to "deconstruct" the key terms of the definition of Christian Transformational Leadership. The various *types* of opposition are listed below:

[27] "Complementaries are either-or alternatives within a given domain (such as even/odd, or boy/girl), while "converses" are reversed relations (such as buy/sell, or bigger/smaller).

Table 2. Types of Opposition.

Type	**Characterization**	**Examples**
Antonyms	Opposite extremes on a scale	Big/small War/peace
Directional opposites	Opposite directions on an axis	Above/below Lock/unlock
Heteronyms	More that two alternatives within a given domain	Sunday/ Monday/ Tuesday/...

(based on Löbner 2002:93)

On the basis of the above, oppositions of the terms which are found in the definition of Christian Transformational Leadership will be listed. These oppositions will in due course point to concepts that should be examined in the texts. For example, an opposition of "(human) influence" is "divine influence". This means that the role of divine influence in the texts should be examined.

In the table which follows, the various terms of the definition of Christian Transformational Leadership are listed in the column labeled "Characteristic"; the *types* of opposition are listed in the column labeled "Type";[28] then key oppositions are listed in the column labeled "Opposition".[29]

It needs to be noted that each term in the definition of Christian Transformational Leadership may have not just one opposition, but several. If every possible opposition were listed here, the table could easily run into tens of

[28] While in some cases, the *type* that an opposition represents may be debated, this is not important to this mini-thesis.

[29] Nouns, verbs, and adjectives have been treated as being interchangeable where this seemed to be appropriate and did not alter the meaning of the concepts.

pages.[30] Therefore, in this mini-thesis, just those oppositions which seem to be most useful to a deconstructionist critique will be *employed*. However, in order to indicate that a *selection* has been made, and to demonstrate, it is hoped, that this selection is relatively impartial, various oppositions which were *not* selected for use in this mini-thesis, or which are only marginally referred to, are listed with an * (asterisk) in the table of oppositions.

The oppositions shown are taken from Waite (2006), Lloyd (1988), the *Longman Mobile Dictionary* (2007), and *Merriam Webster's Dictionary & Thesaurus* (2007). Oppositions from Waite are marked (W), oppositions from Lloyd are marked (L1), oppositions from the *Longman Mobile Dictionary* are marked (L2), and oppositions from *Merriam Webster's Dictionary & Thesaurus* are marked (M). A few oppositions are derived from the selected literature, and these are indicated with citations. It may be noted that none of the following oppositions are my own:

Table 3. Oppositions of Key Terms.

Characteristic	**Type**	**Opposition**
Leadership	Antonyms	[To] lose control (L1)
		[To be] dependent (L1)
		* Laxity (L1)
	Directional opposites	[To be a] follower (M; W)
		[To have] weak will (L1)
Influence	Antonyms	Absence of change (L1)
		Weakness (L2)

[30] To illustrate this with an earlier example which appeared in a footnote: red, green, and blue are oppositions. However, one might easily add to this the colors orange, yellow, indigo, violet, as well as many more. A brief glance at a larger thesaurus shows that words typically have many oppositions.

	Directional opposite	[To be] receptive (L1)
	Heteronyms	Divine influence (M) * Other human influence (Gibbs 2005:22) * Circumstantial influence (Gibbs 2005:25).
Persuasiveness	Antonyms	[To be] discouraging (L2) Doubt (L1) * [To] dissuade (L1, M)
	Directional opposite	Resistance (L1)
	Heteronyms	[To be] forceful (W) [To] manipulate (L1)
Strategy	Antonyms	[To] cease (L1) [To be] unprepared (L1) Pacification (L1)
Shared goals	Antonyms	[To be] aimless (L1) Nondesign (L1)
Character	Antonyms	Bad character (L1) Bad reputation (L1) * Extrinsicality (L1)
	Directional opposite	Acquiescence (L1)
	Heteronyms	Faith (Engstrom 1976:118) * Power (Hunter 2004:55)

		* Technique (Munroe 2005:20)
Vision	Antonyms	Lack of vision (L1) Hopelessness (L1)
	Directional opposite	Discouragement (L1)

Now that the basis has been laid for the deconstructionist critique of the selected literature, I shall briefly broaden my view to consider the wider rationale for the research of this mini-thesis. That is, the section which follows will consider what it is that justifies the expenditure of time and money on this mini-thesis.

3.8. Rationale for Research

This section motivates *why* the research into Christian Transformational Leadership should be undertaken, and provides an explanation (or *rationale*) for the effort which is to be expended on the research.

This section, in short, represents the "heart" reasons which attracted me to the theme which is summed up in the *problem* of this mini-thesis. It begins with the purpose of my "heart" behind the research, then continues with a more dispassionate evaluation of the academic value of the research, and its major objective:

3.8.1. Purpose

I first came into close personal contact with Christian Transformational Leadership in 2004, when I began MA studies at Fuller Theological Seminary in the USA. A number of my professors at Fuller, and several of my tutors, had "bought into" this leadership theory. During this time, it became clear to me that Christian ministry in the Global North (the former missionary sending

nations), by and large, was in distress (for example, Clinton 1989:328,356; Gibbs 2005:19; Guder 1998:2,219). Not only this, but I was concerned that the solutions which were being presented, which included Christian Transformational Leadership, may have been contributing to the problem.

There were three reasons for this perception:

> (a) the Christian Transformational Leadership literature revealed acute signs of distress among Christian transformational leaders (for example, Gibbs 2005:139; Hybels 2002:231; Jinkins 2002:39);
>
> (b) there was little or no adequate data to prove that Christian Transformational Leadership was *not* a part of the problem (Banks and Ledbetter 2004:90; Clinton 2005); and
>
> (c) having had the opportunity to study and mix with leaders from across the USA who embraced the model, I was concerned that it may lead to a loss of joy, freedom, and power in ministry.

All of the above contributed to the desire to explore whether, or in what way, Christian Transformational Leadership might contribute to the problems just described. If my initial perceptions should be borne out, it might be possible to provide a lens through which struggling ministers might find new joy, freedom, and power in ministry.

3.8.2. Value

The value of the research would be to reveal important problems of Christian Transformational Leadership from an "insider", deconstructionist point of view. These are problems which, to the best of my knowledge, have not been studied before, and may be important to the health of the Church and the

problem of ministry dropout in particular. Deconstruction further has the ability to side-step some of the problems of critique which exist, especially those relating to statistical fallacies which were referred to previously.

To the best of my knowledge, this is the first research which does a systematic analysis of exegesis in the Christian Transformational Leadership texts, and the first which studies internal conflicts in the texts.

3.8.3. Objective

My objective is to explore whether a deconstructionist critique of Christian Transformational Leadership reveals a correlation between a diminished role for God, exaggerated human responsibility, and extraordinary distress in the leadership situation. A further objective is to consider how such a critique might reveal ways in which imbalances in Christian Transformational Leadership theory may be addressed, thereby yielding a fuller picture of Christian leadership theory and practice.

All that now remains in this "problem and parameters" chapter is an overview of the chapters which are to follow. These chapters will represent the "critique proper", as well as, in the last chapter of this mini-thesis. the final conclusions and recommendations which will be derived from the critique.

3.9. Overview of the Research

The various phases of the research of this mini-thesis will be presented in different chapters. Each chapter will represent a largely independent unit, which, however, will stand in relationship with the other chapters. Together, these chapters will result in the total research report in the final chapter, chapter seven.

In chapter four, the first phase of the research will explore the *exegetical* passages in the selected literature. A deconstructionist critique will be used to consider whether there is "a diminished role for God", and, paired with this, a diminished role for faith. It will further explore whether the exegesis reveals any *conceptual* or *emotional* conflicts.

Chapter five is a *transitional* chapter, which highlights important *differences* that exist between the Christian Transformational leader and his or her followers. This includes the important concept of the leader as *influencer*. The differences between leader and followers lead on to problems which *arise from* the leader as influencer, in chapter six.

In chapter six, *conceptual* research will be carried out, comparing and critiquing ideas and theories about the reality found in the texts, with special emphasis on whether exaggerated human responsibility leads to extraordinary distress in leadership, and whether this may be correlated to a diminished role for God in the leadership situation.

Finally, in chapter seven, the logical argument of the research will be reviewed, conclusions will be drawn on the basis of the research, and recommendations will be made. Above all, chapter seven will propose ways in which Christian Transformational Leadership may be modified in order to produce a more rounded theory of Christian Transformational Leadership.

3.10. Summary

Chapter three has described the development of the research problem, which grew from my interest in problems of Christian Transformational Leadership when I studied the model at Fuller Theological Seminary in the USA. My initial observations suggested that there was a diminished role for God in the literature, exaggerated human responsibility, and distress in the leadership situation. These observations have been incorporated in the problem of this

mini-thesis, and in a hypothesis and objective. Chapter three has further declared assumptions, and has described the method and design which will guide the critique of the literature. As a part of the design, the *tools* of the deconstructionist critique have been described in detail. Most importantly, these consist in a table of oppositions (types of opposite), which will make it possible to reveal concepts which are missing from the selected literature, or are in conflict *within* it.

Chapter four will now turn to a deconstructionst critique of the *exegesis* in the literature. It seems appropriate to a "theological" mini-thesis that one should begin with a careful study of the Biblical texts as they are interpreted by the selected primary sources (or "selected literature", as the these sources will be referred to here).

4. Chapter Four

Exegetical Critique

4.1. Introduction

Chapter four of this mini-thesis begins with the "critique proper". Using the tools of deconstructionist critique which were outlined in chapter three, this chapter gives consideration to the *exegetical content* of the selected literature. This means that a study will be made of the *comments* which Christian Transformational Leadership authors make on the Biblical texts which they refer to.

This chapter will proceed in four stages:

> (a) it will begin by surveying examples of "a diminished role for God" which is found throughout the exegesis of the selected literature. Then
>
> (b) the *conceptual* significance of these examples will be drawn out.
>
> (c) A correlation will be explored between a diminished role for God and a diminished role for *faith*. And finally,
>
> (d) conflicts surrounding the meaning of "faith" will be examined.

Since this is the first time that deconstruction is applied to the selected literature, I begin in the next section with a detailed example of *how* it is applied. Then, on the basis of this first example, I move on to an exploration of the exegesis in the Christian Transformational Leadership texts.

4.2. A Diminished Role for God

In chapter three, a number of *assumptions* were stated. One of these was "the influence of God... on the leadership situation". This means that it will be allowed here that God may directly influence the outcomes of leadership. The influence of God was reflected in the table of oppositions in chapter three as follows:

Characteristic	**Type**	**Opposition**
Influence	Heteronyms	Divine influence (M)

Since this is the first time that the deconstructionist critique is applied, the significance of this opposition will be explained. The term "influence" is chosen here because it is one of the terms which appears in the *definition* of Christian Transformational Leadership. "Influence" may have various *oppositions* (or *types* of opposite), and a *heteronym* (one *type* of opposite) is selected here. In this case, the heteronym for "(human) influence" is "divine influence". While not everyone would see "(human) influence" and "divine influence" as *opposites*, they are in fact *oppositions*, in a similar way that Sunday, Monday, and Tuesday are oppositions, but not opposites.[31]

[31] Further heteronyms of "influence" would be "other human influence" and "circumstantial influence" (Gibbs 2005:22,25), and probably also "Satanic influence".

This opposition of human and divine influence suggests that the influence of *God* (God the Father, the Son, and the Holy Spirit) should be investigated in the Christian Transformational Leadership literature. In terms of deconstruction, what needs to be investigated is whether there is either a *conflict* (or *difference*) between "human influence" and "divine influence", or an *absence* of divine influence.

Since there is little or no evidence of a *conflict* between human and divine influence in the literature, I turn my attention to the *absence* of God. In the next subsection, this absence will first be broadly stated, then the exegetical detail will be listed according to the Biblical time-line.

4.2.1. Exploring the Exegesis

Often, the Christian Transformational Leadership literature presents Biblical characters as examples for leadership today. Some Biblical leaders who appear again and again in the Christian Transformational Leadership literature are (in the Old Testament) Moses, Joshua, David, Rehoboam, and Nehemiah, and (in the New Testament) Jesus and Paul.

However, when the exegesis of such Biblical leadership is compared with the Biblical texts referred to, a diminished role for God (or not seldom, the *absence* of God) in the leadership situation becomes clear. Christian Transformational Leadership authors often remove the role of God from the Bible stories, where His role is clearly portrayed in Scripture. While the selected literature does provide examples of God's influence on the leadership situation in Scripture (Blackaby and Blackaby 2001:13; Halcomb, Hamilton and Malmstadt 2000:184; Stanley 2006:125), and not seldom acknowledges the sovereignty of God in the leadership situation (Banks and Ledbetter 2004:91; Gangel 1997:67; Wright 2000:19; Gibbs 2005:165; Guder 1998:190; Clinton 1998:44; Roxburgh and Romanuk 2006:16; Stanley

2006:124; Wofford 1999:182), the diminished role for God is nevertheless striking.

In some cases it may be queried (perhaps with justification) whether it was required of Christian Transformational Leadership authors that they should refer to God in certain passages of exegesis; however, the purpose here is to note an overall *trend*. The influence of God on the leadership situation, which is present in the Scripture texts, is routinely absent in the exegesis.

The purpose of the following subsections is to do little more than to list, chronologically, examples of a diminished role for God in the exegesis, and to point out a few obvious commonalities. When these examples have been listed in full, a more careful conceptual analysis will follow, separating out the various *ways* in which God's role is diminished:

4.2.1.1. The Period of the Judges

Roxburgh and Romanuk (2006:137) describe the "courage" of Moses, who "brought his people across the Red Sea,... finally acting to free them from slavery"; yet they make no mention of the involvement of God in the story (for example, Exod 7:2-4,15-16). Halcomb, Hamilton and Malmstadt (2000:223) suggest a way to model leadership on the Ten Commandments; yet they omit any reference to the first four commandments (the so-called "first table"), which refer to God. Engstrom (1976:26) states: "Moses set up lines of authority following Jethro's advice..."; yet the Scriptures suggest that *God* commanded this: "If... God so commands,..." (Exod 18:23). Stanley and Clinton (1992:130) consider that Numbers 27:18 describes "Moses' sponsorship of Joshua"; yet the Scriptural emphasis is absent: "So the Lord said to Moses, 'Take Joshua the son of Nun... and lay your hand on him'." Similarly, Engstrom (1976:30) considers that Moses "had the right attitude" in

selecting Joshua as his successor; yet he fails to note the sovereignty of God in his selection.

Murren (1997:200), in describing the leadership of Joshua and Caleb, focuses on the "different spirit" which made them "change agents"; however, he omits any reference to the role that God played in their unique outlook; for example: "If the Lord is with us, he will lead us into that land,..." (Num 14:8). Sanders (1994:73) considers that Joshua "used wonderful tact" in dividing up the Promised Land; yet the Scriptures reveal: "So the Israelites divided the land, just as the Lord had commanded..." (Josh 14:5).

In the above examples, one dominant feature may be discerned: God's communication with the leader is overlooked several times in the exegesis, where it is plainly stated in Scripture (Engstrom 1976:26, 30; Roxburgh and Romanuk 2006:137; Sanders 1994:73; Stanley and Clinton 1992:130). Further, in the present subsection, God's sovereign power is passed over (Roxburgh and Romanuk 2006:137); as well as *faith* in His sovereign power (Murren 1997:200), and God's relationship or significance to the Decalogue (Halcomb, Hamilton and Malmstadt 2000:223).

4.2.1.2. The Period of the Kings

Thomas (1999:33) considers that David found his strength as a leader through "organic friendship"; yet repeated reminders in Scripture that "David found strength in the Lord his God" are absent from his exegesis (1 Sam 3:6; also Psa 18:2; Psa 28:7). Gibbs (2005:129) considers that "the bravery shown by David... is legendary"; yet he fails to mention David's trust in God; for example: "The battle is the Lord's" (1 Sam 17:47; also 1 Sa 26:10; Psa 140:7). Hybels (2002:182) quotes 1 Samuel 30:6: "David strengthened himself in the Lord his God"; yet he interprets this as "emotional self-control", and all reference to God is omitted from his exegesis. Stanley (2006:42), in

describing the leadership of David, states plainly: "David's leadership was established through his courage -- not his talent or even his calling by God". Similarly, Thomas (1999:40) refers to David's courage, without referring to the *source* of his courage in God. Munroe (2005:66) considers that David inspired the nation "to believe that they were not victims..."; yet he omits the divine perspective: "The God of Israel gives power and strength to his people" (Psa 68:35).

Halcomb, Hamilton and Malmstadt (2000:213) consider that Solomon's leadership failed because of his "crumbling character"; yet the central Biblical perspective is missing: "His heart was not fully devoted to the Lord his God" (1 Kgs 11:4).

Stanley (2006:92) attributes Rehoboam's ruinous decision at Shechem, which led to the division of the Israelite kingdom, to his failure to listen to wise counsel; yet the Scriptures trace this back to God: "This turn of events was from the Lord" (1 Kgs 12:15). Similarly, Gibbs (2005:126) considers that it was Rehoboam who "triggered" the division of Israel. Halcomb, Hamilton and Malmstadt (2000:214) consider that this turn of events was "the result of a lack of self-control"; Stanley (2006:92) considers that Rehoboam lacked the value of listening; while Wright (2000:59) considers that Rehoboam "chose to rule rather than to serve". In every case, the divine influence is absent.

In the above examples, two dominant features may be discerned:

> (a) the source of the leader's strength and courage *in God* is missing, where this is plainly stated in Scripture (Gibbs 2005: 129; Hybels 2002:182; Munroe 2005:66; Thomas 1999:33, 40; Stanley 2006:42), and
>
> (b) God's sovereign power over the leader's decisions is passed over, while it is made explicit in the Biblical text (Gibbs 2005:

126; Halcomb, Hamilton and Malmstadt 2000:214; Stanley 2006:92; Wright 2000:59).

Further, the significance of the leader's personal orientation towards God is overlooked (Halcomb, Hamilton and Malmstadt 2000:213).

4.2.1.3. The Period of the Prophets

Murren (1997:200) considers that Jeremiah was "a biblical change agent"; yet he fails to recognize God's inspiration in his prophetic ministry: "Go and proclaim..." (Jer 2:2). Engstrom (1976:34), in summarizing the leadership of Nehemiah, emphasizes "how great he was...", and further details several of his special abilities; however, the Biblical emphasis is absent: "The God of heaven [gave him] success" (Neh 2:20). Similarly, Thomas (1999:25) describes the leadership of Nehemiah in terms of "emotional reality... quality vision... detailed observation..."; yet while he refers to Nehemiah's personal communication with God, he makes no further reference to God's involvement in the story. And Munroe (2005:62, 63) states that it was Nehemiah's "deep passion" that influenced the king, and his "personal commitment" that inspired the people; yet the Scriptures suggest that it was God who "gave His servant success" before the king (Neh 1:11), and that it was "the gracious hand of my God upon me" that inspired the people (Neh 2:18).

In the above example, the dominant feature is again the absence of God's sovereign involvement in the leadership situation, where this is explicitly stated in Scripture (Engstrom 1976:34; Munroe 2005;62, 62; Thomas 1999:25). Also, God's communication with the leader is passed over, where Scripture repeatedly emphasizes the same (Murren 1997:200).

4.2.1.4. The Period of the Gospels

Hunter (2004:71) notes that Jesus "has had more influence" than any other man; yet the divine aspect, which is stated by Jesus Himself, is absent: "No one can come to me unless the Father who sent me draws him,..." (John 6:44). Munroe (2005:106) considers that, when Jesus sent out the Seventy, He wanted them "to taste their inherent leadership nature", and that He rejoiced because "he saw humanity exercising power"; yet the Biblical emphasis is absent, namely that the disciples did this "in your [Christ's] name" (Luke 10:17). Gibbs (2005:140) notes that the disciples "learned from their failures", yet he fails to note that their failure lay in their lack of faith in God: "O unbelieving and perverse generation,..." (Luke 9:41).

Thomas (2005:165) refers to the Great Commission of Christ: "Jesus told the disciples to go to the nations"; yet he omits the role of the exalted Christ in the fulfillment of this commandment: "And surely I am with you always,..." (Matt 28:20). Ford (1991:33) quotes Richard Halverson's interpretation of Matthew 28:20: "If Christ is in me, what more do I need?"; yet Halverson changes the Biblical preposition "with" (Gk μετά) to "in" (Gk εν), so suggesting that Christ's power is limited to the person of the leader, rather than extending to the whole of the leadership situation.

The above examples reveal several disparate features: the divine influence in regard to Christ's popular appeal is overlooked, where this has a clear emphasis in Scripture (Hunter 2004:71), the power of Christ over the leadership situation is omitted, where the Biblical text makes this explicit (Munroe 2005: 106), and the role of faith in the leadership situation is passed over, where this is central to Scripture (Gibbs 2005:140).

4.2.1.5. The Period of the New Testament Church

Wofford (1999:112) refers to the "courage" of the disciples on the Day of Pentecost; yet he fails to note that this is coupled with the observation, in Scripture, that "they were all filled with the Holy Spirit" (Acts 4:31). Further, he refers to the early Christians as "a people of courage" (Wofford 1999:112), while the Scriptures state that it was "in him [Christ] and through faith in him" that they had confidence (Eph 3:12).

Murren (2005:73) suggests that Paul was "compelled, by an inner purpose...", while the Scriptures state that he was "compelled by the Spirit" (Acts 20:22), and sent by God (Acts 22:21; 26:17-19; Rom 1:1). Sanders (1994:59) considers that Paul confronted danger and difficulty through "courage"; yet he fails to mention the role of God; for example: "On him we have set our hope that he will continue to deliver us,..." (2 Cor 1:10). Thomas (1999:140) interprets 2 Timothy as supporting the importance of personal relationships for successful leadership: "The startling fact about 2 Timothy is that the whole text is a response to people"; yet he makes only fleeting reference to Paul's relationship to the *Triune God* in 2 Timothy, to which there are more references than there are to human relationships. Gibbs (2005:123) states that Paul, among others, "demonstrated remarkable competencies" as a leader, while Paul himself states: "Not that we are competent in ourselves" (2 Cor 3:5). Hybels (2002:251) quotes 1 Corinthians 15:58: "Be steadfast, immovable, always abounding in the work of the Lord,...", and interprets this as "the path of courage"; yet he omits any reference to the remaining words of this verse: "...because you know that your labor in the Lord is not in vain", which may suggest divine influence in the leadership situation.

Gibbs (2005:160) refers to Hebrews 11, the famous chapter on faith: "And without faith it is impossible to please God,..." (Heb 11:6); yet he sums up the

content of the chapter as "a group of people whose lives are characterized by sacrificial service". Faith in God is absent from his exegesis. Finally, Sanders (1994:116) similarly considers that the men and women portrayed in Hebrews 11 were characterized by "sacrifice"; yet he makes no mention of their faith in God.

The above examples reveal two major features:

> (a) the source of the leader's strength and courage *in God* is again absent, where this is plainly stated in Scripture (Hybels 2002:251; Sanders 1994:59; Wofford 1999:112), and
>
> (b) *faith* in God is passed over, where this is a clearly emphasized in the Biblical text (Gibbs 2005:160; Sanders 1994:116).

Further, the exegesis omits reference to the motivational power of the Holy Spirit, where this is plainly stated in Scripture (Murren 2005:73), it emphasizes human competence where this is renounced in Scripture (Gibbs 2005:123), and it emphasizes the importance of human relationships to the exclusion of a strong Biblical emphasis on a relationship with God (Thomas 1999:140).

What remains now is to catalogue, in greater detail, various *conceptual* categories into which the absence of God in the exegesis fall. These categories will be helpful in later chapters, to correlate a diminished role for God in leadership (in this chapter) with exaggerated human responsibility (in chapter six in particular). This is the focus of the next subsection:

4.2.2. Conceptual Significance

A diminished role for God in the leadership situation has thus been traced through five major periods of Scripture. On more careful analysis, various *conceptual* themes emerge. This subsection rearranges the observations of the previous subsection into five areas, to highlight the *conceptual* themes:

In Scripture, various attitudes of the leader are attributed to the leader's response to God, or vision of God. The leader's underlying principles (Exod 20:1-11), the spirit that resists the spirit of the nation (Num 14:8), the leader's prophetic word (Jer 2:2), his or her inner strength (Psa 68:35), courage (1 Sam 17:47; Acts 4:31; Eph 3:12), sense of purpose (Acts 20:22; Acts 22:21; 26:17-19; Rom 1:1), and fortitude (2 Timothy; Heb 11) are seen to lie in God. The Christian Transformational Leadership literature, however, tends to attribute the same to human reason (Halcomb, Hamilton and Malmstadt 2000:223), human agency (Murren 1997:200), human support (Thomas 1999:33,140), or human attributes (Gibbs 2005:129, 160; Munroe 2005:66, 73; Sanders 1994:116; Stanley 2006:42; Thomas 1999:40; Wofford 1999:112).

In Scripture, various *strategic* activities of the leader are viewed as God's direction or intervention. The liberation of a nation (Exo 3:7-8), the delegation of responsibility (Exod 18:23), the selection of staff (Num 27:18), the division of land (Josh 14:5), and major political decisions (1 Kgs 12:15), are seen to result from God's initiative. The Christian Transformational Leadership literature, however, tends to see the same as matters of human initiative (Roxburgh and Romanuk (2006:137), human sponsorship (Engstrom 1976:30; Stanley and Clinton 1992:130), human tact (Sanders 1994:73), or human decision (Engstrom 1976:26; Gibbs 2005:126; Stanley 2006:92).

In Scripture, the failure of leadership is seen to be the result of *spiritual* failure. A leader's failure is attributed to his or her heart towards God (1 Kgs 11:4), or a failure of faith (Luke 9:41). The Christian Transformational Leadership literature, however, tends to view this as the failure of human character (Halcomb, Hamilton and Malmstadt 2000:213,214; Wright 2000:59), or as the natural result of risk-taking (Gibbs 2005:140).

In Scripture, success is considered to be sovereignly granted by God. The leader's persuasion of a king and of a nation (Neh 1:11; 2:18), the success of

a project (Neh 2:20), success in a spiritual venture (Matt 28:20; 1 Cor 15:58), victory in spiritual warfare (Luke 10:17), and widespread influence (John 6:44) are attributed to God. The Christian Transformational Leadership literature, however, attributes such success to human greatness (Engstrom 1976:34), human competency (Gibbs 2005:123), human piety (Thomas 1999:25), human passion and commitment (Munroe 2005:62, 63), human influence (Hunter 2004:71), human attributes (Ford 1991:33; Hybels 2002:251; Munroe 2005:106), or human activity (Thomas 1999:165).

Finally, in Scripture, the leader's physical protection is attributed to God's intervention (2 Cor 1:10), while the Christian Transformational Leadership literature considers that it is human courage which overcomes danger (Sanders 1994:59).

In all of these cases, God's activity and God's influence are attributed to human activity and human influence. Engstrom (1976:26) would seem to epitomize this outlook with the words: "Any view of leadership must be based upon one's view of man." It is important to note, in this subsection, that a *correlation* is revealed between a diminished role for God in the leadership situation, and exaggerated human responsibility. This is the case in each of the examples listed in this subsection. This conforms to the hypothesis of this mini-thesis in chapter three.

It would seem that a brief note is required with regard to an aspect of divine influence in Biblical leadership which may be seen to have changed today. It may be debated today whether God continues to issue direct commands to leaders. While a full treatment of this question is beyond the scope of this mini-thesis, it may, however be said that, in principle, the exegesis in the literature reveals a strong tendency to portray a leader's decisions as being of divine origin (for example, Exod 18:23; Num 27:18; Josh 14:5; Jer 2:2). This

may be true even where (in the case of Rehoboam) a decision appears to be wrong (1 Kgs 12:15; see also 1 Kgs 22:22; 2 Chr 18:21).

While a summary of this subsection is bound to be too simplistic, it will serve as a tool and a reference point in the research which follows. In short, the exegesis in the selected literature revealed:

- Exaggeration of human attitudes vs. faith towards God,
- Exaggeration of human strategy vs. God's strategic preparation,
- Exaggeration of human qualities vs. relationship with God,
- Exaggeration of human work vs. God's providence, and
- Exaggeration of human courage vs. divine protection.

Having now completed an analysis of the exegesis in the literature, it needs to be noted that the absence of God may be discovered in more ways than one. Not only may it be established through an absence of God in the *exegesis*, but also through a diminished emphasis on the human *response* to God, which is closely bound up with an awareness of God's role in leadership. This is the focus of the section which follows:

4.3. A Diminished Role for Faith

Faith may be defined as "people's trust in, or dependence on, God and his works" (Fleming 1990:127). Faith is "relational" (Grenz, Guretzki and Nordling 1999:50; Martin 2005:246). That is, it refers above all to a *relationship* with God the Father, the Son, and the Holy Spirit.

Having revealed a diminished role for *God* in the exegesis, this mini-thesis now continues by investigating a diminished role for *faith* in the selected literature, where "faith" is understood as the human *response to God*. It stands to reason that God and faith stand or fall together.

The deconstructionist critique begins, again, by looking at an *opposition* which is suggested by the terms of the definition of Christian Transformational Leadership. This opposition is then used to guide an exploration of "faith" in the Christian Transformational Leadership texts.

4.3.1. Lists of Leadership Qualities

Faith is listed in the table of oppositions of chapter three as an opposition of *character*. More specifically, it is an *alternative* (or heteronym) to character:[32] Other alternatives to faith, which were suggested in chapter three, are "power" and "technique". That is, apart from basing leadership on *character*, it could be based on faith, power, or technique:

Characteristic	**Type**	**Opposition**
Character	Heteronyms	Faith (Engstrom 1976:118) * Power (Hunter 2004:55) * Technique (Munroe 2005:20)

Power and technique are specifically rejected in the Christian Transformational Leadership texts (Blackaby and Blackaby 2001:93; Hunter 2004:53; Jinkins 2002:viii; Thomas 1999:61), and will be dealt with in greater detail in chapter six. However, faith is *not* rejected. In fact, faith is portrayed as a welcome aspect of Christian leadership (Clinton 1988:117; Sanders 1994:51), if not a *foundational* aspect of Christian leadership (Engstrom 1976:118; Banks and Ledbetter 2004:31; Wofford 1999:16). It is viewed, at least in part in the literature, as a real alternative to character. However, on further investigation, one finds that it is largely *absent* from the literature. This

[32] Other heteronyms for character are power (Hunter 2004:55) and technique (Munroe 2005:20).

suggests that it should not be deconstructed as a *difference* (or *conflict*), but rather as an *absence*.

Since it is common practice among Christian Transformational Leadership authors to *list* various requirements for leadership, the absence of faith will be explored by means of lists of leadership requirements in the selected literature.[33] Thirteen such lists are examined to ascertain the role of faith in the selected texts:

Munroe (2005:280) lists twenty-eight "essential qualities and characteristics of true leadership"; yet he makes no mention of faith; Barna (1997:23) catalogues thirty-one requirements for "the Christlike character of a leader", yet similarly fails to mention faith; Stanley (2006:132) presents nine terms which constitute his "personal definition of [a leader's] success"; Clinton and Clinton (1997:154) list seven prerequisites for "effective leaders"; Engstrom (1976:120) presents fourteen requirements of leaders "the world needs"; Maxwell (1998:xx) refers to the "21 Irrefutable Laws of Leadership"; and Wright (2000:134) lists seventeen "personal values for my leadership"; yet none includes "faith" in their lists.

Other such lists may *seem* to refer to faith, yet make little meaningful reference to the same: Munroe (2005:283) lists thirty-four "values of the spirit of leadership"; yet, while "trust" (a possible synonym of faith) appears on the list, it appears *last*, and it is uncertain whether it refers to God. Wofford (1999:47)

[33] A diminished role for faith cannot be explored in the same way that a diminished role for God was explored. While it is easy to see where references to God are missing from the exegesis, it is much more difficult to see how this might be true of faith. One of the reasons for this is that "faith" is only mentioned a few times in the Old Testament (three times in the LITV, and twice in the NKJV). However, the New Testament Scriptures use the related terms "faith" (πίστις) and "believe" (πιστεύω) about 500 times. This represents an extraordinary emphasis for any Biblical term. While there is some debate, even in the Scriptures, surrounding the primacy of faith (Jam 2:17), its centrality is frequently self-evident, e.g. "Without faith, it is impossible to please God..." (Heb 11:6; also e.g. Hab 2:4; Gal 5:6). The New Bible Dictionary observes: "In the New Testament faith is exceedingly prominent" (Morris 1962:411).

lists fifteen "Scriptural leadership values"; yet, apart from referring to the *unity* of faith, faith *in God* is absent. Engstrom (1976:119) offers a fourteen-point summary of leadership "excellence"; yet, while each item is prefaced with the words "I believe that...", he makes no reference to faith in God. Banks and Ledbetter (2004:55) list eight leadership characteristics which, they state, bear "the imprint of faith"; yet none of these characteristics *is*, in fact, faith. Gibbs (2005:114) lists the requirements for leadership in Paul's pastoral letters; yet he omits all reference to faith, for example that a leader should be "brought up in the truths of the faith..." (1 Tim 4:6). And Engstrom (1976:47) surveys "the qualifications of leaders" in 1 Timothy 3, yet omits the requirement of faith (1 Tim 3:9;13). Only Wofford (1999:16) includes faith in a list of leadership requirements; however, even here it is not clear how this is intended (Wofford 1999:39;143).

Not only is faith absent or marginalized in nearly every list of requirements for leadership; it is absent from nearly every statement which *prioritizes* a single leadership quality. In nearly every case, it is *character*, or *aspects* of character, which are afforded the highest priority:

Wofford (1999:107) states: "For a church leader, no attribute is more important than character"; Jinkins (2002:36) considers: "The minister's activities are grounded, first, in the minister's character,..."; Blackaby and Blackaby (2001:53) consider: "The first truth in leadership development is this: God's assignments are always based on character"; Clinton (1988: 75) states: "Character is foundational if a leader is to influence people for God's purposes"; Halcomb, Hamilton and Malmstadt (2000:19) consider: "The more the character of the leader approximates the revealed characteristics of God, the better the leader's service will be,..."; Engstrom (1976:118) considers that *failure* in leadership is due to "basic values being askew"; while Gibbs

(2005:114) summarizes the Pauline requirements for leadership as "character first and foremost".

There is, therefore, a marked tendency in the Christian Transformational Leadership literature to exclude or marginalize faith from the requirements for Christian leadership, together with a tendency to exalt human character. This stands in contrast with statements which give pre-eminent status to faith (Engstrom 1976:118; Banks and Ledbetter 2004:31; Wofford 1999:16), and it stands in contrast with the prominence of God's role in Biblical leadership, which suggests that faith, as the human response to God, would be expected to be prominent in the literature.

On a point that is closely *related* to the marginalization of faith in the literature, it may briefly be noted that only one of the above lists includes *prayer* as a requirement for Christian leadership (Wofford 1999:48), and that only five of the twenty-two selected books have a distinct emphasis on prayer (Blackaby and Blackaby 2001:148; Clinton 1988:115; Engstrom 1976:118; Sanders 1994:85; Wagner 1997:281).[34] These brief observations indicate that prayer (which may be an important *aspect* of faith) also has, in general, a weak emphasis in the literature.

Having now studied two major *absences* in the Christian Transformational Leadership texts, namely an absence of God and an absence of faith, I now turn my attention to internal *conflicts* relating to the term "faith". I begin in the next subsection with conflicts relating to the *definition* of faith.

4.3.2. Conflict of Definition

Where Christian Transformational Leadership authors indeed put forward faith as a necessary quality for Christian leadership, this may not be a "relational"

[34] This means that a section or subsection of the book is dedicated to the subject of prayer, rather than prayer being incidental to other themes.

faith (Grenz, Guretzki and Nordling 1999:50; Martin 2005:246), in the sense of representing a personal response to God. Instead, the literature may interpret "faith" in various ways which have little or no relational aspect. Not only this, but "differences" of meaning are revealed.

Three major examples follow:

> (a) various Christian Transformational Leadership authors define faith as *vision*, where vision refers to the leader's (and often, followers') *aspirations*. Sanders (1994:51) states that "faith is is [sic] vision" (:55); yet this merely refers to the "end results" which a leader pursues (:56). Similarly, Clinton (1988: 117) considers that faith refers to a "God-given vision" that will inspire followers. Wright (2000:66) defines faith as "a vision that makes a difference... seeing tomorrow so powerfully that it shapes today"; Jinkins (2002:42) defines "beliefs" as "the vision of the people" (:43); while Engstrom (1976:84), in the context of Hebrews 11:1, considers that faith is "faith to get from point A to point B..."
>
> (b) Faith may further refer to one's *world-view*. Munroe (2005: 181) states: "Every human being has faith -- all seven billion of us. Even the atheist has faith." Faith, according to Munroe, relates to the "thoughts and ideas" that one has. Similarly, Banks and Ledbetter (2004:31) consider: "Faith anchors leadership in deeply held beliefs about the world, people, and the purpose of work"; and Wright (2000:71) equates "faith and beliefs" with "values and culture".
>
> (c) Often, "faith" may be more or less interchangeable with *values*, a phenomenon which CS Lewis (1946:17) described as

> "the belief that certain kinds of attitudes are really true, and others really false,..." Wofford (1999:39) understands faith in terms of "modal values", and refers to "beliefs and practices", without differentiating between the two (Wofford 1999:143); while Jinkins (2002:42) and Wright (2000:33) refer to "beliefs and values" without differentiation. Munroe (2005:16) states that "your beliefs create your convictions,... your attitude,... your behavior". However, none of these terms would seem to refer to God; and Clinton (1991:9-3), quoting Hebrews 13:7, considers that to imitate faith is to model "certain values that you aspire [sic] for your life".

In all of the above cases, it would seem doubtful whether "faith" refers to the human response to God, or dependence on God. Human attributes (vision, world-view, and values) replace faith as a personal response to God. Not only this, but there would appear to be an *internal conflict* between these definitions. Vision is not synonymous with world-view, nor is world-view synonymous with values, nor are values synonymous with vision.

This would further tend to support the hypothesis of this mini-thesis, in that the role of God in leadership is diminished, in this case through conceptions of "faith" which do not appear to relate directly to God.

In the final subsection of this chapter, I now turn my attention to an *emotional* conflict which is revealed through the exegesis. However, in an important sense it again relates to the definition of "faith": specifically, whether faith has to do primarily with values, or with the "Object of faith":

4.3.3. Conflict of Emotion

The research of this mini-thesis further revealed a possible conflict which relates to the nature of the leader's response to Jesus Christ. This is tied up

with the leader's *conception* of Jesus Christ as the model rather than the "Object of faith".[35] Jesus Christ is almost universally portrayed in the literature as "the great example" (Ford 1994:30), less often as "the great enabler" (Ford 1994:30; Stanley and Clinton 1992:220; Wofford 1999:23; Wright 2000:186), and seldom, if ever, as the Lord of all creation (John 1:3), the Lord of human history (Col 1:16), or the Lord of personal circumstance (2 Cor 1:10).

Some of the relevant passages follow: Banks and Ledbetter (2004:79,111) state that Jesus is "the ultimate role model... for leadership"; Halcomb, Hamilton, and Malmstadt (2000:253) consider that He is "our ideal model of a transformational leader"; Ford (1991:120) notes that "Jesus showed strength -- of character -- he had the moral authority to move others" (Ford 1991:120); while Wofford (1999:23) states: "Clearly, values drove Jesus' leadership..." The *emulation* of Christ is therefore something to be *aspired* to (Wofford 1999:35). Several Christian Transformational Leadership authors express a similar view (Banks and Ledbetter 2004:112; Gibbs 2005:116; Thomas 1999:144).

Christ the *model* is, however, an *exalted* model which demands the utmost, in fact *more* than the utmost that one can give. This gives rise to the expression of some tension in the Christian Transformational Leadership literature, as leaders find that they are unable to fully meet His example. Ford (1991:30) asks whether the demands of Christ's example are not "light years beyond us". He asks: "How can the leadership of Jesus be good news for us? If we are not what *he* is, then is his leadership not a model of despair?" Others simply note the remoteness of the ideal: Gibbs (2005:116) notes that "no single individual is likely to demonstrate the entire range [of Christ's character traits] with impressive consistency". Wofford (1999:35) observes: "We cannot

[35] Stortz (2008:5) makes the distinction between "Jesus" and "Christ" in the moral life. It is such a distinction which is intended here. Stortz adds: "The demands of an ethic of imitation promise burnout..."

be sinless as He was, but we have the guidance of the standards that He left for us." Banks and Ledbetter (2004:80) note that Jesus' leadership "would not transfer to most organizations today" because, among other things, "leaders do not have the Spirit 'without measure'..." The natural response to Christ's example is: "I could never do that!" (Stanley and Clinton 1992:220). It causes one to "feel overwhelmed" (Halcomb, Hamilton, and Malmstadt 2000:45).[36] And Banks and Ledbetter (2004:112) would seem to announce cause for fear when they note that it is only by living a life "most perfectly embodied by Jesus" that one escapes "the effects of the shadow side of leadership".

The heavy responsibility which Christian Transformational leaders take upon themselves will be dealt with in more detail in the coming chapters. This brief subsection merely serves to suggest that a theology of the Person and Work of Christ may further contribute to "exaggerated human responsibility".

4.4. Summary

Chapter four has begun with the "critique proper". Using the tools of deconstructionist critique outlined in chapter three, the *exegetical content* of the literature has been examined, and has been ordered according to the Biblical time-line. This has revealed "a diminished role for God". A further *conceptual* analysis has shown in what *ways* the exegesis reveals exaggerated human responsibility. The role of *faith* in the selected literature has also been examined, and faith has been shown to be absent or marginalized from the literature, while *character* is prioritized. Finally, conflicts in the *definition* of faith have been examined, as well as tensions which surround the portrayal of Jesus as an ideal model for leadership, rather than the Object of faith.

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[36] Although Stanley and Clinton and Halcomb, Hamilton and Malmstadt refer to the help of the Holy Spirit, this in itself does not answer the problem of failing Christ the model, or, for that matter, failing to receive the Spirit "without measure". The dual problems of personal inadequacy and inadequacy *for leadership* remain.

Chapter five will now move to a purely *conceptual* critique of the literature. With the analysis of the exegesis now being complete, chapter five will explore the distinction between *leader and followers* in the texts. At first, it may not seem clear why the simple distinction of leader and followers should be of any great importance. However, this feeds into chapter six, where the leader-followers distinction reveals its vital conceptual consequences.

5. Chapter Five

Leader and Followers

5.1. Introduction

Chapter five is, in a sense, an *interlude*. It *prepares the way* for further deconstructionist critique in chapter six. Chapter five will use a deconstructionist critique to draw out the major characteristics which *set apart* the Christian Transformational leader from followers. This is important, because it leads on, in chapter six, to problems which *arise from* the leader-followers relationship.

Chapter five has a twofold emphasis:

> (a) it begins by establishing that the leader-followers opposition is central to Christian Transformational Leadership, then
>
> (b) it continues by describing important *differences* which exist between leader and followers.

I begin chapter five simply by establishing that the leader-followers opposition exists, and that it is central to the Christian Transformational Leadership literature. Then I continue by highlighting some of the most important *characteristics* of this opposition. The next subsection establishes the leader-followers opposition in the literature:

5.2. The Leader-Followers Opposition

It might easily be overlooked that the definition of Christian Transformational Leadership refers first to *leadership*. A basic opposition of "leadership" which was identified in chapter three is "to be a follower". This will be referred to more simply as the leader-followers opposition:

Characteristic	**Type**	**Opposition**
Leadership	Directional opposite	[To be a] follower (W)

It may seem obvious that a leader has followers. However, one may also think of a movement as a divine operation (Banks and Ledbetter 2004:37), or as a living organism (Gibbs 2005:28), or as having no followers at all (Banks and Ledbetter 2004:116; Roxburgh and Romanuk 2006:116). Banks and Ledbetter (2004:26) list six different ways of viewing an organization, of which only two imply the leader-followers opposition. Christian Transformational Leadership, however, has the leader-followers opposition at its core (Gibbs 2005:26; Guder 1998:186; Roxburgh and Romanuk 2006:xiii; Wofford 1999:102; Wright 2000:xi). It is based on "leader-follower dualisms" (Frye et al 2007:3).

Engstrom (1976:15) states simply: "The world is divided into leaders and followers"; Hunter (1999:124) considers: "The only definition of a leader is someone who has followers"; Blackaby and Blackaby (2001:134) state: "Leaders lead followers"; while Clinton (1988:182) considers: "There are three basal elements of leadership: leader, followers, and situation". The leader-followers opposition is stated many times by Christian Transformational Leadership authors (Banks and Ledbetter 2004:55; Barna 1997:24; Clinton

1988:194; Wofford 1999:107; Thrall, McNicol and McElrath 1999:4; Sanders 1994:132; Thomas 1999:146; Wright 2000:17).

This basic observation lays the basis for a study of what it *is* precisely that *differentiates* the leader from followers in the Christian Transformational Leadership literature. The following subsections reveal three basic characteristics of the leader-followers opposition:

5.2.1. Influencer and Influenced

A core distinction between leader and followers in the selected literature is that the leader is the *influencer*. Followers, on the other hand, are people who *receive* such influence. The following opposition applies:

Characteristic	**Type**	**Opposition**
Influence	Directional opposite	[To be] receptive (L1)

Here, "influence" suggests that there are those who are *receptive* to such influence. Also, a cause-and-effect relationship is suggested, whereby the leader is the *cause* of influence, while the followers are the effect. This will be referred to more simply as the influencer-influenced opposition.

In keeping with this, the Christian Transformational Leadership literature often refers to the *influence* that Christian transformational leaders have on followers. Jinkins (2002:112) states simply: "Leaders influence followers..."; Banks and Ledbetter (2004:33) consider that leadership is "other-focused influence"; Sanders (1994:27) states: "Leadership is influence, the ability of one person to influence others to follow his or her lead"; while Stanley (2006:139) considers that leadership is "the ability to... influence the direction of others". In the same way, various Christian Transformational Leadership

authors define leadership as *influence on followers* (Barna 1997:24; Blackaby and Blackaby 2001:20; Clinton 1988:101; Engstrom 1976:24; Gibbs 2005:22; Hunter 2004:46; Hybels 2002:127; Maxwell 1998:11; Munroe 2005:52; Thomas 1999:31; Thrall McNicol and McElrath 1999:10; Wofford 1999:21).

While it needs to be noted that a few of the selected Christian Transformational Leadership authors consider that a leader and followers influence *each other* (Banks and Ledbetter 2004:127; Gibbs 2005:22; Wright 2000:2), most emphasize the *one-way* influence of a leader on followers (Clinton 1988:178; Hunter 2004:31; Maxwell 1998:56; Sanders 1994:27; Stanley 2006:139; Thomas 1999:138).

5.2.2. Direction-Setting

This mini-thesis now turns to a special characteristic of the Christian Transformational leader which may be described as *direction-setting* (Banks and Ledbetter 2004:45). This includes a practice known as *vision-casting* (Hybels 2002:40). The table of oppositions of chapter three revealed four oppositions which may relate to direction-setting, namely "to be dependent", "to be aimless", and "lack of vision":

Characteristic	**Type**	**Opposition**
Leadership	Antonym	[To be] dependent (L1)
Shared goals	Antonym	[To be] aimless (L1)
Vision	Antonym	Lack of vision (L1)

These oppositions suggest that a follower is *dependent* on the leader for leadership, is *aimless without* such leadership, and *lacks vision*. In other words, a leader sets the *direction* for followers, while followers *require* such

direction. This indicates that one should look for signs in the Christian Transformational Leadership texts that a leader is seen to be a *direction setter*:

In this regard, the selected literature indeed reveals that it is the leader who sets the direction for followers (Banks and Ledbetter 2004:17; Maxwell 1998: 36; Stanley 2006:139); the leader takes the initiative (Banks and Ledbetter 2004:84; Maxwell 1998:104; Munroe 2005:238); and the leader knows where he or she is going (Sanders 1994:18). The leader remains *in front* of followers (Guder 1998:212; Sanders 1994:127), and *ahead* of them (Banks and Ledbetter 2004:113), and is thought to know better than followers what is for their *good* (Clinton 1989:194; Hunter 2004:31).

A special form of direction-setting is "vision casting" (Hybels 2002:40) or "envisioning" (Gangel 1997:42). The Christian Transformational Leadership literature portrays the leader as a person who has *vision*, and followers as those who *receive* such vision from the leader. The "requirement to see" lies at the root of great leadership (Thomas 1999:22), and the leader must "get the vision right" before all else (Halcomb, Hamilton and Malmstadt 2000:16). "If you want to become a leader, vision is not an option [i.e. it is mandatory]" (Barna 1997:47). Leaders must cast powerful visions (Barna 1997:19; Hybels 2002:27; Wright 2000:14), which they cast "for" followers (Maxwell 1998:56), to give them guidance (Hybels 2002:27). Leaders "get attention through vision" (Ford 1991:26).

The selected literature further tends to view a leader's vision as *God-given*. The leader's vision is "from the Lord" (Halcomb, Hamilton and Malmstadt 2000:65); a leader is "casting God's vision" (Barna 1997:29); a vision "is communicated by God to His chosen servant-leaders" (Barna 1997:47); and the leader influences a group of people towards *God's* purposes for them (Clinton 1988:26; Clinton 1997:170; Blackaby and Blackaby 2001:20). The

leader is "on God's business" (Ford 1991:265). He or she needs to ask: "Is this idea mine, or God's?" (Towns 1997:195). Various Christian Transformational Leadership authors besides consider that vision is God-given or God-inspired (Gangel 1997:60; Gibbs 2005:191; Hybels 2002:29).

5.2.3. Driving Strategy

One more distinction between the Christian Transformational leader and followers needs to be noted. The table of oppositions of chapter three suggests that leaders may be distinguished from followers in the area of *strategy*. Such strategy comes to the support of *influence*, and is important in helping influence to succeed. An opposition of strategy is "to be unprepared", while an opposition of shared goals is "nondesign":

Characteristic	**Type**	**Opposition**
Strategy	Antonym	[To be] unprepared (L1)
Shared goals	Antonym	Nondesign (L1)

These oppositions suggests that *strategy* may be the special responsibility of the leader, while followers may have little to do with forward planning; they may be *unprepared*, or may have no *design* for the future. This indicates that one should look for indications in the Christian Transformational Leadership texts that a leader is seen to be the *strategist*:

Maxwell (1998:36) considers: "Followers need leaders to effectively navigate for them"; Engstrom (1976:179) states that the leader "must effectively control the operation"; Barna (1997:24) maintains that "developing strategy" is the special domain of the leader; Sanders (1994:113) considers: "The leader must employ tactics that lead to success"; Halcomb, Hamilton and Malmstadt

(2000:123) state that it is *leaders* who plan the future; Stanley (2003:79) maintains: "Every good coach [that is, leader] goes into the game with a strategy, a plan"; while Thomas (1999:138) states that, for the leader, "timing, creativity, and discipline are crucial skills..." Various Christian Transformational Leadership authors emphasize that Jesus Himself was a master *strategist* (Banks and Ledbetter 2004:79; Ford 1991:56; Hybels 2002:71).

While it needs to be noted that not all Christian Transformational Leadership authors consider that the leader alone is responsible for planning strategy (Gibbs 2005:106; Guder 1998:214; Wright 2000:72), most of them do.

5.3. Summary

Chapter five has been, in a sense, an *interlude*. It has *prepared the way* for further deconstructionist critique in chapter six. Chapter five has used a deconstructionist critique to draw out major characteristics which *set apart* the Christian Transformational leader from followers. This has shown that the Christian Transformational leader is an *influencer*, who sets the direction for followers, and strategizes on their behalf.

Chapter five has been important from the point of view that it leads on, in chapter six, to problems which *arise from* the leader-followers relationship. It was necessary to establish the nature of this relationship before the *problems* of this relationship are revealed in the chapter which follows.

6. Chapter Six

Conflicts Revealed

6.1. Introduction

The purpose of chapter six is to examine more closely the *nature* of "influence" in the selected literature, and the conceptual conflicts which this reveals. The chapter has a threefold development:

> (a) the need for the Christian Transformational leader to make his or her influence *work* through personal effort and personal competence will be explored.
>
> (b) This is followed by a study of the *emotional* demands upon the leader to *demonstrate* the effort and competence required of him or her. Finally
>
> (c), this chapter explores whether Christian Transformational Leadership authors identify the *source* of the extraordinary strain which their writing reveals.

It is important to note that chapter six is understood *in the context* of "a diminished role for God" which was described in chapter four. Chapter four listed many examples of God's activity and God's influence which were attributed to human activity and human influence. Chapter six now expands

on this observation by revealing in detail what it *means* that there is an exaggerated emphasis on human activity and human influence in Christian Transformational Leadership. In short, chapter six is a *counterpart* to chapter four, or an *expansion* of chapter four.

One of the most important terms of the Christian Transformational Leadership model is "influence" (which is closely related to the term "transformational"). In the next section, I turn my focus to a deconstructive analysis of this term in the literature, with an emphasis on *difference* (or *conflict*) surrounding the term.

6.2. Influence in Christian Transformational Leadership

Having described the leader-followers opposition in chapter five, and its core character as an influencer-influenced opposition, this mini-thesis will now consider more closely the *nature* of the influence that a leader has on followers, as it is found in the Christian Transformational Leadership texts.

A definition of influence is: "the power to affect the way someone or something develops, behaves, or thinks without using direct force or orders" (*Longman Mobile Dictionary* 2007). The suggestion is, therefore, that influence represents a *"benign"* form of acting upon others. However, several oppositions which were listed in chapter three suggest that a "difference" exists between such a standard definition of influence and the reality which is found in the selected literature. The following oppositions apply:

Characteristic	**Type**	**Opposition**
Leadership	Antonym	[To] lose control (L1)
	Directional opposite	[To have] weak will (L1)

Influence	Antonym	No change (L1) Weakness (L2)
Persuasiveness	Directional opposite	Resistance (L1)
Strategy	Antonym	[To] cease (L1) Pacification (L1)
Character	Directional opposite	Acquiescence (L1)

The above oppositions suggest that the Christian Transformational leader *will not* lose control, *will not* be weak-willed or reveal weakness, *will* make change happen; *will not* yield to resistance; *will not* cease; and *will not* acquiesce to followers.

Taken together, these terms suggest that one should search for forms of *tenacity* or *force* in the Christian Transformational Leadership literature. This is the focus of the two subsections which follow.

6.2.1. Influence as Obedience

One of the oppositions of "leadership" is "acquiescence". "Acquiescence" suggests that the leader will not *acquiesce* (or *yield*) to followers. Further, an opposition to "strategy" is "to cease". This suggests that the leader will not *cease* in his or her purposes. Similarly, an opposition of "influence" is "no change", which suggests that the leader will not allow that change does not happen. These oppositions suggest that one should search for signs that Christian Transformational Leadership may support a "passive kind of force", which may kick in particularly where a leader experiences *opposition*.

This is indeed what was found in the Christian Transformational Leadership texts: Blackaby and Blackaby (2001:250) consider: "When leaders know they

are doing exactly what God is asking, no amount of animosity will move them to do anything else"; Stanley (2006:34) states that, where there is resistance from followers, "courage is a nonnegotiable quality"; Clinton (1988:109) maintains that negative reactions to a leader's vision test his or her "perseverance"; Halcomb, Hamilton and Malmstadt (2000:185) state that leaders will persistently stick to their dream; Munroe (2005:209) states that the power of mental conditioning will enable the leader to overcome the odds; Engstrom (1976:88) considers that once a decision has been made, a leader will not waver; Gibbs (2005:155) maintains that, in the face of resistance from followers, the leader will demonstrate patience, fortitude, and long-term stamina; while Sanders (1994:166) and Van Yperen (1997:246) suggest that the leader should *ignore* opposition. Various Christian Transformational Leadership authors state that a leader will exercise "obedience" where there is opposition from followers (Guder 1998:186; Van Yperen 1997:257), while Halcomb, Hamilton and Malmstadt (2000:217) state that the leader must demonstrate "total obedience to the God-inspired vision".

Only on rare occasions does Christian Transformational Leadership recommend retreat where there is resistance (Maxwell 1998:153; Munroe 2005:247; Stanley 2006:79). Rather, the approach of the Christian Transformational leader may be described as a non-negotiable standoff until victory is won.

While "obedience" may seem to exceed the standard definition of "influence", Christian Transformational Leadership may go even beyond this, and may emphasize, in certain circumstances, aspects of *force*. This is the focus of the next subsection:

6.2.2. Influence as Force

One of the oppositions of "leadership" is "to lose control". This suggests that the leader will *not permit* that he or she should lose control. A further oppos-

ition of "leadership" is "to have weak will". This suggests that the Christian Transformational leader will *not* be *weak-willed*. Further, an opposition of "persuasiveness" is "resistance". "Resistance" suggests that the leader will not countenance resistance. These oppositions together suggest that one should search for signs that Christian Transformational Leadership may support an "*active* kind of force", especially where the leader faces opposition.

In keeping with this, the selected literature reveals that Christian transformational leaders may be "as fierce as a pit bull" to preserve their mission (Hunter 2004:95); they "must relentlessly develop a bulldog's mentality" (Halcomb, Hamilton and Malmstadt 2000:185); a leader will use "forceful... power to endure stress or pain" (Halcomb, Hamilton and Malmstadt 2000:46); the leader may need to use "power" as a necessary evil (Hunter 2004:62: Hybels 2002:64); followers must "not be allowed" to hinder a leader's visions and purposes (Wofford 1999:155); the leader will pursue a vision "no matter what" (Hybels 2002:40); nothing should interrupt the direction of ministry (Phillips 1997:221); and the leader will refuse to admit defeat (Engstrom 1976:85; Maxwell 1998:153; Munroe 2005:263; Phillips 1997:231). The test of spiritual leadership is the achievement of its objective (Sanders 1994:166). In the face of conflict, the leader will "face and seize!" (Ford 1991:261).

Other, less striking examples of "force" are common in the Christian Transformational Leadership literature: Maxwell (1998:70,56,36) considers that successful leaders are "stronger than" others, that they "exert" their influence, and "control" the direction in which their people travel; Murren (1997:199) describes the leader as one who "enforces" or "directs" change; Munroe (2005:76) defines leadership as the capacity to "direct" or "induce" others; Wright (2000:16) states: "Leadership is a relationship of power. It is the exercise of power"; while Hunter (2004:67) refers to "authority (influence)" as though the two were one.

Such manifestations of force would appear to be in conflict with the usual, "benign" understanding of "influence". Tourish and Hargie (1999:198) comment: "Transformational leaders... have greater status, authority, and power [than followers]."

In the analysis of "obedience" and force above, a conceptual conflict has been *implicit*. That is, notions of "obedience" and force would *seem* to conflict with the nature of Christian Transformational Leadership as "influence". The purpose of the following subsection is to reveal *explicitly* the conceptual conflict in the texts.

6.2.3. Conceptual Conflict

On the surface of it, the Christian Transformational leader exercises "influence" in the leadership situation (Maxwell 1998:17; Barna 1997:24; Clinton 1988:101; Engstrom 1976:24; Gibbs 2005:22; Hunter 2004:68; Hybels 2002:127; Munroe 2005:52; Sanders 1994:27; Stanley 2006:139; Thomas 1999:31; Wright 2000:31). However, if the word "influence" may carry meanings which are closer to "obedience" and "force", this raises the question whether there might be a *conceptual* conflict in the selected literature. Two oppositions in particular apply:

Characteristic	**Type**	**Opposition**
Persuasiveness	Heteronyms	[To be] forceful (W) [To] manipulate (L1)

These oppositions suggest that Christian Transformational leaders will *not* be forceful, and will *not* manipulate followers. In other words, Christian Transformational Leadership would tend to *reject* the use of force or manipulation in leadership.

On the surface of it, the Christian Transformational Leadership literature supports this: Christian Transformational Leadership authors explicitly reject *authoritarianism (*Banks and Ledbetter 2004:86; Engstrom 1976:40; Wofford 1999:182), autocracy and paternalism (Engtsrom 1976:78, 60), cajoling (Wofford 1999:92), coercion (Hunter 2004:53), command (Halcomb, Hamilton and Malmstadt 2000:219), control (Gibbs 2005:55,93; Hunter 2004:16; Jinkins 2002:24; Thomas 1999:19), cultic control (Engtsrom 1976:40), domination (Thrall, McNicol and McElrath 1999:21), force (Blackaby and Blackaby 2001:90; Hunter 2004:53), manipulation (Banks and Ledbetter 2004:70; Ford 1991:43; Hunter 2004:108,187; Munroe 2005:43; Thrall, McNicol and McElrath 1999:21), political power-play (Engstrom 1976:39), power (Blackaby and Blackaby 2001:93; Hunter 2004:53), power-seeking (Banks and Ledbetter 2004:108), threats, violence, intimidation, and oppression (Munroe 2005:53, 104), and "top-down" leadership (Thrall, McNicol and McElrath 1999:87).

At the same time, however, most of the selected literature uses terms, without disapproval, which would seem to suggest an endorsement of force or power. The selected authors reveal that Christian Transformational Leadership involves authority (Blackaby and Blackaby 2001:91; Ford 1991:264; Hunter 2004:67; Munroe 2005:281; Stanley 2006:118; Thomas 1999:74; Thrall, McNicol and McElrath 1999:16), control (Maxwell 1998:36), strength (Maxwell 1998:70), enforcement (Hunter 2004:63), inducement (Munroe 2005:76); power (Ford 1991:141; Hunter 2004:62; Hybels 2002:64; Thomas 1999:74), forceful power (Halcomb, Hamilton and Malmstadt 2000:46), and seizure (Ford 1991:261). Leadership, according to Engstrom (1976:114), is "to control others", while Wright (2000:16, 180) considers that leadership "is the exercise of power... Power is at the heart of leadership,..." Christian Transformational Leadership "does not avoid the exercise of power..." (Banks and Ledbetter 2004:108). In addition to this, metaphors of the pit bull and the bulldog (Hunter 2004:95; Halcomb, Hamilton and Malmstadt 2000:185), and a

repeated emphasis on the leader's refusal to accept defeat (Engstrom 1976:85; Maxwell 1998:153; Munroe 2005:263; Phillips 1997:231), add to the impression of force and power.

There is not the space here to consider the different *meanings* that such words may have in different contexts. However, there would appear to be a weight of evidence that there is a *conceptual conflict* in the literature. While the Christian Transformational Leadership texts, on the surface of it, disapprove of force and power, words which are *related* to force and power are used repeatedly.

It stands to reason that, if force and power are *inherent* in Christian Transformational Leadership, rather than being incidental phenomena manifested occasionally by imperfect leaders, then it is likely that such force and power will be viewed in the literature as being part and parcel of Christian leadership. This is the focus of the next subsection.

6.2.4. Affective Conflict the Norm

If "influence", and terms suggestive of force, are commonplace in the Christian Transformational Leadership literature, it would seem likely that *counter*-influence and *counter*-force (back pressure) may be commonplace. Thus it comes as little surprise that there is a tendency in the literature to view conflict and tension as *the norm*.

While, on the one hand, the Christian Transformational Leadership literature emphasizes the need to manage or resolve conflict (Clinton 1988:108; London 1997:117; Roxburgh and Romanuk 2006:134), there is, on the other hand, a tendency to view conflict as being endemic:

Conflict is "the essential part of God's redeeming plan" (Van Yperen 1997:241); it is the *sine qua non* ("without which not") of leadership (Ford

1991:252); conflict "defines" the Christian leader (Barna 1997:239); there *should* be conflict in a healthy community (Hunter 2004:208); conflict may be a "given" in ministry (London 1997:119); Christian leaders must learn to "minister through conflict" (Jinkins 2002:22), and the leader should "make tension OK" (Roxburgh and Romanuk 2006:12). Clinton (1988:106) considers: "When people influence other people, conflict inevitably arises." In this last case, is it interesting to note the explicit connection between influence and conflict.

While conflict is bound to arise in every Christian leadership situation from time to time, the emphasis above would appear to be more pronounced than this. This would have a bearing especially on the pressures which may come to bear on the Christian Transformational leader, of which more will be revealed in due course.

In the next section, I turn my attention to the *responsibility* that is placed upon the leader through the need to influence followers. This includes the need for personal effort and personal competence. This will lay the foundation for an analysis of *emotional* conflict in the Christian Transformational Leadership texts.

6.3. The Responsibility upon the Leader

It need hardly be noted that the concept "influence" is central to Christian Transformational Leadership. In fact, without effective influence, the Christian Transformational leader cannot lead. Engstrom (1976:127) states: "Since the function of leadership is to lead, getting people to follow is of primary importance." It stands to reason, therefore, that a Christian Transformational leader should make every *effort* to make his or her influence *work*.

The following subsections focus on the need for personal *effort* and personal *competence* on the part of the leader, to bring his or her influence to bear upon a situation.

6.3.1. The Need for Personal Effort

Earlier in this chapter, six oppositions suggested that one should look for signs of "obedience" and "force" in the Christian Transformational Leadership literature. This subsection returns to this theme, now from a different point of view. The leader's need to *produce* or to *generate* such obedience and force will now be considered. To avoid repetition, just three of the previous oppositions are listed here, namely "resistance", "pacification", and "acquiescence".

Characteristic	**Type**	**Opposition**
Persuasiveness	Directional opposite	Resistance (L1)
Strategy	Antonym	Pacification (L1)
Character	Antonym	Acquiescence (L1)

These oppositions suggest that the Christian Transformational leader *will not* countenance resistance, will not exchange a planned strategy for *pacification*, and *will not* acquiesce. In other words, leadership may no longer be leadership if it is *pushed back* by followers, or *yields* to followers. The focus here is on the personal effort required of the leader to ensure that he or she has influence on the situation.

In keeping with this, Hunter (2004:19) considers that Christian Transformational Leadership requires a great deal of motivation, and enormous efforts (Hunter 2004:157); Blackaby and Blackaby (2001:7) consider that it requires a "Herculean [extreme] effort"; Roxburgh and Romanuk (2006:137) state that it demands "a great deal of courage"; Sanders (1994:59) states that it needs "courage of the highest order"; Gangel (1997:43) maintains that "the ability to endure is crucial"; London (1997:118) states that the Church "often requires a

strength of leadership that is uncommon in the secular world"; Engstrom (1976:14) notes that Christian Transformational Leadership involves heavy struggles, and always exacts a toll (Engstrom 1976:95); while Clinton (1988:109) notes that "leadership backlash [a strong backward reaction] tests a leader's perseverance".

Christian Transformational Leadership demands personal suffering (Thrall, McNicol and McElrath 1999:128), in fact "more than sacrifice and suffering" (Wofford 1999:164); it may face incredible odds (Munroe 2005:209); it represents a daunting challenge (Gibbs 2005:26); it requires "a ribbon of steel" running through one (Jinkins 2002:30); and it demands superior spiritual power (Sanders 1994:28). Similarly, several Christian Transformational Leadership authors suggest the need for high motivation or endurance (Engstrom 1976:98; Gibbs 2005:173; Guder 1998:183; Sanders 1994:19; Thrall, McNicol and McElrath 1999:115).

6.3.2. The Need for Personal Competence

Together with the need for personal effort, there is, too, a responsibility upon the Christian Transformational leader for personal *competence*. The following oppositions apply:

Characteristic	**Type**	**Opposition**
Leadership	Antonym	[To] lose control (L1)
Persuasiveness	Antonym	Doubt (L1)
Strategy	Antonyms	[To] cease (L1) [To be] unprepared (L1)

The above oppositions suggest that if *control* is lost, if self-*doubt* sets in, if *strategy* ceases, or if the leader is strategically *unprepared*, then *influence* may cease, and leadership is likely to fail. Stanley (2006:34) considers: "Accepting the status quo is the equivalent of accepting a death sentence". This suggests that one should look for signs in the Christian Transformational Leadership literature that a failure to *strategize*, or a failure to strategize *effectively*, may put leadership at risk. In examining the literature, this is indeed what was discovered. The literature suggests that there is a weighty burden upon the leader not to fail in the area of strategy:

Gibbs (2005:80) states that wrong decision-making may have "destructive force"; Maxwell (1998:196) states simply: "The wrong action at the wrong time leads to disaster"; also, anything less than the right action at the right time "exacts a high price" (Maxwell 1998:203); Wright (2000:202) states that "the crisis of leadership" lies in unforgiven errors of decision; therefore leaders occupy a risky position (Wright 2000:187); Stanley (2006:119) states that leaders are only "one decision, one word, one reaction away" from damaging years of progress; Engstrom (1976:24) considers: "Most [leaders] fail because they do not possess the inherent capacity to take the necessary and right actions"; Thomas (1999:125) notes that many strategies have failed; and Halcomb, Hamilton and Malmstadt (2000:85) state: "A failure to plan is a plan to fail..."; and that a lack of *thoroughness* in a plan can be "disastrous" (Halcomb, Hamilton and Malmstadt 2000:110).

Having explored "the responsibility upon the leader" above, it is to be expected that high demands for personal effort and personal competence may place the leader under some pressure, and that this may cause *emotional* strain. Such strain would seem to be all the more likely where influence is understood as "obedience" or "force" in the face of resistance, or as being God-given, as previously described.

Now that the need for effort and competence in Christian leadership has been explored, the *emotional* response of the Christian Transformational leader will be investigated in the section which follows.

6.4. The Emotional Response

In chapter three, it was briefly noted that *motivational theory* would be taken into account, which proposes "a motive for success and a motive to avoid failure" (Petri 2007:1). This means that the failure, or potential failure, of Christian Transformational Leadership *theory* may cause a leader *emotional distress*. In other words, Christian Transformational Leadership is not merely about the theory, but about the *emotions* of those who seek to *apply* it.

The two subsections which follow will consider whether symptoms of *emotional distress* are to be found in the Christian Transformational Leadership literature, in relation first to the high demand for personal effort just described, then in relation to the critical need for personal competence.

6.4.1. The Response to Personal Effort

It may be said that the Christian Transformational Leadership texts have revealed the need for great *persistence* on the part of the leader. There were some extreme statements of the need to endure, for example that Christian Transformational Leadership requires "enormous efforts" (Hunter 2004:157), and "courage of the highest order" (Sanders 1994:59). This raises the question as to how Christian transformational leaders respond *emotionally* to such demands.

The literature reveals that Christian leaders *in general* experience enormous pressure (Blackaby and Blackaby 2001:5); many have a sense of desperation (Blackaby and Blackaby 2001:31,171), and hold on with a "white-knuckle grip" (Thrall, McNicol and McElrath 1999:17). The pitfalls "can appear rather

frightening"; frustration, anxiety, and despair are common; and fear tugs at the heart (Thrall, McNicol, and McElrath 1999:3,13,109). There are "countless discouraged leaders" who would probably quit today (Blackaby and Blackaby 2001:3); deep depression is not uncommon (Engstrom 1976:100); and many Church leaders function "out of low expectation and hope" (Roxburgh and Romanuk 2006:18).

With regard to Christian Transformational Leadership *in particular*,[37] Jinkins (2002:39) states that the burdens of pastoral ministry are onerous; it is demanding and exhausting (Jinkins 2002:50); there is the desire to flee resistance and sabotage (Jinkins 2002:44). The leader faces grief and abandonment (Jinkins 2002:45), and continual loneliness (Engstrom 1976:85; Gangel 1997:53; Gibbs 2005:165; Sanders 1994:118). Giving direction to the Church is "a demanding task" (Guder 1998:211); and many leaders are overwhelmed by the challenge (Gibbs 2005:139). Hybels (2002:231) writes: "The single most pressing issue [is] enduring"; Engstrom (1976:83) similarly considers that there is "the need for endurance,...", and he pleads: "It's too soon to quit!" (Engstrom 1976:206). Sanders (1994:53) suggests the prayer: "God harden me against myself,..."; Thomas (1999:135) responds to the challenges with the words: "Lord have mercy"; while Jinkins (2002:32), quoting Eugene Peterson, calls for ministers to be lashed to the ministry mast. Ford (1991:252), in the context of resistance to Christian Transformational Leadership, refers to several leaders who preferred to die.

All in all, therefore, while one would expect Christian leadership to involve some strain, the above would seem to point to *abnormal* strain in Christian Transformational Leadership. Further, the aspect of "personal effort" which has been discussed here would seem to point back to two summary points of

[37] While Christian Transformational Leadership is not in every case referred to specifically in the texts, I have sought to discern as best possible whether statements refer to Christian Transformational Leadership rather than Christian leadership in general.

chapter four: “Exaggeration of human work...” and “Exaggeration of human attitudes...”

Figure 2 is taken from Senge (1990:151). Although this illustrates tensions which are inherent in *Secular* Transformational Leadership, it would seem to put in a picture the tensions of Christian Transformational Leadership which are caused by the leader’s need to influence followers (of which the leader’s *vision* is an important aspect).

In the next subsection, the possibility that emotional strain is also linked to *strategy* will be considered.

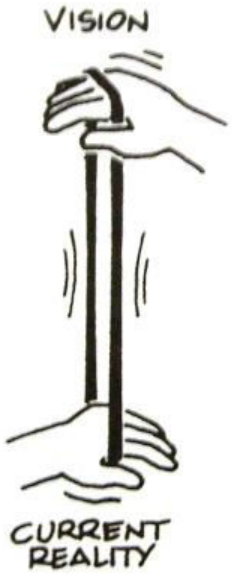


Figure 2. Tension Created by Vision.

6.4.2. The Response to Personal Competence

Strategy, as has been shown, is an important *support factor* of influence. This chapter has already revealed the need for the Christian Transformational leader to have *competence in decision-making*, and that a lack of such competence may have extreme consequences: a Christian Transformational leader, through his or her wrong choices, may unleash “destructive force” (Engstrom 1976:24), and “disaster” (Maxwell 1998:203). This raises the question as to how Christian transformational leaders respond *emotionally* to such risks and demands.

The literature reveals many examples: Thomas (1999: 133) notes that strategic issues (or “the interplay and balance between... systems”) cause “considerable difficulty” and require “considerable attention” by the leader; Blackaby and Blackaby (2001:65) state that the need to “develop a plan to achieve the results... can put enormous pressure on leaders”; and Sanders (1994:121) considers that the need for correct discernment leads to “pressure and perplexity”.

Several Christian Transformational Leadership authors express emotions of fear or anxiety with regard to decision-making and strategy: Gangel (1997:40) notes that there is "fear of making a wrong decision, fear of the consequences that might ensue"; Ford (1991:92) notes that leaders are "fearful that... plans -- or even God's cause -- will fail..."; Stanley (2006:36) states: "Even when armed with all the reasons why we should not be afraid [about being wrong], the fear remains"; Banks and Ledbetter (2004:97) quote Patricia La Barre: "How do we act when the risks seem overwhelming?" Wofford (1999:136) states: "The dangers of failure or discouragement haunt us in our work and personal life"; while Ford (1991:280) refers to the need for leaders to over-come the fear of failure which is attached to decision-making.

The leader's response to the demand for his or her personal competence has now been surveyed. While decision-making would normally seem to give a leader reason for some anxiety, the Christian Transformational Leadership texts would seem to reveal *unnatural* fear, if not fixation. This would seem to point back to further summary points of chapter four: "Exaggeration of human strategy...", "Exaggeration of human courage...", and "Exaggeration of human qualities..."

The section which follows asks the "crowning" question as to whether the Christian Transformational Leadership texts themselves reveal the *cause* or *causes* of the emotional distress which has been revealed in the foregoing section. This represents the key to understanding what ails the Christian Transformational Leadership model.

6.5. Cause of Distress Identified

The emotional conflicts described above raise the question as to *why* Christian Transformational leaders might be "overwhelmed" (Gibbs 2005:139), or "afraid" (Stanley 2006:36), or should express similarly strong emotions.

That is, the question arises as to what the *cause* of the symptoms might be. While it is known that such emotions are attached to the need for personal effort and personal competence, the question arises as to whether a *deeper cause* may be found in the literature.

Referring again to the table of oppositions of chapter three, two oppositions in particular refer to human *emotion*:

Characteristic	**Type**	**Opposition**
Vision	Antonym	Hopelessness (L1)
	Directional opposite	Discouragement (L1)

The opposition "hopelessness" refers to a loss of confidence that one's desires will be fulfilled, while "discouragement" refers to the loss of confidence or willingness to do something (*Longman Mobile Dictionary* 2007). In terms of the table of oppositions in chapter three, both of these oppositions are related to a failure of vision. In the context of Christian Transformational Leadership, a failure of vision may signal a failure of leadership itself (Halcomb, Hamilton and Malmstadt 2000:16; Barna 1997:47). These oppositions therefore suggest that one should search for signs of *hopelessness* or *discouragement* over failed or troubled influence in the Christian Transformational Leadership literature.

This is in fact what the literature reveals. The "greatest trial" for the Christian leader lies in driving values and visions against the status quo (Wofford 1999:85,86); if anything defeats the leader, it is "transition issues", and there is "a history of deep pain" in the lives of those who have sought to bring about change (Roxburgh and Romanuk 2006:81); resistance to change causes hurt and struggle (Roxburgh and Romanuk 2006:81); such resistance is painful,

shameful, and even fatal (Ford 1991:264); and leaders may be decimated by negative reactions to innovation (Murren 1997:207). Followers may resist "with almost supernatural power the very notion of changing the way things used to be" (London 1997:116); instituting change is "a draining process, even under the best of circumstances" (Murren 1997:205); Christian leaders "all over North America" are frustrated over their inability to "get things moving" (Engstrom 1976:14); and about 10% of followers will "predictably" not only resist Christian Transformational Leadership but seek to sabotage it (Hunter 2004:75).

Further, casting *vision* is a daunting challenge, and opposition is hard to deal with (Hybels 2002:41); *selling* the vision is "an onerous task" (Blackaby and Blackaby 2001:65), and putting it into practice is "punishing" (Gangel 1997:54). Various Christian Transformational Leadership authors similarly reveal emotional strain over resistance to change or innovation (Blackaby and Blackaby 2001:194; Clinton 1997:169; Ford 1991:91; Gibbs 2005:163; Halcomb, Hamilton and Malmstadt 2000:181; London 1997:115, 184; Roxburgh and Romanuk 2006:16,104; Stanley 2006:34).

The cause of emotional conflict in Christian Transformational Leadership is therefore clearly and repeatedly stated. It is linked with the notion of the leader as *influencer*. If other causes of emotional conflict exist (such as dwindling congregations, or followers' unfair expectations of leaders), these receive little if any prominence in the Christian Transformational Leadership literature. The distress refers back to "exaggerated human responsibility" in Christian Transformational Leadership. It is the burden of responsibility upon the leader, to influence the leadership situation, which is the final cause of the deepest distress in Christian Transformational Leadership.

In retrospect, it was shown in chapter four that many human attributes were *over-emphasized* in the literature, at the expense of the Biblical emphasis on

the role of God in leadership. The implications of an over-emphasis on human attributes has now been more fully worked out in chapter six. With this, the three-way correlation which was proposed by the hypothesis of this mini-thesis in chapter three would seem to have come full circle. A correlation may now be seen between a diminished role for God, exaggerated human responsibility, and extraordinary distress in the leadership situation.

6.6. Summary

The purpose of chapter six has been to examine more closely the *nature* of "influence" in the selected literature, and the conceptual conflicts which this reveals. In particular, aspects of "obedience" and "force" in the literature seem to conflict with "first appearances" that Christian Transformational Leadership is "benign" influence. This chapter has explored the need for the Christian Transformational leader to make his or her influence *work* through personal effort and personal competence, thereby revealing extraordinary *emotional demands* which the need for such effort and competence makes. Finally, chapter six has explored whether Christian Transformational Leadership authors identify a final *cause* for the extraordinary strain which their experience reveals. This has clearly been identified in the literature as the need to exercise *influence*, and it may be correlated with the "exaggerated human responsibility" of chapter three.

Chapter seven will now turn to the conclusions and recommendations which are suggested by the research which has been undertaken. The conclusions will draw together various strands of the research, seeking to lay out broad insights into the Christian Transformational leadership model, while the recommendations will seek to "look ahead" with practical proposals for its revision or modification.

7. Chapter Seven

Conclusions and Recommendations

7.1. Introduction

The purpose of chapter seven is to review the logical argument of the research, to draw conclusions on the basis of the research, and to make recommendations. Above all, chapter seven will propose ways in which Christian Transformational Leadership may be modified to produce a more rounded theory of Christian leadership. This is the "Hegelian synthesis" that was referred to in chapter one.

The section which follows begins by assessing the research against its original objective and hypothesis. It seeks to establish whether the research yielded its anticipated results, and whether any of its results were *unanticipated*. Then, with a backward look over the completed research, it sketches various insights into Christian Transformational Leadership theory.

7.2. Conclusions

The conclusions of a mini-thesis are based on the evidence of the research which precedes them. In this mini-thesis, inductive reasoning is used to draw conclusions from premises which were developed in chapters four to six in particular (Mouton 2001:117).

In the following subsection, I begin first by considering whether this mini-thesis met its original objective. I also briefly note potential research which I consider may have been fruitful, but did not fall within the major observations of my research.

7.2.1. Objective

The objective of chapter three was to explore whether a deconstructionist critique of Christian Transformational Leadership would reveal a correlation between a diminished role for God, exaggerated human responsibility, and extraordinary distress in the leadership situation. A further objective was to consider how such a critique might address imbalances of the Christian Transformational Leadership model, thereby yielding a fuller picture of Christian leadership theory and practice.

The correlations which were hypothesized in chapter three were indeed discovered in the Christian Transformational Leadership literature. Chapter four, through examining the exegesis in the texts, revealed a diminished role for God, and exaggerated human responsibility. Five major areas were listed, in which human attributes were emphasized at the expense of the divine. Chapter six then revealed how symptoms of exaggerated human responsibility were to be found throughout the selected literature. Finally, a close examination of the *burden* of Christian Transformational leadership revealed an explicit link between exaggerated human responsibility and expressions of extraordinary distress.

It needs to be noted that, due to space constraints, some significant absences and differences needed to be omitted from this mini-thesis, and cannot be expanded upon here. They merely suggest areas which might be further explored:

- An absence of weakness or inability in the Christian leader,
- An absence of measures to restrain affective conflict, and
- A difference between "top down" and egalitarian leadership.

Having now briefly recorded that the research yielded its anticipated results, the next subsection will consider whether any of the results of the research were *not* anticipated.

7.2.2. Unexpected Results

The research revealed no major unexpected results. However, two *emphases* were found in the selected literature which were not fully expected:

> (a) it was not expected that aspects of force and power would be present in the texts to the extent that they were. While I had personally experienced this aspect of Christian Transformational Leadership (in particular, at Fuller Theological Seminary), I did not expect to find much that would contradict Christian Transformational Leadership's apparent rejection of force and power, and its "benign" first impressions; and
>
> (b) While I had observed some Christian Transformational Leadership exegesis which overlooked God's role in the leadership situation, I did not expect that the role of God would be diminished to the extent that it was.

In short, it was not expected that my "first impressions" of Christian Transformational Leadership would find the support that they did in the literature. That is, the research proved to be more fruitful than anticipated.

In the subsection which follows, I draw together various strands of the research, seeking to lay out broad insights into the Christian Transformational

leadership model. Some of these observations emerge clearly from the research which has gone before, while others are new. Those which are new have not appeared in the body of the research because they have had only *tentative* support in the literature, and this was not thought to be sufficient to give them full attention. Nevertheless, it was thought better to reveal them here than to withhold them. In every case, they relate to the main findings of this mini-thesis.

7.2.3. Observations

On the surface of it, many features of Christian Transformational Leadership are commendable. The emphasis on *effectiveness*, briefly referred to in this mini-thesis, shows the desire to find a balance between principles and practice in Christian leadership (Gibbs 2005:177); the emphasis on sound Christian character without doubt influences every area of Christian leadership for good; and the emphasis on influence shows a desire to take followers "on board".

At the same time, the Christian Transformational Leadership literature reveals some serious problems which tend to undermine its good intentions. Its claims to effectiveness cannot be said to be proven, or even to be persuasive; its Biblical exegesis is clearly selective; it leads to powerful emotional conflicts which involve both leaders and followers; and it reveals significant conceptual conflicts.

Several observations will be sketched in more detail in the subsections which follow:

7.2.3.1. Lack of Statistics

McLaurin and Al Amri (2008:337), referring to Northouse (1997) state succinctly, with regard to the (Secular) Transformational Leadership literature,

that it offers "purely qualitative data". That is, quantitative data is missing. The situation with Christian Transformational Leadership is much the same. There is a striking absence of data in the literature as a whole. Not only is there no statistical distinction between Christian leadership as a whole and Christian Transformational Leadership in particular, but where data does exist, logical fallacies seem to invalidate virtually all of it. This includes the important problem of a lack of control data.

This is a worrisome finding, particularly when one combines this lack of data with the prominence of Christian Transformational Leadership theory, the large dropout from Christian leadership which is recorded in the literature, and the powerful internal tensions which the Christian Transformational Leadership model reveals.

7.2.3.2. A Diminished Role for God

Various features of Christian Transformational Leadership emphasize the *capacity* of the leader to lead. Influence, persuasiveness, sound strategy, character, and vision are all dependent on the person of the leader, and on his or her capacity to *act upon* followers. While these personal attributes may be seen in the Christian Transformational Leadership literature as being shaped by God, or given by God (Ford 1991:31; Wofford 1999:190), the literature reveals little emphasis on God's sovereignty over the leadership *situation*. In other words, God's influence would seem to be largely confined to the person of the leader. This is confirmed by the diminished role for God in the Christian Transformational Leadership exegesis, and by the virtual absence of faith in the requirements for Christian leadership.

Together with a diminished role for God, there is *simultaneously* an exaggerated human responsibility in the Christian Transformational Leadership literature. Further, there is no doubt that the need for the Christian

Transformational leader to influence followers may be experienced as a great burden for the leader. Not only this, but this burden is one which needs to be borne largely through personal strength of character. With this in mind, there seems to be little release for the Christian Transformational leader from the pressures involved.

7.2.3.3. Issues Surrounding Character

It stands to reason that character is basic to Christian leadership and ministry. In fact, *every* Christian should pursue excellence of character. With this in mind, the Christian Transformational Leadership texts would seem to state the obvious when, without exception, they point to the need for character in the Christian leader. Not only this, but where the literature prioritizes a single leadership quality, this is, in nearly all cases, *character*, or *aspects* of character. Faith, which is described by Engstrom (1976:118) as being the leader's "vital breath", is marginalized. This raises the question as to *why* character receives a seemingly exaggerated emphasis in the Christian Transformational Leadership literature.

I considered that there may be suggestions in the literature that opposition and resistance to Christian leadership may target a leader's character (Ford 1991:264; Hayford 1997:78; Hunter 2004:75; Sanders 1994:166), and that an increased emphasis on character may represent a mechanism which is intended to protect the leader against the *sabotage* of his or her character. Yet sabotage, it would seem, is to be expected in leadership (Hayford 1997:78; Hunter 2004:75). That is, it is unavoidable in the best of circumstances. Therefore an unimpeachable character may have little use in this regard.

On similar lines, the Christian Transformational Leadership literature revealed that, at the least, Christian Transformational Leadership exists in an *environ-*

ment of extraordinarily high dropout and emotional pressure. With this in mind, the leader may consider character to be an "insurance policy" against the hazards of leadership. The dust cover of Thrall, McNicol and McElrath (1999) states: "Character wins out." Stanley refers to character as an "invisible badge" (Stanley 2006:118) which guarantees the leader's success in the midst of uncertainty. He states: "With moral authority comes influence" (Stanley 2006:118). Gangel (1997:62) states explicitly: "Godly character, alone, assures true fruit [in] leadership..." In a sense, therefore, Christian Transformational Leadership may represent *faith in character*.

The literature further revealed hints that moral failure may be *fuelled by* the breakdown of a leader's influence. In other words, it is when influence fails that character begins to crumble. This mini-thesis has revealed that there is a widespread sense of the leader's being unable to cope. In this context, Thrall, McNicol and McElrath (1999:15) note that the feeling of being *overwhelmed* is an early symptom of the "breach between what leaders say and do" (see also London 1997:116), while Wright (2000:8) and Engstrom (1976:118) suggest that emotional strain may lead to moral failure. If this is true, then the tensions inherent in Christian Transformational Leadership may *trigger* a failure of character, rather than character serving as the guarantee against such failure.

Finally, the distress which surrounds the failure of influence may explain the conceptual conflict between the ordinary, "benign" definition of "influence", and aspects of "obedience" and "force" which are found in the literature. In the Christian Transformational Leadership situation, it would seem that (human) influence cannot succeed unless it is turned into something more coercive than the benign influence of dictionary definitions.

Having now outlined various conclusions which are derived from the evidence of the research, the next section will "look ahead" with recommendations for the revision or modification of Christian Transformational Leadership theory.

7.3. Recommendations

The purpose of this final section is to show where any gaps and uncertainties require further scholarship, and to offer recommendations concerning further research and the implementation of findings. Two aspects of the research will be highlighted, which, it is thought, would benefit from further research. Then a proposed *synthesis* of the deconstructionist critique with Christian Transformational Leadership theory will be proposed. Finally, the larger relevance and value of this study will briefly be considered.

In the following subsection, I first turn my attention to the need for statistical research in regard to Christian Transformational Leadership, as this proved to be a significant dead end in my early research into the theory.

7.3.1. Statistical Research

When I first sought to establish the effectiveness (or not) of Christian Transformational Leadership, I was faced with seemingly intractable problems relating to statistics. Some of these are dealt with in the early chapters of this mini-thesis: in my prologue, in my review of the existing critique, and in the development of the problem. When I first explored this area, I turned to Mark Hopkins, Administrative Director of the MA Global Leadership program of Fuller Theological Seminary. Hopkins (2005) replied: "Perhaps YOU can be the one!... do the research, draw conclusions and offer recommendations..." This represents just one among many indications that there is no sound statistical foundation for Christian Transformational Leadership.

It would seem to be of crucial importance to demonstrate the effectiveness (or not) of a leadership theory that has a major influence on the Church in large parts of the world. There is therefore an urgent need for research into the *effectiveness* of Christian Transformational Leadership. This would include a definition of "effectiveness", and would put safeguards in place which would rule out the logical fallacies which have been described. It would include quantitative statistics, and, ideally, the demographics of Christian Transformational Leadership. Such research would, however, not be an end in itself, but would merely provide pointers for rethinking Christian Transformational Leadership theory.

The next subsection deals with conflict surrounding the term "faith". This appeared repeatedly in the Christian Transformational Leadership texts, yet presented problems of definition.

7.3.2. Faith and Values

In the Christian Transformational Leadership literature, "faith" has various meanings. It may be understood in terms of goals, or of world-view, or of values. This does not coincide, however, with the common definition of faith which was offered in chapter four: "[Faith is] people's trust in, or dependence on, God and his works" (Fleming 1990:127).

One of the problems which has been highlighted in this mini-thesis is the tendency to *equate* faith and values (Wofford 1999:39,143; Jinkins 2002:42; Wright 2000:33; Munroe 2005:16; Clinton 1991:9-3). CS Lewis (1947:29) referred to this tendency as "the belief that certain kinds of attitudes are really true, and others really false..." This may be related to one's view of Jesus being, above all, a historical model, as was revealed in chapter four. In an earlier footnote, there is a reference to Stortz (2008:5), who draws a distinction between "Jesus" and "Christ" in Christian ethics (or the model versus the

Object of faith). It is such a distinction which is intended here, and will determine whether a leader seeks to emulate Him or to relate to Him on a transcendent basis, or both.

Jesus said, "When the Son of Man comes, will he find faith on the earth?" (Luke 18:8). The meaning of faith, both for the leader and for the leadership situation, needs to be clarified. Faith that is understood as a belief in values may have little meaning, since there would seem to be little to set apart "faith in values" from "values" themselves.

These, then, are important but secondary recommendations. In the next subsection I turn to the major question of how the findings of the research may be *implemented*. This represents the integration of the research, which turns the evidence of the foregoing chapters into recommendations for the revision or modification of Christian Transformational Leadership theory.

7.3.3. Implementation of Findings

There were a few suggestions in the selected literature that Christian leadership could be a more "buoyant" experience than the "white-knuckle" leadership which was often portrayed. Some of the selected authors give one a glimpse of leadership which is *sustainable* (Hybels 2002:195), even *joyful* (Clinton 1988:77; Halcomb, Hamilton and Malmstadt 2000:253). However, if this were to be a reality, the causes of "extraordinary strain" would need to be removed. The question arises, therefore, how this may be done. This is the focus of this subsection.

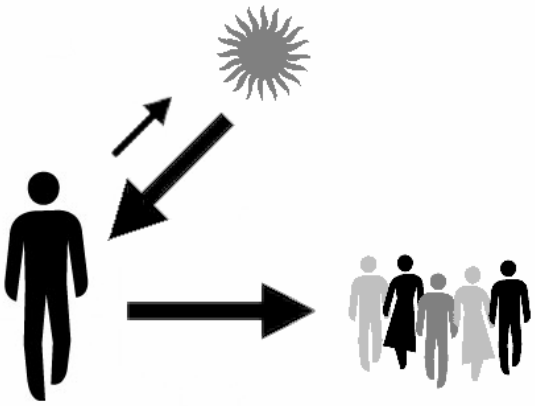
This mini-thesis has proposed a correlation between a diminished role for God, exaggerated human responsibility, and distress in the leadership situation. This would suggest that, if the role of God were augmented, and human responsibility diminished, then the pressures on the Christian Transformational leader might be relieved.

In keeping with this, proposed modifications to the theory will be described. First, the current state of Christian Transformational leadership theory will be surveyed, then revisions will be suggested. Finally, a more traditional theological understanding of the same will be proposed:

7.3.3.1. Current Theory

Christian Transformational Leadership is shown here diagrammatically, greatly simplified, as it is represented in the literature. This has the following three features:

Figure 3. Diagrammatic Representation of Christian Transformational leadership.



(a) the leader's *character* and *vision* are seen to be shaped by God. Since character and vision are major characteristics of the Christian Transformational leader, a large arrow is shown between God (represented by the sun) and the leader (the large individual).

(b) There is a minor emphasis in the literature on the leader's faith towards God, and prayer. Therefore a smaller arrow is shown between the leader and God.

(c) The literature places a strong emphasis on the leader's influence on followers (depicted as a crowd), *through* the leader's character and vision. Therefore a large arrow is shown between the leader and followers. However, the literature reveals little

> emphasis on followers' influence on the leader, therefore no arrow is shown between followers and the leader.[38]

Since the relationship between God and followers, and vice versa, receives little mention in the literature, no arrows are shown between God and followers, or vice versa.

Both of the large arrows in this diagram represent core *problems* of Christian Transformational Leadership. The deconstructionist critique revealed that a "weighty responsibility" (Blackaby and Blackaby 2001:148) is placed upon the leader to lead with godly character and godly vision, while there is a crushing burden on the leader to influence followers through personal effort and personal competence. At the same time, the exegesis reveals an under-emphasis on the role of God in the leadership situation, and an under-emphasis on the leader's *faith* in God.

What seems to be of crucial importance, therefore, both from a Scriptural and a pastoral point of view, is to destroy the need for the leader to influence followers.[39] The "umbilical cord" between leader and followers must be cut. A conceptual solution as to how this might be done is described in the following subsection:

7.3.3.2. Revised Theory

It might be asked how leadership would be possible without influence between the leader and followers, or vice versa. A solution may be to distinguish between mere "therapeutic modalities" of leadership, and the view that Christian leadership invokes "the Sacred" (Malek 1997:4).

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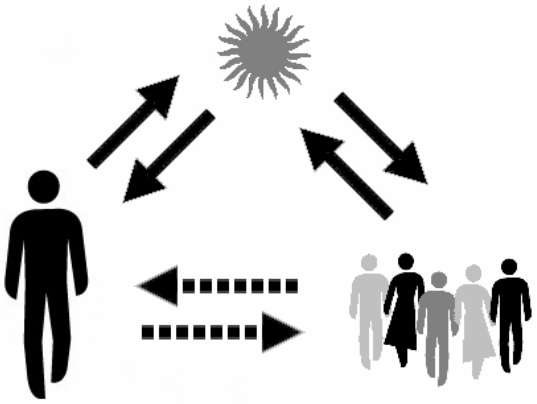
[38] The literature does not reveal much in the way of *positive* influence on the leader. It does reveal powerful oppositional, or resistant, behavior of followers towards the leader (for example, Wofford 1999:85,86; Murren 1997:207). A reverse arrow in the diagram would too easily give a false impression of the actual dynamic.

[39] "destroy" is a strong term, yet it seems appropriate in response to this "greatest trial" that is experienced by Christian Transformational leaders (Wofford 1999:85, 86).

This is a known distinction (Buttrick 1994:104; Elkins 2001:164; Smith 2007:243), and one which is most clearly stated in the selected literature itself by Blackaby and Blackaby (2001:75): "Spiritual leaders must bring people into a face-to-face encounter with God so they hear from God directly, not indirectly through their leader" (see also Wright 2000:21; Engstom 1976:100; Wofford 1999:33).[40] Further, there are suggestions in the literature that where a leader has *faith* towards God, God will reward such faith by directly influencing followers. Sanders (1994:90) quotes Hudson Taylor: "It is possible to move men, through God, by prayer alone" (see also Clinton 1988:117). Thus God Himself becomes the primary influence on followers. These observations will now be incorporated in a revised representation of Christian Transformational Leadership.

A revised diagram appears on the right. This has the following three features:

Figure 4. Revised Representation of Christian Transformational Leadership.



(a) I have given careful thought to the relationship of leader and followers, and have decided to show this only as dotted arrows, in both directions. This is so because this represents a merely human interaction, which may or may not invoke "the Sacred", or enable a "face-to-face encounter with God".

(b) In keeping with the deconstructionist critique, I would retain the large arrow between God and the leader, but enlarge the

[40] It is interesting to note that the priests of the Old Testament "ministered as priests to God", rather than to the temple or to the people (Exo 30:30 NKJV/LITV).

> arrow between the leader and God, to indicate an increased role for faith and prayer. Further
>
> (c) in keeping with the deconstructionist critique, I would emphasize God's influence on the leadership situation (shown by an arrow between God and followers). While my research revealed little about the relationship of followers to God, I would further indicate their response of faith and prayer towards God (shown by a reverse arrow) as they "hear from God directly" (Blackaby and Blackaby 2001:75).

It may now be noted that the dynamic between God and the leader, and between God and followers, and vice versa, seems very similar. There may therefore be no reason why these should not be combined into one, so as to view the entire leader-followers situation as a "divine operation" as suggested in Banks and Ledbetter (2004:37).

Another way of stating the same is that the leader should carry out the responsibilities which God places upon him or her *without* seeking to exercise (human) influence on followers, and perhaps *renouncing* influence on followers, since it is the *divine* influence which can be depended on to do this. In other words, Christian Transformational Leadership would be far more single-minded, with far less consideration given to moving others.

This could, I believe, have major implications for the allocation of a Christian leader's *time*. Since strategic issues place "enormous pressure" on leaders (Blackaby and Blackaby 2001:65), and since "most leaders [may] spend the majority of their time and energy dealing with conflict" which is associated with "people influenc[ing] people" (Clinton 1988:162,106), the renunciation of a leader's influence on followers may have a liberating effect upon the leader's time and energy.

I consider that this may be helpfully explored, and integrated into this proposed revised theory, through the Protestant doctrine of the *means of grace*. This is the focus of the next subsection:

7.3.3.3. Christian Leadership as a Means of Grace

An old Protestant concept might be helpful in further exploring the relationship of the Christian leader to followers. In early Protestant theology, the "means of grace" was of central importance to the Church (Banks and Ledbetter 2004:44). This may be described as "objective channels which Christ has instituted in the Church, and to which He ordinarily binds Himself in the communication of His grace" (Berkhof 1982:604). In other words, God's grace is channeled to believers *through specific means*, which are referred to as "means of grace".

In a narrow understanding of the "means of grace", only the Word and the Sacraments are means of grace. However, using Berkhof's definition of the means of grace, which is a narrow one (Berkhof 1982:604), Christ "has instituted" Christian leaders in the Church. For example: "I was *appointed* a herald and an apostle and a teacher" (italics mine) (2 Tim 1:11; see also Eph 3:7-8; 1 Tim 1:12; 1 Tim 2:7). Further, Christ would seem to "ordinarily bind Himself" to Christian leaders in the communication of His grace: "And how can they hear without someone preaching to them? And how can they preach unless they are sent?" (Rom 10:14; also Luke 24:47; Titus 1:3). Thus the narrow definition of the means of grace may well be applied to Christian leaders.

In fact, a popular understanding of the means of grace in previous centuries included, as means of grace, the typical activities of the Christian leader. Preaching, public prayer, religious conversation, and religious education all

were freely considered to be means of grace (Cogswell 2008:120; Hunt 1847:37; Miller 1838:230).

It is therefore recommended that leadership *as "means of grace"* should further be explored, as a way of understanding Christian leadership as the activity of God, rather than the burden of the leader.

All that now remains is to draw the above together in a concise, *revised* definition of Christian Transformational Leadership. This is the focus of the subsection which follows:

7.3.4. A Revised Definition

This short subsection seeks to reword the definition of Christian Transformational Leadership offered in chapter two, now balancing that definition with observations of the deconstructionist critique. This is the "Hegelian synthesis" of deconstruction (Armstrong 2000:122). Just a few words (in italics) are inserted in the original definition:

> Christian Transformational Leadership is leadership which is distinctly Biblical or Christian, whereby the *faith*, character, and vision of the leader *invite the favor of God, so granting* that he or she will be influential (transformational) and persuasive, to achieve shared goals through sound strategy.[41]

This is perhaps as far as I may go while being faithful to the results of my research. Personally, the research drove me to a more radical definition of Christian leadership as "the total poverty of man in the hands of an *Almighty* God" (Malek 1997:7).

[41] By God is meant the *Trinity*: God the Father, the Son, and the Holy Spirit.

The purpose of the next, short subsection is to suggest, now with hindsight, the larger relevance and value of this study.

7.3.5. Larger Relevance

The value of this research has been to reveal, perhaps for the first time, critical absences and differences in the Christian Transformational Leadership literature from an "insider", deconstructionist point of view. These absences and differences may be important to the problems of congregational conflict, ministry dropout, and congregational decline in the Church in the Global North in particular.[42]

[42] The "Global North" refers to the former missionary sending nations.

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9. Addendum

The purpose of this Addendum is to show that the selected Christian Transformational Leadership books fall within this mini-thesis' definition of Secular Transformational Leadership. The assessment that is made here is not intended to be rigorous, but is merely intended to serve, when various ratings are combined, as a simple check which offers some reassurance that suitable books have been selected.

Each of the terms of the definition of Secular Transformational Leadership has been taken separately, and an assessment has been made whether it is present in each of the twenty-two selected Christian Transformational Leadership books. In each case, a relevant quote is listed. Note that where such a book has an *editor*, only the stance of the editor has been analyzed.

If a feature of Secular Transformational Leadership clearly exists in a Christian Transformational Leadership book, this book is rated "High" (or 100%) for this feature. If the same feature exists in *some form* in a Christian Transformational Leadership book, yet with compromised clarity, this book is rated "Medium" (or 50%) for this feature. If a feature does not exist at all, or if it *contradicts* a feature of Secular Transformational Leadership (there are no such cases), a book would be rated "Low" (or 0%).

Author/Editor	Year	"is influence"	Rating
Barna G (ed)	1997	Leadership involves "effective and personal influence" (:24).	High
Banks R and Ledbetter BM	2004	Leadership is "other-focused influence" (:33).	High
Blackaby H and Blackaby R	2001	"The spiritual leader's task... is influence" (:20).	High
Clinton JR	1988	"A leader is one who influences..." (:101).	High
Engstrom TW	1976	The leader "exercises action through effective and personal influence..." (:24).	High
Ford L	1993	A good leader is "transforming and empowering" (:169), and leadership is about "moving people from one point to another" (:251).	High
Gibbs E	2005	Leadership is "a relationship in which one person seeks to influence... another person (:22).	High
Guder DL (ed)	1998	"The purpose of leadership is to form... a people..." (:183).	Medium
Halcomb J, Hamilton D and	2000	"All leaders bring about change" (:14).	Medium

Malmstadt H			
Hunter JC	2004	“Leadership is influencing people...” (:68)	High
Hybels B	2002	“Potential leaders always have a natural ability to influence others” (:127).	High
Jinkins M	2002	The purpose of a leader is “to contribute to the transformation of persons -- nothing less!” (:36).	High
Maxwell JC	1998	“The true measure of leadership is influence -- nothing more, nothing less” (:11).	High
Munroe M	2005	“Leadership is the capacity to influence others...” (:52).	High
Roxburgh AJ and Romanuk F	2006	Roxburgh and Romanuk refer to “leadership as cultivation”, which is for the purpose of “forming the missional community” (:30).	Medium
Sanders JO	1994	“Leadership is influence...” (:27).	High
Stanley A	2006	Leadership is “the ability to... influence the direction of others” (:139).	High
Stanley PD and Clinton JR	1992	In mentoring, “one person empowers another... to enable them” (:12), and a mentoree increases his or her	High

		"influence in the organization" (:124).	
Thomas V	1999	"Leaders are to be measured by their influence on people" (:31).	High
Thrall B, McNicol B and McElrath K	1999	"Leadership occurs any time one attempts to influence the behavior of an individual or group,..." (:10).	High
Wofford JC	1999	Wofford refers to Jesus as the supreme example: "[His] transforming leadership influenced people" (:21).	High
Wright WC	2000	"Leadership is influence..." (:31).	High

Author/Editor	**Year**	**"is persuasiveness"**	**Rating**
Barna G (ed)	1997	"A leader is one who mobilizes;..." (:23).	High
Banks R and Ledbetter BM	2004	Leadership is about "motivating by persuasion..." (:40).	High
Blackaby H and Blackaby R	2001	"Leadership is the process of persuasion" (:17).	High
Clinton JR	1988	The leader has "a God-given capacity" to influence a group of people (:14).	High
Engstrom TW	1976	The Christian transformational leader	High

		has “the power to persuade” (:64).	
Ford L	1993	Leaders “move people to follow them...” (:25).	High
Gibbs E	2005	“Leadership combines character, charisma and confidence” (:39).	High
Guder DL (ed)	1998	“Missional leadership will require skills in [reshaping the church’s] understanding of its purposes and practices” (:214).	High
Halcomb J, Hamilton D and Malmstadt H	2000	The leader will “release creativity in team members and facilitate teamwork and a spirit of unity and enthusiastic commitment toward reaching the goal” (:51).	High
Hunter JC	2004	“...motivation [of others] is an important component of leadership” (:185).	High
Hybels B	2002	Leaders seek to “improve their ability to lead the people...” (:181).	High
Jinkins M	2002	“Effective ministers have the character to get *to* and *through* the ‘No’ of the people...”	High
Maxwell JC	1998	“It takes a leader to provide the motivation, empowerment, and direction...” (:162).	High

Munroe M	2005	“True leadership is a product of inspiration [of others],...” (:16).	High
Roxburgh AJ and Romanuk F	2006	Leadership is about “persuasion” (:82).	High
Sanders JO	1994	“The power of inspiring others to service and sacrifice will mark God’s leader” (:73).	High
Stanley A	2006	“Alignment between belief and behaviour makes a leader persuasive” (:118).	High
Stanley PD and Clinton JR	1992	Mentoring “motivates by example” (:145). “As attraction increases, [characteristics] develop that will... ensure empowerment” (:43).	High
Thomas V	1999	“Leaders need to have the skill of being above to motivate...” (:146).	High
Thrall B, McNicol B and McElrath K	1999	“Why do they [followers] follow [the leader]? Because followers see the strength of personality...” (:22).	High
Wofford JC	1999	Wofford refers to Jesus as example: “Jesus had charisma,... it was the internal quality of the person” (:27). Leadership is about “followers inspired to action” (:115).	High

Wright WC	2000	The leader has “the power to influence others” (:18).	High

Author/Editor	**Year**	**“is shared goals”**	**Rating**
Barna G (ed)	1997	Barna quotes Gary Wills: “Leadership is mobilizing others toward a goal shared by the leader and followers” (:22).	High
Banks R and Ledbetter BM	2004	“Leadership... is aligning people” (:18).	High
Blackaby H and Blackaby R	2001	Leaders induce “a group to pursue objectives” (:17).	High
Clinton JR	1988	Leadership is “influencing a group of people toward God’s purposes for them” (:26).	High
Engstrom TW	1976	“..”individuals collaborate under a leader’s stimulation and inspiration in striving toward a worthy common goal” (:20).	High
Ford L	1993	Leadership seeks “ a shared goal” (:202).	High
Gibbs E	2005	Christian Transformational Leadership establishes “coalitions of committed	High

		leaders and constituents to achieve common purposes" (:109).	
Guder DL (ed)	1998	Leaders focus on "the constant goal" of the whole missional community (:212).	High
Halcomb J, Hamilton D and Malmstadt H	2000	Leaders "are committed to a common goal" (:54).	High
Hunter JC	2004	Leadership is "the skill of influencing people to enthusiastically work towards goals identified as being for the common good" (:31).	High
Hybels B	2002	Leadership is about "consistently moving the people... towards the goals we had agreed upon as a church" (:63).	High
Jinkins M	2002	"The minister's activities are grounded,... in the mission of God's Church" (:36).	Medium
Maxwell JC	1998	Maxwell does not explicitly advocate shared goals, but these are strongly implied. He refers to "buying time for people to buy in" (:151).	High
Munroe M	2005	Followers are "stirred to join in and cooperate with the vision" (:55).	High

Roxburgh AJ and Romanuk F	2006	“Leadership focuses a sense of shared conviction. We’re together for something important;...” (:44).	High
Sanders JO	1994	Sanders quotes Bernard Montgomery: “Leadership is the capacity and the will to rally men and women to a common purpose” (:27).	High
Stanley A	2006	There is no direct reference to shared goals. However, the leader will “bring together people and resources needed to further an enterprise” (:xii).	Medium
Stanley PD and Clinton JR	1992	Mentoring is about “keep[ing] the organization as a whole in mind” (:128), and the mentoree’s “healthy loyalty... to the organization” (:125).	Medium
Thomas V	1999	Leaders should explain “the vital place of each member... in accomplishing an ambition or fulfilling a vision” (:45).	High
Thrall B, McNicol B and McElrath K	1999	The authors consider that leaders look through “the far-sighted lens of... organizational development,...”	Medium
Wofford JC	1999	Leadership is about “forging commitment to a shared vision” (:66).	High
Wright WC	2000	“Leadership... focuses the dreams and	High

		commitments of the people on a shared vision of the mission that brings them together,...” (:14).	
Author/Editor	**Year**	**“is strategy”**	**Rating**
Barna G (ed)	1997	A Christian leader “demonstrates the functional competencies that permit effective leadership to take place” (:25).	Medium
Banks R and Ledbetter BM	2004	Quoting Max DePree, Banks and Ledbetter note that leadership involves “a strategic plan [which] is a long-term commitment to something we intend to do” (:133).	High
Blackaby H and Blackaby R	2001	Leadership includes a “goal-setting process” (:70).	Medium
Clinton JR	1988	Clinton refers to the need for “skills that aid a leader in accomplishing ministry” (:88). A leader needs to make decisions with “a balanced cluster of guidance elements and sources” (:236).	Medium
Engstrom TW	1976	“...the leader must perform activities designed to insure that the results achieved conform to plans previously	High

		made and approved. This he does by controlling" (:179).	
Ford L	1993	Ford refers to "the leader as strategist" (:cover).	High
Gibbs E	2005	Leaders "facilitate an ordered, strategic approach to the game in hand" (:99).	High
Guder DL (ed)	1998	Leaders "structure churches around strategies..." (:201).	High
Halcomb J, Hamilton D and Malmstadt H	2000	"The leader must plan the work and work the plan" (:130). "Lack of thoroughness in a plan can be disastrous" (:110).	High
Hunter JC	2004	"Seek out best practices and implement them" (:212).	High
Hybels B	2002	Followers "need a plan, a step-by-step explanation of how to move from vision to reality" (:55).	High
Jinkins M	2002	"The minister must be... good at therapeutic tactics..." (:41).	Medium
Maxwell JC	1998	Leadership means "charting the course with a navigation strategy" (:40).	High
Munroe M	2005	Leaders "regulate their activities and measure their progress against prescribed objectives and milestones"	Medium

		(:243).	
Roxburgh AJ and Romanuk F	2006	The book devotes twenty-four pages to “navigating the challenges” (:37).	Medium
Sanders JO	1994	“The leader must... employ tactics that lead to success” (:113).	High
Stanley A	2006	“...every good coach goes into the game with a strategy, a plan” (:79).	High
Stanley PD and Clinton JR	1992	Mentoring takes place “at an appropriate time and manner” (:40), and will “impart skills and application” (:73).	Medium
Thomas V	1999	“Timing, creativity, and discipline are crucial skills...” (:138).	High
Thrall B, McNicol B and McElrath K	1999	Leadership is about “which walls to climb and how to use the ladders” (:181).	Medium
Wofford JC	1999	Leaders must “find the tactics that will effectively assure the application of the resources, motivation, and abilities required to accomplish the task” (:89).	High
Wright WC	2000	“Strategies... move us towards the accomplishment of the organizational mission and values...” (:71)	High

Author/Editor	Year	"is character"	Rating
Barna G (ed)	1997	"A Christian leader [leads] through ChriSecular Transformational Leadershipike character" (:25).	High
Banks R and Ledbetter BM	2004	Leaders should "continue to give priority to character in their life journeys" (:107).	High
Blackaby H and Blackaby R	2001	A leader "leads with and through ChriSecular Transformational Leadershipike character" (:17).	High
Clinton JR	1988	"Character is foundational if a leader is to influence people..." (:74).	High
Engstrom TW	1976	"But a close study of excellent leadership reveals that honesty and integrity are basic" (:190).	High
Ford L	1993	Leaders should be "great in character" (:20).	High
Gibbs E	2005	Gibbs summarizes Paul's requirements for leadership as "character first and foremost". (:114).	High
Guder DL (ed)	1998	"The integrity and spiritual maturity of those who bear responsibility for missional leadership are essential..." (:213).	High

Halcomb J, Hamilton D and Malmstadt H	2000	“The more the character of the leader approximates the revealed characteristics of God, the better the leader’s service will be” (:19).	High
Hunter JC	2004	“Leadership has everything to do with character” (:31).	High
Hybels B	2002	“Followers will only trust leaders who exhibit the highest levels of integrity” (:189).	High
Jinkins M	2002	“Character [is] required of those who occupy the office,...” (:39).	High
Maxwell JC	1998	“Character makes trust possible. And trust makes leadership possible” (:58).	High
Munroe M	2005	“The disciplined lifestyle distinguishes leaders from followers” (:267). Certain “attributes... distinguish [leaders] from followers” (:283).	Medium
Roxburgh AJ and Romanuk F	2006	“The leader’s personal character,... is paramount...” (:126).	High
Sanders JO	1994	“The spiritual leader should be a man of unchallengeable morality” (:41).	High
Stanley A	2006	“Character provides... the moral authority necessary to bring together people and resources needed to	High

		further an enterprise" (:xii).	
Stanley PD and Clinton JR	1992	Leaders have "moral, ethical and personal standards of behavior" (:158), and mentoring "embodies values" (:144).	High
Thomas V	1999	Thomas places comparatively little emphasis on character. However, he states that "the Christian leader should be... continually building a substantive life" (:13).	Medium
Thrall B, McNicol B and McElrath K	1999	"Character wins out" (:dust cover).	High
Wofford JC	1999	"For a church leader, no attribute is more important than character" (:107).	High
Wright WC	2000	"Leadership arises from character" (:15).	High

Besides the above features of Secular Transformational Leadership, the selected books are rated below according to two additional features which are universal in the Christian Transformational Leadership literature, namely "is Christian" and "is vision". These ratings influence the *definition* of Christian Transformational Leadership in chapter two.

Author/Editor	Year	"is Christian"	Rating
Barna G (ed)	1997	The book represents "invaluable mentoring from some of the most respected Christian leaders of our time" (:cover).	High
Banks R and Ledbetter BM	2004	The subtitle of the book is "A Christian Evaluation of Current Approaches" (:cover).	High
Blackaby H and Blackaby R	2001	"These guidelines we present are for *all* Christians who seek to be spiritual leaders" (:xi).	High
Clinton JR	1988	The purpose of the publishers, NavPress, is to "help believers learn biblical truth..." (:2).	High
Engstrom TW	1976	The title of Engstrom's book is "The Making of a Christian Leader" (:cover).	High
Ford L	1993	The publishers state: "Ford calls Christians to be transformational leaders" (:cover)	High
Gibbs E	2005	The publishers state that the book is "a comprehensive resource for current and potential Christian leaders,..." (:cover)	High
Guder DL (ed)	1998	The subtitle of the book is "A Vision for	High

		the Sending of the Church in North America" (:cover)	
Halcomb J, Hamilton D and Malmstadt H	2000	The purpose of the publishers, YWAM Publishing, is "training and equipping believers..." (:4).	High
Hunter JC	2004	The dust cover introduces the book: "Two thousand years ago, Jesus Christ revealed the world's greatest leadership principle:..." (:dust cover).	High
Hybels B	2002	The author's intention is "...a contribution to the wider Christian community about the importance of the spiritual gift of leadership" (:11).	High
Jinkins M	2002	The subtitle of the book is "Church Leadership and the Way of the Cross" (:cover).	High
Maxwell JC	1998	Maxwell "has bridged the gap between secular business approaches and Bible-based principles..." (:iii).	Medium
Munroe M	2005	Munroe is president of Bahamas Faith Ministries International. The book includes six pages of Scripture references (:290).	High
Roxburgh AJ and Romanuk F	2006	The subtitle of the book is "Equipping Your Church to Reach a Changing	High

		World" (:dust cover).	
Sanders JO	1994	The subtitle of the book is "Principles of Excellence for Every Believer" (:cover).	High
Stanley A	2006	Stanley is an ordained pastor who refers to Scripture throughout his book (:13,41,91).	High
Stanley PD and Clinton JR	1992	The purpose of the publishers, NavPress, is to "help believers learn biblical truth..." (:4).	High
Thomas V	1999	The Foreword repeatedly refers to the focus of the book as "Biblical leadership" (:xii).	High
Thrall B, McNicol B and McElrath K	1999	"Each of the coauthors claims a distinctly Christian faith,..." (:2); however, the book is not distinctly Christian.	Medium
Wofford JC	1999	The title of the book is "Transforming Christian Leadership" (:cover).	High
Wright WC	2000	The subtitle of the book is "A Biblical Model for Leadership Service" (:cover).	High

Author/Editor	**Year**	**"is vision"**	**Rating**
Barna G (ed)	1997	"If you want to become a leader, vision	High

		is not an option [i.e. it is mandatory]" (:47)	
Banks R and Ledbetter BM	2004	"Vision:... provides a powerful motivation..." (:58)	High
Blackaby H and Blackaby R	2001	Leaders should have a "God-given vision" (:193).	High
Clinton JR	1988	"First, the leader gets a vision... from God" (1997:170). This quote is taken from Barna (1997).	High
Engstrom TW	1976	"We think of reality in terms of what can be" (:201).	High
Ford L	1993	A common element of "empowering" leadership is vision (:26); Jesus Himself was "pursuing a vision" (:54).	High
Gibbs E	2005	Gibbs refers to the need for a "God-given vision" (:191).	High
Guder DL (ed)	1998	The subtitle of the book is: "A Vision..." (:cover).	High
Halcomb J, Hamilton D and Malmstadt H	2000	The authors (2000:16) state: "The leader must first get the vision right" (:16).	High
Hunter JC	2004	Hunter refers to the need for "building a fire within" followers (:185), and of being passionate about "the purpose	High

		and meaning of the work" (:211).	
Hybels B	2002	A crucial task of the leader is to "communicate vision" (:40).	High
Jinkins M	2002	A congregation can grow through "reflecting on their vision..." (:26).	High
Maxwell JC	1998	A core task of the leader is to "cast vision" (:56).	High
Munroe M	2005	The first essential quality of leadership is vision (:280).	High
Roxburgh AJ and Romanuk F	2006	Leadership is about "cultivating people and the system itself around a vision..." (:125).	High
Sanders JO	1994	"Faith is is [sic] vision" which enables the leader "to see [or envision] the end results..." (:55,56).	High
Stanley A	2006	"Recognize that clarity of vision is more important than certainty of outcome (:81).	High
Stanley PD and Clinton JR	1992	Stanley and Clinton indicate that the development of vision is basic to leadership (:27).	High
Thomas V	1999	The "requirement to see" lies at the root of great leadership (:22).	High

Thrall B, McNicol B and McElrath K	1999	The goal of leadership development is “to discover destiny” (:138). This requires “the eyes to find it” (:146).	Medium
Wofford JC	1999	“Values and visions that transcend current practices direct transforming Christian leaders” (:186).	High
Wright WC	2000	“Leadership articulates a compelling vision...” (:14).	High