

Shaping the Future:

Towards the paradigm of “socio-spiritual synergy” in the development of effective leaders through theological education with special reference to the Independent Baptist church in Durban

By

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A handwritten signature in black ink, appearing to read 'D. Meekins', with a long horizontal flourish extending to the right.

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Abstract:

This study deals with the quality of the educational process for the B.Th and Honours programs offered by the Baptist Bible College of KwaZulu-Natal. The study comments on the program as it relates to the purpose and mission of the Institution itself. I believe that the conclusions reached would also be eminently relevant to other training mechanisms within the Independent Baptist Movement in South Africa.

The study will describe a philosophical framework that could lead to dramatic improvement at various levels within the program, if implemented. This framework has been analyzed through the lenses of current cultural trends in leadership and leadership development. In addition, biblical material is consulted, specifically in unpacking the concept of 'mentoring'. Lastly, the study explores the framework through various empirical tools among former graduates to test the theory.

The process of leadership development through Theological Education is of paramount importance to the administration of BBCKZN. This study hopes to point out the current shortcomings in order to lead to a dramatic improvement in the relevancy of this Institution.

1. Introduction

This study focuses on the form and function of leadership development within the Independent Baptist community today. The Independent Baptist movement is most strongly represented in KZN by the Fellowship of Baptist Churches in South Africa (the FBCSA). This movement began in the early 1980's and was formally organized in 1990. The training arm of this movement, namely the Baptist Bible College of KwaZulu-Natal, was founded in 1991. Its current mission is "to train God's people for ministry", with a primary focus on training men for pastoral ministry. However, over the last decade, enrollment figures have dropped, churches have begun to look for alternative training options for students and graduates, at times, appear to have not been properly equipped for their task¹. The current administration believe an examination of what leadership development ought to look like at a tertiary level as well as a focus on a contextualized approach will help to improve the current situation. This study hopes to contribute to this investigation.

Osei-Mensah (1990:08) points out that there is a need for pastors to be "omnicompetent" in today's world. How these pastors receive their training and indeed what they are trained to know and do will greatly influence their ability to be omnicompetent. There appears to be an increasing uncertainty within the realm of Theological Education as to what paradigm would be most effective in the twenty - first century. Robert Banks (1999:04) states that Theological Education as a whole is: "...in part...going through culture shock and in part is undergoing a painful transition". Part of this transition is that institutions are wrestling with the ongoing debate of balance between *orthodoxy* and *orthopraxy* in their curricula. Indeed, Mouw (1987:88-112) suggests that there be found in this categorization a place for *orthopathy*, which is the "heart felt essence of what it means to be the divinely appointed 'go-between' between God and the people".

¹ This statement is made against the backdrop of several discussions on an anecdotal level between current leaders within the FBCSA and the administration of BBCKZN. In addition, statistical data from within the churches show a stagnation of church growth over the last decade, which is the same time period that has seen the largest influx of BBCKZN graduates assuming leadership positions within these churches.

It is within this growing undercurrent of discontent that this study has attempted to discover the root issues involved in leadership development for ministry today.

1.2 The Problem

Willow Creek Community Church was recognized as the most influential church in the USA in 2007.² It's pastor, Hybels, (2002:26) states that, "what flourishing churches have in common is that they are led by people who possess and deploy the spiritual gift of leadership". He goes on to describe the essence of a servant-leader. Osei-Mensah (1990) does some similar work but where he failed in his study was to provide relevant, practical suggestions of how to train the "servant leaders" that he speaks of. Maxwell's (1993:01) well-known maxim of "leadership is influence" is a truism. However, this study has added some contextualization to that statement by considering localized factors as well as the landscape in which leaders within the FBCSA now live.

This study has explored traditional and modern trends in ecclesiastical leadership development. This gave rise to a careful and contextualized theory of how to effectively train and develop leaders for the increasingly postmodern, multicultural church in much of urban South Africa. I believe that there is much that must be said and written on in the area of leadership development at an institutional level in South Africa.

The primary research question answered is: ***How can effective leaders be developed through the Baptist Bible College of KwaZulu-Natal within the independent Baptist church in Durban?***

² <http://churchrelevance.com/50-most-influential-churches-in-america-of-2007/>

Information accessed on 30.08.10.

This assessment was based on a survey tool developed by Dr. John Vaughn of the Church Growth Today organization. The study focuses on churches of all sizes that are growing by 100 or more people per year. The focus is primarily of numerical growth (expansion growth), but spiritual growth (internal) and church planting growth (extension) are also factored in. Although this is a tool useful primarily for the North American church environment, the understanding of influential church trends is helpful in a society like South Africa where Western trends are often assimilated into the church over time.

To answer the above, the following sub-questions were also examined and answered, although the answer may not be a complete solution:

1. What is leadership as defined by culture (global and local)?
2. What is leadership as defined by the Scriptures?
3. Is leadership caught (Zaleke n.d:01), taught (Rooke 2005:67), recognized (Mintzberg 2010:09) or a blend of factors (April 2008)?
4. What is the difference between education and leadership development?
5. How have leaders traditionally been developed in this movement and what may be done to improve it?

As indicated earlier, I believe that although students have been educated and thus attain the position of a leader in various ministry settings – their education may well have sold them short. Leadership development is more than passing generic examinations and therefore those who are about the business of training these leaders need to rethink their paradigm. For the purposes of this study, theological education is defined as “any program designed by a church or Christian organization by which leadership for the church or organization is trained”. How I have attempted to answer these questions is outlined below.

1.3 Objectives

Firstly, I have examined and explored insights from models and systems of leadership development that currently exist. This also included an examination of what characteristics are inculcated into the cultural psyche, which would give rise to a normative description of what it means to be a leader. Naturally, a socio-biblical study formed part of examining the “what is” and “what ought to be” parts of this idea. The biblical etymology of the word (“leadership”) and its associates within Scripture was diachronically discussed and evaluated.

Secondly, I have postulated a theory called “socio-spiritual synergy” as a descriptor for effective leadership development. This theory is defined in chapter four and was birthed from both the theoretical and practical ministry realms.

1.4 Preliminary literature review

Literature abounds on leadership and leadership development around the world. Leadership and theological education experts have long been involved in development in Africa with mixed results (Sundkler 1948). Derr quotes d'Iribane who suggested that "any imposition of models and profiles from the outside must integrate local tradition and experience" (d'Iribarne 1990:28-39). In addition, one cannot assume that leadership will look the same in every culture. Derr (2002:206) makes the observation that Africa's organizational principles are "diverse" and that "life cannot be conceptualized and compartmentalized as it can in the West" (2002:208). However, it is not always clear how this knowledge is carried forward in educational paradigms. Although Stimpson (2009:07) points out that increasingly, "leadership and institutional factors are being seen as playing important roles in the process of regional...growth". The question then is how does this occur? Of concern in this study, is the seemingly dangerous assumption that leadership development³ and education and/or training are one and the same.

Mintzberg (2010:07) has suggested that leadership is not developed but 'fostered'. This fostering would also look different in various settings. Gaining increasing prominence in the independent Baptist movement in South Africa is the idea of "Ubuntu leadership". The concept is, of course, not a new one. As stated by Van Den Heuvel (2006:12) "Afro-centric management discourse seems to be characterized by a search for cultural purity and authenticity. This is illustrated by the use of the word *ubuntu*". However, the concept of *ubuntu* is more relationship oriented than procedural. There is great value in Ubuntu-centered thinking. As Elkington (2010) suggests, "Ubuntu shifts our focus from the autonomous individual to the communal individual" which is traditionally at odds with a more

³ I am assuming that the leaders who are developed are people who have the character and calling as suggested by Scripture and confirmed by their example. I recognize that there are a variety of factors involved in one's upbringing, socialization and understanding of the Word that play a significant role in 'leadership development' (for further reading on this subject please refer to Blackaby 2001:33 and Clinton 1988:57).

Western ideal of leadership. However, the idea does seem to fit better into how one might define 'biblical leadership' (Macarthur 2004:05).

It is my suspicion that the training vehicles within the traditionally missionary-dependent independent Baptist church, are in desperate need of a contextualized (Enns 2009:90) and integrated approach (Ott 2001) to leadership development. This has been intimated by others from within this tradition also (Kretzschmar 2001). But, one must always be cautious lest the proverbial baby be lost in the bathwater. Bosch (2009) was clear to list the accomplishments of the so-called missionary movement within Africa, but was not wholesale in his praise. He mentions (2009:294) that they were "predisposed not to appreciate the cultures of the people to whom they went" and as a result, many assumptions were made about what needed to be learned and unlearned. As Elmer (2006:20) suggests, when we "serve others from our own frame of reference...it is perceived as superiority, cultural imperialism or neocolonialism". Dean (2009:39) indicates that the problem often comes down to ignorance of the variance in leadership styles across cultures. It is, after all, a complex matrix to understand with many variables. Thus our approach must be humble and cautious.

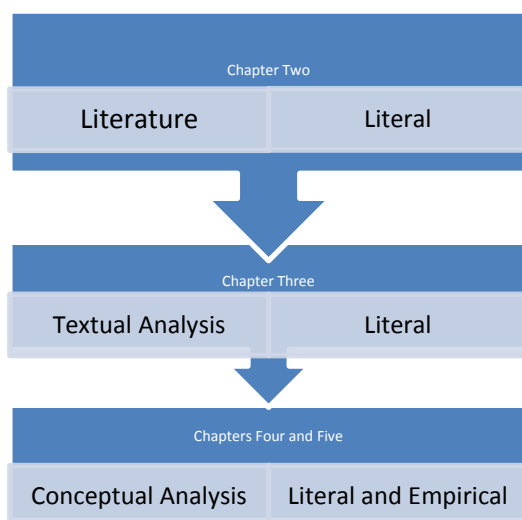
To fully understand the complexity of this issue, one ought to look through the lenses of Scripture, history and culture. The Bible does give us a lot of information about leadership and its development that has perhaps been understated or even ignored. Woolfe (2002) describes in her work, principles that are derived from the great leaders of the bible that are applicable for today. Buber (2000) prefers to think of leaders in the bible as ordinary folks who were shaped as leaders *in situ*. Of course, the leaders in the bible are varied – young and old; male and female; rich and poor, all from a kaleidoscope of backgrounds. South Africa has a similar kaleidoscope. In recent social history, the so called "high powered" executive was the model most sought after in leadership (Roodt 2009). However, this had mixed results and the trend seems to be shifting away from this (Roodt 2009:325). Gaining increasing prominence is a more humble, integrative approach. In Christian circles this is sometimes called "servant leadership" (Williams 1994:04)

and “leader follower” (April 2000:27) in secular ones. Leadership styles also vary across cultures (Plueddemann 2009:25) which adds to the challenge of a training program in a multicultural setting! Additionally, it is important to train students to critique their own cultures, so that they may determine what they should try and lead people *to* and *from* (Van der Walt 2006:12).

The mentoring of future leaders is also vital (Biehl 1996) and methods vary on this topic as well. Some see the model as biblically prescribed, some point to the relationship between Moses and Joshua in the Old Testament as proof (Adema 2007:01). Indeed, others like Zeleke (n.d:01) see a much longer list of examples of such modality. Ward (2003:51) sees the process as vital but that it may vary in method across denominations and cultures without losing effectiveness. Mentoring, leadership development and theological education are all inextricably linked with a common goal of ensuring an organization’s survival beyond the present generation. In this study, I hope to have shared some insight as to what to add to our thinking on these issues.

1.5 Type of study completed

Research type:



Mouton (2001:57) discusses the importance of types when determining the sort of research to be done. This study is primarily a literary study. The primary sources were various books and journals on the topic as well as the bible. There is however, an element of empirical research that is contained within the study. This took the form of a questionnaire and focus group to add validation to certain claims made in the study.

While primarily conceptual in nature, I believe that the findings are

eminently practical. As such, this study is both a biblical and practical theological study.

1.5.1 Design and Method:

The design of this study was built from a hybrid of the methodologies suggested by Mouton (2001). This hybrid was built from the categories of textual analysis, conceptual analysis and literature review. The justification for this is that not all elements of this study can be contained in one particular classification⁴. The non-biblical literary component focused on the most recent research and writings available on the topic and worked backwards. Both secular and Christian works were discussed in an attempt to reveal a common ground. In an attempt to be as relevant to my topic as possible, I consulted with sources from within the Independent Baptist movement first, then the broader Baptist and Evangelical world in South Africa and Africa as a whole and lastly, material from outside Africa. The biblical component focused on an analysis of a selected Old Testament (OT) text based on the parameters of the study (Mouton 2001:167). The conceptual aspect of the study is needed to bring “clarification and elaboration of the different dimensions of meaning” (Mouton 2001:175) in the area of leadership and leadership development. The methodology for each chapter is further described below:

1.6 Description of following chapters

- **Chapter Two:**

This chapter chronicles various thoughts and teachings on leadership. This encompasses general leadership principles, the process of leadership development (secular and sacred), the character qualities of a leader and the socio-economic realities that leaders in the South African context must understand

⁴ RES5300:26 states that this may be the case in certain spheres of study

and exegete. This chapter seeks to provide a working definition of “leadership” as a general descriptor until more fully developed with a biblical understanding from the following chapter. In a desire to be relevant and up to date with current data, the analysis in this chapter was from leadership material that has been written within the last ten years, with a few notable exceptions. These exceptions are qualified on the basis that they contain material that has not been updated or is still regarded as a leading work in the field. Since this study is primarily conceptual, the method used was a combination of the dialogical, comparative and the synthetic⁵. It was dialogical in the sense that various academic and popular authors and resources were discussed. This lead into a comparative approach that merged and purged varying ideas and this ultimately lead to a synthesized understanding which was taken forward into the rest of the study. It is to be understood that there is an element of subjectivity to this process based on empirical observation on a micro-level.

- **Chapter Three:**

Chapter three was a selective diachronical biblical analysis. “Leadership” in its various grammatical forms as well as synonymous ideas, like “servant” as in the servant-leadership model (Sanders 1994:21) and terminology were included. The purpose was not only to define leadership ‘biblically’, but also to explore how it was understood and applied in certain contexts. Particular attention was given to the life of Joshua and his mentor relationship with Moses as seen in the Pentateuch and the book of Joshua. The method will be redactive in nature and certain passages will be exegeted and interpreted according the historical, grammatical, literal approach to hermeneutics.

- **Chapter Four:**

This chapter introduces the idea of socio-spiritual synergy as a descriptor for the leadership characteristic that is essential to inculcate in the Christian leader today. Conclusions were drawn from the previous chapters as evidence of this need. Since the term is new, reasons are supplied as to why this new nomenclature is required

⁵ As outlined as legitimate methodologies for this type of study in RES5300

amidst the myriad of definitions that currently exist. While still primarily literary, this portion of the study includes the empirical tools of a closed-qualitative survey as well as a focus group in order to gain greater clarity and credibility in the study as well as to test some of the ideas mentioned throughout the previous chapters.

- **Chapter Five:**

Chapter five is the summation of all that has been studied and concluded up until this point. The hypothesis presented at the beginning of the study was re-examined for appropriateness and accuracy. Final conclusions and ideas were discussed.

1.7 Hypothesis of the study

The theory that is tested in this study is thus: a rethinking of leadership development is required and an awareness of a “socio-spiritual synthesis” model of leadership will contribute to an improvement in training within the Independent Baptist circles. Additionally, the false dichotomy that has been created between secular and sacred leadership, has caused an unfortunate schism, that, if rectified, will enable leaders across all sectors to improve their ability to influence others positively.

1.8 Conclusion

Malphurs (n.d:188) tells a fictional story of a pastor whose church became disenchanted by their pastor despite him being highly qualified. “They just wanted somebody”, Malphurs says, “to lead them and, most of all, to love and care about them”. It would seem as if there is a disconnect between ‘institution’ and ‘real world’ realities. We cannot presume that because a person has qualified for vocational or non-vocational leadership, by virtue of a degree from an institution that they will be competent to lead. As Ward (1987:400) correctly states: “preparatory education should establish the basic orientations, skills and understandings needed to cope reasonably well with early encounters in the real world of ministry and to set the

stage for a pattern of continued learning”. If the church of the twenty first century is to rise to the challenges it faces, then its leaders need to be strong and purposeful – perhaps more than ever before. If the leadership quotient is deficient, then the institutions responsible for the training need to take note of this and act. This study has explored this apparent disconnect more fully and has presented a more holistic viewpoint for my tradition.

2. Looking Back To Look Forward

2.1 Methodology and Chapter Description:

The methodology employed in this chapter will be a literature analysis—gathering the data by researching current material and trends, after which I will synthesize and interpret the data in determining a new model or approach that may be used. Current writings and trends will be examined in both the secular and sacred realms as a context for re-envisioning what could be. That is, a potential new leadership model for the Independent Baptist Church in the Durban Metropolitan area. A general description of what society in general looks for in a leader will be discussed.

2.2 Background

A simple search on Amazon.com under the tag “Christian Leadership” reveals more than five thousand - eight hundred resources! (www.amazon.com, accessed 30/08/2010). Yet we can say that the subject matter is not exhausted. Paradigms about leadership must constantly be challenged. This is due, in part, to the way in which society is constantly changing. In addition, new research and ideas are being added to this inexact science and thus we are in a constant state of learning and unlearning. Current leadership trends critique those of bygone eras which will become apparent in the following pages. This study will examine the current trends in leadership development and how it relates to theological education programs in South Africa and even globally. Specific attention will be paid to the Independent Baptist (hereafter known as the IB) movement in KZN, most visibly manifested as the Fellowship of Baptist Churches in South Africa (the FBCSA).

For the sake of clarity, it is important to distinguish between the IB's and the Baptist Union. The IB's have traditionally been a movement distinct from the Union. Even though both entities share certain common doctrinal positions and beliefs, the IB movement differs in terms of practical, policy and procedural issues. Perhaps the most distinguishable of these features is the fact that IB churches are all

independent of each other. That is - no group, synod or authority structure exists above the local church level. Any cooperative ventures between churches are best described as 'loose associations'. Therefore the use of the term "fellowship" which indicates a certain essential and basic unity is most appropriate in this case. As we shall see however, both the IB movement and the Baptist Union (hereafter known as the BU) share some commonalities and some mutual challenges.

Please note that this study has attempted to make use of material within the Independent Baptist movement first, then material from a broader, South African context. Lastly, material from an African and global perspective will be consulted. This is done to ensure that the results are inherently applicable within the cause it is trying to address. However, there are times when global authorities in the field will be dealt with as an informing resource when their work has been deemed to be sufficiently universal in scope and helpful to this field of study.

2.3 The Current Situation

When discussing leadership development in a Christian context, invariably one is confronted by a variety of views as to preferred methodology. As I stated in chapter one, many assume that leadership development is a natural outcome of the process of theological education. This is a dangerous assumption. For, even if you believe that effective leadership is a set of principles to be memorized and recorded, how can you be sure that you have the right principles for every setting? My experience in a formal theological school in my tradition⁶ has taught me that leadership development is a complex thing. I believe the assumption is easily made that because a person holds a degree in theology they are able to lead theologically. Thus, the question becomes: what is the best method to effectively train the next generation of church leaders, if indeed there is one correct approach? A look at the throughput figures of Baptist Bible college of KwaZulu-Natal (hereafter BBCKZN) -the educational arm of the FBCSA- and other like-minded institutions in South Africa has revealed a steady decrease in the number

⁶ I have served as a Board Member of the Baptist Bible College of KwaZulu-Natal since 2003 and have had the distinction of serving as Principal since 2007 in addition to teaching numerous classes during this time.

of degree graduates. In short, this means that we have more people to reach and minister to and less trained leaders to help accomplish that. In a sense, this mirrors the crises in the West. Banks (1999:04) states, "Wherever we look today, especially in the West, theological education presents a confusing picture...in part it is going through culture shock and in part it is undergoing a painful transition". Wheeler (1991:09) in her book on contextual approaches to theological education says, "Our attention has been focused not on the theological grounds and reasons for doing what we do, but on questions of how to do it effectively".

The theological education that exists within the FBCSA and other like-minded institutions in South Africa today has largely been imported from the West. The arrival of several North American missionaries by the mid to late twentieth century are the primary reason for this. The influx of missionary personnel has had mixed results, and has at times led to confusion and resentment.

Sundkler (1948:63) observes that,

'...the African ministers of African mission churches gallantly attempt to act as interpreters of one race to another, but if left to feel that after all, they are only the "priest-boys" of the White missionary, they not un-naturally resent this'.

The personnel brought with them curricula that was deemed to be universal and superior (Bosch 1991:291). It was not co-construction or collaboration; it was indoctrination. It has remained fairly undiluted over the last fifty years or more (Burton 2000:05). Of course, the variance in dilution will differ from region to region and from tradition to tradition, but on close examination of our curricula, one can see the reality of this. The FBCSA is not alone in experiencing this situation. The BU has a similar heritage as well. Kretzschmar (2001) offers this assessment of the education received in the BU Colleges in the 1990's: "its teachers..., were American and the syllabus, ethos, and teaching material were all orientated toward a Western-type of theological education" (2001:198).

Ott (2001) spends a considerable amount of time discussing the need for contextualization in a global climate in his useful volume. He speaks of a shrinking global environment, that some today have coined as “glocalization” (Roberts 2007). By merging the words “local” and “global” this new nomenclature describes how, through technology, the world is indeed a smaller place. Roberts has also recognized the shift in Christianity that has occurred over the last fifty years or so. The centre of Christianity has moved from the West to the South and East, and Africa, in particular has experienced much growth. Ott (2001:05) quotes Myers when he states that “more cross cultural missionaries will be sent from or within the Two-Thirds world countries than from the West by the first decade of the twenty-first century”. These statistics would seem to be in line with what was recently presented at the 2010 Lausanne Conference in Cape Town⁷. Ott (2001) also turns his attention on Western theological education, a direct missionary import. Whilst many important and fundamental ideals have been communicated through this education, there have been fatal flaws. These flaws include (2001:06):

1. A heavy emphasis on detached academic reflection
2. A one sided deductive accumulation of knowledge
3. The required residential presence for many years
4. Limited access to training
5. Institution-centeredness

These flaws must be addressed where they are recognized and an understanding of contextualization and culture will be essential to this. Perhaps the following will serve as a useful example:

Within the IB movement in Durban, a high premium has been set on preparing students to exegete Scripture. This is evidenced throughout the curriculum of BBCKZN. Only as recently as 2008⁸, after nearly twenty years in operation, the College developed a module dedicated to studying contextualized leadership praxis. Even so, this concept still only represents less than 3% of the entire

⁷ <http://www.christianpost.com/article/20101023/africa-is-the-church-of-the-future-say-lausanne-officers/>
Accessed 26.10.10

⁸ This was the year that BBCKZN embarked on a course development program. In consultation with past and present faculty and students, it was deemed that developing modules that address the concept of leadership was essential.

curriculum. The implication herein is that the organization values the importance of developing pastors and church leaders who can exegete Scripture, but are less concerned about their ability to exegete culture. This is a common situation in the movement and one that must be addressed. In a multi-cultural and multi-ethnic society like South Africa, students need to learn both sets of exegetical tools so that they may lead biblically *and* do so in a manner that is contextually appropriate. Those who would argue for a missional emphasis throughout ministry training would no doubt agree to this point. Indeed, Juel and Keifert are quoted by Cunningham (2004:282), in a piece written about theological training, as saying:

“We became convinced that the difficulties encountered in training pastors for contemporary congregations...arise from major cultural shifts and deep intellectual traditions. Re-imagining theological education requires appropriate attention to the changes”.

Additionally, there is a need to examine a contextualized approach because the dynamic of culture is integral to effective ministry. In a multi-faceted country like South Africa, this is even more important – indeed necessary. The word “culture” can be misunderstood, so it is important to define what is meant by it. In a broad sense, culture can be taken to mean sharing behaviours and beliefs that are common to a particular social, ethnic or age group. An example may be the so called “youth culture” or “gothic culture”. For the purposes of this study however, the term “culture” will be defined thus according to The American Heritage New Dictionary of Cultural Literacy:

“The sum of attitudes, customs, and beliefs that distinguishes one group of people from another. Culture is transmitted, through language, material objects, ritual, institutions, and art, from one generation to the next”.

Jaques Barzun (2010), a US educator has described culture in this way:

“A culture may be conceived as a network of beliefs and purposes in which any string in the net pulls and is pulled by the others, thus perpetually changing the

configuration of the whole. If the cultural element called morals takes on a new shape, we must ask what other strings have pulled it out of line. It cannot be one solitary string, nor even the strings nearby, for the network is three-dimensional at least”.

Bosch (1991:291) claimed that because Western civilization advanced to superior levels in the past few centuries, this gave rise to a “religious superiority” that would eventually manifest into a “cultural superiority”. This statement is echoed by Ukpong (2007:236) who speaks of the “epistemological privilege” of the West. Even though policies were in existence that spoke of indigenization, the practical outpouring of that became the ability of an individual to replicate himself in another person. This is not to be confused with mentoring – which is both biblical and culturally tolerant – rather, the above is what Bosch called “ethnocentrism” (Bosch1991:294). Western culture and its views on leadership based on Newtonian ideals (April 2008:89) is in conflict with non-Western thought. Since the pervasiveness of Western culture is so widespread, the common understanding of leadership is unrealistically swayed as well.

This is not to say that the attempts of the past were done in any way to maliciously and systemically remove natural cultural elements from their teaching and practice. Merely they could not teach what they did not know, and, as is often the case with human nature, the unknown is feared. A new methodology must be sought. A method that is willing to discuss the intricate and sometimes contradictory elements of culture, examine them through the lens of Scripture first and foremostly and allow for diversity in humility. We must understand that culture is not a stagnant creature. In all facets of life, the culture of the population – “pop” culture as it is known – is undergoing fluctuation. In our training programs, we must not only teach the student to exegete the “now” elements of culture, but also the “what will be” elements. For example, a student entering our program today will graduate around 2014, maybe moving into a ministry position in January 2015. As far as possible, we should prepare them for life and ministry in 2015 not 2010...or 2005...or 1995! This would necessitate an understanding of current ministry and

cultural trends from those that teach. Now, it is to one of these current trends that we turn our attention.

2.4 The Current Debate: what is leadership?

Many have offered definitions of what leadership truly is. We need to explore beyond the somewhat trite⁹ and generic definitions offered by certain popular authors today such as,

“Leadership is motivating, mobilizing, resourcing and directing people to pursue a shared vision that produces positive transformation” (Barna 2010:12).

A very broad, all-encompassing definition, to:

“Leadership is moving people on to God’s agenda” (Blackaby 2001:20).

A very brief and spiritualized definition, to:

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

A somewhat ambiguous approach.

Others have attempted to provide a greater degree of specificity as to the sort of leadership they are attempting to define. This is a move beyond simply finding a terse statement to sum up all that a leader is and does. Resick speaks of “ethical” leadership which is essentially leading “in a manner that respects the rights and dignity of others” (Resick 2006:346). Terry (1998) in writing on “authentic” leadership indicates that it is important that communities develop their own definition and philosophy of leadership that is important within their context. Terry also introduces what is known as the “Zone model” of leadership. This is a fluid way of determining the type of leader an organization or group is looking for. The basic and somewhat logical proposition in this model is that leadership is not

⁹ John Maxwell (1993) coined the phrase “leadership is influence” (although a very similar definition was provided by Sanders (1967) years before) which is used and cited in Christian circles as an acceptable definition of leadership- see MacArthur (2004). This is not to say that this definition is wrong, but merely an insufficient descriptor to be of inherent practical use.

created in a vacuum but rather the type of leader one looks for is in direct relationship with the perceived needs of a group or organization. This would seem to be in sync with what others, like Mintzberg (2010:07) speak of when they talk of leadership “fostering”. That is, leadership cannot be defined in society by a generic one-size-fits-all approach.

The idea of leadership fostering is in line with an internal document that has recently been circulated amongst certain IB’s and the leaders that serve on the Accreditation Development and Procurement Team (ADAPT). This document states:

“This (educational) platform must ensure a high quality education that is paired with the development of character and skills for ministry and set within the context of the local church” (ADAPT 2010).

The category of skills and character development, a process that may be labelled ‘mentoring’ is something that will be discussed in more detail in the next section.

Rooke and Torbert (2005:04) writing in the Harvard Business Review, speak of seven different kinds of leadership “action-logic”. If the goal of the organization is to seek to implement change, then they suggest seeking a transformative leader. This leader, by their definition “generates social transformations...integrates material, spiritual, and societal transformation” (2005:05). Incidentally, this kind of leader is extremely rare. Most fit into what they call ‘experts’, which seem to reside more in the category of what others might call ‘managers’. Managers are not expected to create and innovate; rather their job is to maintain what already exists. Of course, one is not better than the other – indeed we need both leaders and managers – but we should recognize them as different. Perhaps we may say that it is a case of “horses for courses”? Perhaps, because training managers is easier than training transformers, we have a situation today in our tradition where “training for management” is seen as synonymous with leadership development. Encouragingly however, Rooke and Torbert show how the move from one action-logic to another is possible (2005:08) but it takes a self-existential analysis from an individual who

sees that need for change in order for that to happen. This is a conclusion shared by Wofford (nd: 212). In discussing results of various surveys done to improve leadership in an organization he states that “they found that training could increase the use of transforming leadership behaviours and the leader’s effectiveness” (nd: 217).

Ultimately, unless a culture of analysis, discourse and innovation is created within an organization, the chances that it will become irrelevant increases. In ministry training circles this is of the utmost importance. Thus, there are simply too many cultural and societal factors to simply state “Leadership is...”

It would seem to be more prudent to look at the qualities of leadership that would help define what is needed more effectively. Resick (2006) lists several qualities that he believes are needed. These include – character (“the pattern of intentions, inclinations and virtues that provide the ethical or moral foundation for behaviour” 2006:346) and integrity; ethical awareness (“the capacity to perceive and be sensitive to relevant moral issues that deserve consideration in making choices that will have a significant impact on others” 2006:347) as well as motivating and empowering others to succeed. The idea of being ethically aware is of particular interest to those who are looking to FBO’s (faith based organizations) for social needs issues (Krige 2008). Elkington (2010), a former leader within the FBCSA and an adjunct faculty of BBCKZN uses the idea of “ubuntu” as a descriptor for leadership in the context of transformational leadership. To describe someone as an Ubuntu leader would indicate that the individual would have a high level of ethical and social awareness, for that is the essence of the idea. As Elkington summarizes:

“Ubuntu is an African philosophy that believes our identity is tied up in the identity of others. It is a very communal perspective on life and has powerful implications for leadership. An Ubuntu leader believes that when the people that he or she is leading are healthy and uplifted, the leader will be enriched, healthy and uplifted. Imagine leadership that has an ubuntu

perspective on life, and you have transformative leadership”.

This high level of social and ethical awareness summarized as ‘ubuntu’ here, is in a sense describing the “being” of a leader and not the “doing” which is often all that is emphasized. There are some who would go as far as to say that the concept of ubuntu as an ideological tool could be instrumental in changing the very fabric of a society (van den Heuvel 2006:14). In a similar vein April (2008:102) speaks of a communal or citizenship aspect to true leadership. The idea is that a leader does not divorce himself from the present reality of the people he leads – a top down approach that mimics monarchy. Rather, it is a desire to “care for the well-being of the larger institution...this requires accountability” (April 2008:103). These ideas seem to fly in face of conventional leadership ideologies. Yet it appears distinctly more African. It would seem then, that the kind of church and ministry leaders that South Africa needs are those who have an inherent and deep understanding of the social-political strata in the country. Let’s examine some more evidence of this.

I am of the view that future leaders - and by extension those who train them- be well versed in the socio-political realm. This does not mean that they teach politics in the classroom, but rather they help students to see the connection between the church and the broader social arena. In the IB movement there has, at times, been a resistance to talking about these issues (perhaps because the educators had insufficient knowledge to intelligently interact on the subject) but it is a topic not be feared. Even though disagreement on government policy may be widespread on issues like abortion, pornography etc. within the movement, enabling students to critically evaluate actions in the political arena will potentially assist their future congregations in these matters as well. In the IB training mechanism within KZN there has not been as strong of an emphasis in the Public Theology domain as has been present elsewhere in other groups. For example, Cornerstone Leadership Institute in Cape Town has accredited programs in not only Theology but also business and community development all with a biblical worldview emphasis.

Traditionally, Christian leaders have been an intricate part of the shaping of the political landscape of South Africa, from John Dube to Frank Chikane to Desmond Tutu. Indeed, as Balcomb (2004:06) states:

“Records of speeches made at the early establishment of the South African Native National Conference, the forerunner of the African National Congress, read like the charismatic sermons of evangelical preachers. ‘The harvest is great’, said Rev. John Dube, the first president of the African National Congress, ‘but the reapers are few. Millions of those for whom Christ died are sitting in the darkness of sin and superstition, and almost crushed under the iron heel of heathen oppression’.

Balcomb (2004) does good work in describing how “evangelicals” (a delineation that he subdivides into five main categories) can and ought to be a part of shaping the future direction of discourse in South Africa. He is perhaps a little presumptuous on the categorization of evangelicals, especially when he describes CESA (the Church of England in South Africa) as “the most theologically conservative evangelical denomination in South Africa” (Balcomb 2004:08) which many of my colleagues within the IB movement would take issue with! However, encouraging students to read and engage with works like that of Balcomb’s, can only serve to increase their levels of awareness.

Certainly we see within the pages of Scripture that God’s people were regularly involved in the political sphere. One of the earliest examples would be that of Joseph who worked as an overseer in Potiphar’s regime (Gen 39:2-5)¹⁰. Daniel served as one of the chief politicians during the days of Artaxerxes (Dan 2:48-49). In the New Testament, we see a disenfranchised Apostle Paul appealing to his government to assist (Acts 16:37-38 and 23:24) and commanding believers to obey their divinely sanctioned government (Romans 13:1). The point here is not to provide a lengthy discourse on a biblical theology of socio-political engagement. Rather, it is intended to indicate the relationship that does exist between God’s

¹⁰ Please note that the English Standard Version (ESV) will be the standard text for biblical quotations unless otherwise stated.

kingdom and earthly ones. As such, we do our future leaders a great disservice by not helping them see that.

Perhaps some of the reticence to discuss these issues stems from an inability (or perhaps unwillingness) to engage in the history of the country and the changes that have occurred sixteen years into democracy. As one looks into the history of the BU for example, there is a long history of segregation and a disproportionate allocation of resources to the majority. Kretzschmar makes the following damning conclusion on this state of affairs:

“The Baptists, despite their much repeated belief in the separation of church and state and the freedom of religion, permitted the government to decide where they should train their ministers. Thus, black students were excluded from the...College because it was in a white area”. (2001:198)

They were not alone. Van der Water (2005) shares a similar insight about the education situation in general in South Africa:

“The creation of universities and other tertiary educational institutions specifically for blacks, coloureds and Asians was largely rejected by the anti-apartheid movements, and seen as an attempt by the apartheid regime to show, amongst other things, that the policy of apartheid, or "separate development" was practical and workable. In any event, these educational facilities were vastly inferior to the white tertiary institutions, in terms of infrastructure, capacity and material resources” (Van der Water 2005:208).

Notwithstanding certain limitations that may have existed previous to democratization, more should have been done. In the IB movement, their history in South Africa is much briefer (only around thirty years) but the signs are not that much more encouraging. Only three missionary-led church plants have been initiated in the historically disadvantaged community thus far, with two currently in existence. This amounts to a mere 20% of the current FBCSA membership.

2.5 The Discussion Thus Far

The discussion thus far is well summarized in this statement:

“Christian leadership thus is not a particular style—perhaps imported by the missionary—but can be any culturally appropriate leadership style that is guided and transformed by biblical principles such as servanthood” (Dean 2009:38).

In sum, our understanding of what leadership is needs to be informed by the social and cultural strata in a given context. Additionally, leadership is more value driven than content driven. Thus, character and the development thereof is an essential ingredient to leadership development. It is imperative that an organization recognizes the needs, values and goals they have so that they can recognize the sort of leadership that is needed. Perhaps the reason why so many companies, churches and non-profits today have ‘square pegs’ in ‘round holes’ is because of their failure to determine their needs and find the right leader for them.

2.6 The Process of Training Future Leaders: Curricular Issues

Africa, no doubt is in need of true leadership. Osei-Mensah states (1990:08):

“Everyone agrees that there is an acute shortage of trained leadership at all levels in the church in Africa, especially given the current phenomenal rate of growth of the Christian community on the continent. But what kind of leaders do we need? What kinds of leaders should we be training to meet the future needs of our churches in Africa?”

One of the chief concerns in this study is procedurally related. The concern focuses on the machinery we use when we actually go about the task of raising leaders. Of further concern is the societal assumption that a person is qualified to lead simply because he or she has completed a particular course of study. Notwithstanding certain biblical assertions of whom is qualified to be *considered* a leader, further study must be done as to what steps must be taken before this is recognized. If it can be determined that completion of a course-based program of study is insufficient or the courses themselves may be the wrong kind for the desired objective, then we are presented with a harmful reality. We must concede

then that it is possible that several church and non-profit leaders deemed to be qualified for the task may not be. If weak leadership is offered and sub-standard approaches adopted, the follow on effects can lead to disaster and disillusionment. That would be a situation we can ill afford for obvious reasons.

The author contends that the pendulum on ministry training in South Africa is swinging from “*wissenschaft*” to “*paideia*”. Essentially this is a shift away from a sterile, academic, transactional approach to one that is more holistic in nature¹¹. This second approach looks at the character development of a person (sometimes called spiritual formation) over time as well as the development of a particular skill set. The United Congregational Church of South Africa has wrestled with this issue to the extent of convening a conference to determine their future direction (van der Water 2005:203). BBCKZN has started to initiate movements in this area by undertaking a curriculum review seminar in 2007. However, as others have demonstrated, the solution will not be found in reshuffling or rebranding curricula. The very philosophy that undergirds the training programs within the IB movement in South Africa needs to be examined. The desire is to see holistic growth in a variety of levels in an individual not just their ability to regurgitate knowledge. A fundamental shift in the IB perspective must occur.

In an attempt to answer Osei-Mensah’s original question – the new kind of leadership training must be one that de-emphasizes professionalization and emphasises missionalization. That is to say, leaders must lead with the ‘Missio-Dei’ in mind. Duraisingh (1992:38) says it well when he postulates:

“In any new model, earlier emphases such as search for wisdom as a lifestyle/spiritual habit, rigorous and scientific analysis, development of personal skills, etc. must not be neglected. But what is called for is a radical alteration in the perspective and purpose of the educational process. The underlying perspective and organizing principle in the new paradigm is missiological; that is, its very purpose is the preparation

¹¹ See for example the work done by the entrust4 organization in Africa: <http://www.entrust4.org/555.ihtml> accessed 7 December 2010.

of persons who engage themselves and who enable others to be engaged in the “missio Dei”.

That is a return to ‘paideia’ and a more holistic understanding of development. Banks (1999:225) uses analogous terminology in describing the formation of a “missional” approach to theological education. He lists several helpful steps for institutes to bridge the gap between academics and practice. His suggestions range from statements in school brochures to teaching methods to the application process itself. In a similar fashion, Cunningham et al (2004) propose a curriculum formation that mirrors the Aristototolian paradigm of “ethos, logos and pathos”. This too, is an attempt to make classroom education eminently practical and helpful in a non-academic environment. Thompson (2004:134) would describe this as “phronesis” and “sophia” – the two Greek words used for wisdom - namely the wisdom of the practitioner and the wisdom of the scholar. In his conclusion on the discussion of the importance of these terms, he offers this conclusion:

“I suspect I am not alone in my concern that the professionalization and privatization of academic theology has contributed to a loss of confidence in what such theology is both about and what it can deliver. Somehow, for all its intellectual interest and rigour, Christian academic theology’s relationship to its host community, the Church, often appears quite tenuous” (Thompson 2004:143).

Why should we produce just one or the other? Can the two not co-exist for the betterment of all concerned? One thing is clear; the desire for a hybrid mentality has to be intentional and systemic. Merely hoping that students will connect the dots is simply naive.

So, what does contextualized training look like in South Africa? I will only offer a tentative conclusion at this point. Let me begin by saying that it starts with an acknowledgement of the deficiencies of a non-contextualized approach. Even though several schools around the Republic seem to be adopting a more holistic approach, the IB movement and those similarly affiliated have been slower moving.

To date, the training programs initiated by and affiliated with the IB's in South Africa namely BBCKZN and the CMI (Church Ministries Institute) programs in various areas, are largely following curriculum that has not been contextualized. One simply has to acknowledge that a purely imported, Westernized, neo-colonialistic, independence-driven curriculum and value system is largely out of sync with the African experience. Ntamushobora (2009:48), whom I quote extensively below, states it well when he gives the following five point summary of the need for the liberation from this import:

“The Western hegemony from which African theology needs to be liberated can be summed up in five points. First, Western theology was centred on an individualistic worldview that did not fit the African believer's community-oriented worldview. Second, the Western theological curriculum taught in Africa was a transplantation of Western curricula and was expressed in foreign terms. Third, African theology was considered non-rational, non-systematic and was denied authority of dialogue with other theologies. Fourth, the methods used to teach the Western theological content were centred on formal education which was considered the best form of education. Last, the individualistic worldview did not prepare the African believers to be stewards of their community. Consequently, Africans have remained poor materially, despite the rich resources on the continent”.

However, in using the word “liberation” we should not read that to mean “extrication”. Rather, it would seem that a more logical and perhaps a more biblical approach would be to look at a collaborative approach to curriculum and platform formation. John Morgan is a distinguished international leader in the field of tertiary education, holding no less than three Doctorates.¹² He is quoted by O'Connor (2009:106) as saying that the future of education lies in “a radical philosophy of collaboration”. Perhaps it is time to move away from the labels “Western” and “African” to describe theological methodology and rather point to a ‘contextual’ approach as a descriptor of what we wish to strive for.

¹² John Morgan, Ph.D.(Hartford), D.Sc.(London), Psy.D.(Oxford).

It would seem that, in a similar trend to which leadership has been defined, leadership development has been pegged with a “one-size-fits-all” approach. We saw in the previous section that an oversimplification of what it means to truly be a leader is unhelpful at best and dangerous at worst. A similar danger exists in the training realm as well. Surely, it stands to reason that if we start from a philosophical framework that sees leadership as a generic outcome, then the vehicles we use to achieve this outcome will be just as generic. Morgan refers to this as a “cookie cutter mentality” (2009:106). We must be willing to allow for flexibility in a program that may be tailor made to a student’s particular need. This places the onus on them to think through their goals as well as provide them a pathway to achieve them (Pilli 2005:93). For this to effectively occur, the institute, the church and the student must work together for the mutual benefit of everyone. After all, a top-class graduate is good for the ministry he leads, the alumni association and the student himself can be rightly proud of his hard earned success!

2.7 Personal Mentoring Issues

Mentoring has been an essential part of the BBCKZN educational approach for many years. The College has an agreement with students that they will undertake to be a part of this program upon enrolment for a degree program. This process is called an “apprenticeship”. According to the apprenticeship agreement students will learn from a senior leader within their local church (usually the pastor) and gain experience in various aspects of ministry. Examples of this include: youth, finances, small groups, worship organization etc. The student is evaluated on a yearly basis by his mentor and a report submitted to the College. The student then continues this development throughout his time with the College. This system is designed to address some of the concerns mentioned in the previous section – namely the marriage of the academic and practical elements of ministry training and development. The success of this process largely hinges on the mentorship

idea. Veteran leaders are often automatically given mentor status by virtue of their experience. Yet, some experienced folk seem able to inspire their protégé's whilst others seem to do the opposite. What exactly is a mentor and what are they supposed to do? How and why is this process important in theological education and leadership development?

Biehl (1996:19) offers a simple but compelling definition: "mentoring is a lifelong relationship, in which a mentor helps a protégé develop his or her (Hadad 2003) God-given potential". Essentially it is a process where a person with experience, skills and training in a specific area offers to assist another (usually younger) person in their development. Mentoring of some kind is a common practice in many for and not-for profit organizations and it is a time consuming process. Perhaps it is in the process of trying to put in practice the theory whilst managing the bottom line of the institute where many great intensions die! (Naude 2004:36). When this pressure is placed upon a pastor or leader with an already overloaded calendar, it is easy to see why the process is short-circuited. Whilst methods of theological education continue to morph to make education more accessible to students (Burton 2000), it is quite a different prospect to mentor by extension! Essentially one must have as a core value a desire to mentor the next generation of leadership. If it becomes a series of check lists and 'must-do' meetings, then the goals will never be realized.

Of critical concern is how one mentors across cultural and racial lines. Ward (2003) has articulated that this is a reality not to be underestimated or ignored. Mentoring or "supervision" as she calls it is a necessary step in ensuring the survival of a church tradition. However, she notes several areas where a misunderstanding or ignorance of cultural differences can lead to frustration and loss in the process. When leadership mentors expect replication in style and technique in their protégé's then their vision of leadership is extremely myopic. In certain instances the derogatory term "coconut" (white on the inside and black on the outside) has been used to describe some who have graduated from this

cloning-type methodology (Mutubazi 2002:204). There is hope however, especially if the lines of communication are open. The onus rests on the supervisor to ensure he has done due diligence on the background and cultural pre-understandings of the person he aims to mentor. There are, of course, essentials in the process that transcend culture and these need to be discussed openly.

When done well, the mentoring relationship has long-lasting and deep impact on both parties. These relationships are often marked with a mutual respect and even admiration. Some (Johnson 2001:122) have used terms like guide, sponsor, advisor, confidant, talent-developer and role-model synonymously with 'mentor' in their definitions. When the roles progress beyond the level of expectation, exemplary mentor-mentee relationships tend to become lifelong friendships – nurtured by many experiences both good and bad that have helped developed the character of the individuals concerned.

Any institute that is serious about development must also value the role of a well-organized mentoring program. On the Job Training (OJT) in a field like theological training is essential. Students deal with highly theoretical ideas in the classroom (hermeneutics and source criticism) but are forced to deal with highly practical realities in the real world (helping a new Christian learn how to study the bible). West (2004) from the University of KZN speaks to this very issue when he states “we believe that facilitating on-going contact between students and local communities so that they can work with ordinary Bible readers is a key component of our Biblical Studies pedagogy” (2004:74). This facilitation takes great skill best learned from an experienced and learned mentor.

2.8 Conclusion

In this chapter we have examined the need to relook at leadership development in the IB movement. We have examined the fact that our present struggles are not ours alone, but have been experienced by other similarly minded institutions in South Africa. We have further discussed some of the dynamics involved in

leadership development including a greater understanding of leadership in the African and particularly South African context. It would be fair to say at this point that a move away from a Westernized understanding and approach to leadership, leadership development and mentoring is essential as well as overdue. Literature from both the Christian and non-Christian realms speak of this necessity. In terms of theological education, it would seem as though we have to take careful note of the societal, political and cultural factors whilst never surrendering the ideal of training leaders 'biblically'. In the next chapter we will examine what the bible says about leadership and its development in order to further enhance our understanding of this matter. We will examine the biblical aspects of leadership including its definition and development. The biblical descriptions, imperatives and examples will be explored and discussed at the macro level. Some examples of leadership development as seen in the Scriptures will be analysed more closely.

3. A Biblical Definition:

3.1 Methodology and Chapter Description:

In this chapter, I will first explore how the biblical text describes the process of leadership mentoring. Notwithstanding the morphing of meaning of the word from the biblical era until now, I believe that we will be able to see some important principles and ideas that are applicable in today's setting. The methodology used here will be biblical analysis – that is, examining the usage of the terms “lead, leader and leadership”. I will examine the various Hebrew and Greek words in order to give a sound etymological understanding and when needed, I will provide additional explanation. I do this primarily to reveal that this process is exegetically driven and not eisegetically derived. After this cursory analysis of terms, I will focus in on an example for further study, namely the Moses and Joshua leadership-mentoring relationship.

Moreover, I will discuss how the idea of mentoring has taken shape in recent literature, particularly in light of the paradigm I will discuss. I have placed much effort on utilizing academic source material for this commentary. However, since ‘mentoring’ or ‘coaching’ as it is sometimes known (Milander 2004:30) is a process often discussed at a popular level; I have also included a limited amount of well-known authorship in this area. I have done so primarily to show the “popular” understanding of this process.

The biblical example I have chosen reflects not only strong leadership, as discussed in previous chapters, but also the mentoring process. As mentioned in chapter two, mentoring is often a crucial yet underdeveloped aspect of leadership development. Pue (2005:14) has suggested that this may be because of the highly selective and subjective nature of this process at times. This may be true, but perhaps it is because leaders of today have not been taught to transfer their skill set to the next generation. “True leadership requires development” (Williams 1994:161) is the bold statement by Williams. In his interesting discourse on

leadership development, he mentions how the enlightenment period and an emphasis on “getting the job done” has robbed modern society of well-mentored leaders. This has been acknowledged in my previous chapter, however, as also stated in that chapter there does seem to be a pendulum shift from that type of thinking in both business and Theological training in more recent times. Williams’ writing is from the mid-nineties and some of his observations could appear out-dated now. He is accurate, however, when he states:

“Apprenticing was the original Christian model of leadership development. Christ instructed and developed his disciples according to that model. Paul worked with Timothy and Titus the same way. Apprenticing is a time-consuming and sometimes painful process, but usually a rewarding one for teacher and student alike” (Williams 1994:186).

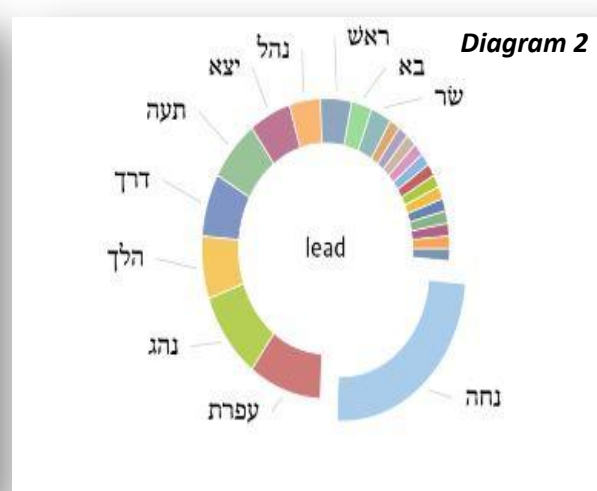
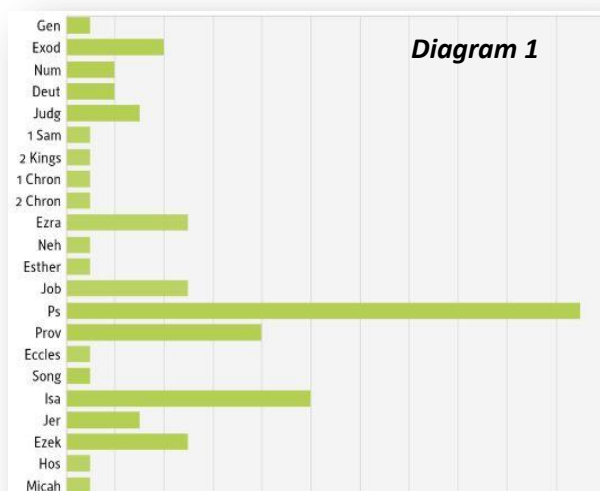
I believe that the example I have selected and the larger context surrounding it will give insight to this crucial process. By choosing the example from the OT, it may lead to scepticism as to the validity of any conclusions to the church of the twenty-first century. However, through the cultic and tribal (Hymes 2006:296) nature of the Exodus generation, I believe valid principles can be derived, as I will attempt to show throughout. By analysing the mentoring relationship between Moses and Joshua, I will attempt to show how much we learn and apply these principles for today’s reality. At the end of the analysis, I will offer some tentative observations for further reflection in the rest of this study.

3.2 Word Study of the Old Testament

There are a number of words used to describe the concept of leadership in the Old Testament (OT). However, it is important to note that many of these words describe the literal action of leading and do not give us insight into the process and development thereof. For example, the word (*yad*) יָד is the primary root word from which the other terms are derived. In addition to being translated as “leadership” in Num 33:1 it is also translated as (numbers in brackets indicate the number of times it is used in the OT): “direction(10), hand(859), hands(303), means(3), ordain(4),

place(4), possession(4) and power(44) (Thomas 1998). There are several additional meanings derived from the word that is beyond the scope of the paper.

There are also several nuanced words that are used to describe an action of some kind (Thomas 1998), such as “leading up the mountain” or “brought up from the wilderness”. Such words include (*alah*) אָלַה (Ex 33:15) and (*yatsah*) יָצָא (Is 40:26). However, the one Hebrew word that gives us much insight into the ancient understanding of the idea is contained in the word (*naga*) נָחָה. This word is primarily translated as “lead” or “guide” although it is used in other synonymous ways as well (Thomas 1998):



brings(1), brought(1), guide(7),
guided(6), guides(1), lead(14), leads(1), led(5), left(1), put(1), stationed(1).

Diagram two is a book by book diagram illustrating where the word is used in the OT.

As illustrated by the diagrams – נָחָה is used the most in the book of Psalms, twenty-one times in all. Most of these references speak of God’s leadership to humankind – especially in times of need. They speak of leadership as being essentially destination oriented. A follower is led from where they are to where they need to be. In the Psalms, this includes being led to: still waters (23:2), paths of

righteousness (23:3), truth (25:5), a level path (27:11), the Rock (61:2), the way everlasting (139:10). It is important to note that the Psalms are poetic literature and thus the meaning is often couched within metaphors. However, it is clear that the follower is seeking direction from the leader. The leader is one who helps them see perspective (Ps 139:10), find a better way (Ps 43:3; 60:9) and ultimately assists them in their life purpose (Psalm 23:2-3). As previously noted, the references all refer to God as the leader and thus the human leader may not be able to help people achieve all of this. Nevertheless, the purpose here is not to provide a job description of the leader of today, but rather to gain some insight into the OT understanding of the term.

3.3 Word Study of the New Testament

As with the OT, the NT also has a number of words that are used to describe the process and action of leadership. Again, many of these words give us little insight as they merely describe the physical act. The most common usage comes via the use of the prepositional phrase marker (*eis*) εἰς literally translated as “into”. This is often manifested as the phrase “leading into” or “leads to” describing the result of a certain action. Similar usage is found for words like (*eimi*) εἰμί and (*pros*) πρὸς. Of the remaining words such as: (*protos*) πρῶτος, (*odeigeo*) ὁδηγέω, and (*apago*) ἀπάγω, the usage denotes the position of leadership or the physical act.

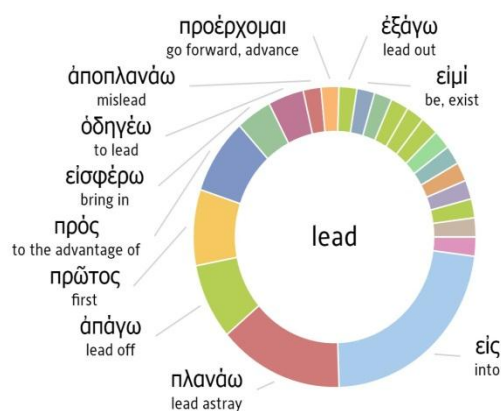
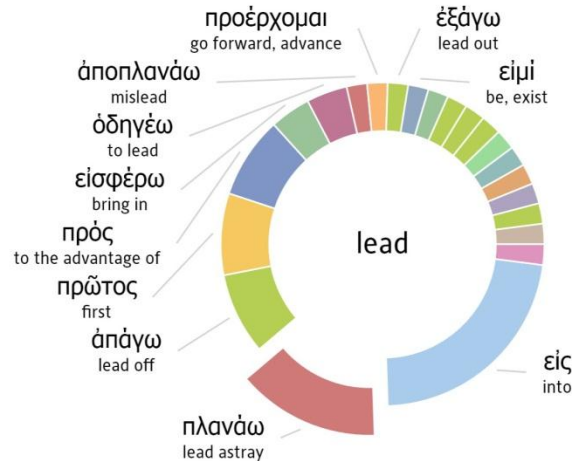


Diagram 3

Interestingly, the word that speaks most to the direct result of leadership – thus giving insight as to how it was understood – is the word (*planao*) “πλανάω”. It is

interesting because this word is only used to describe a negative effect. Additionally, this word is used exclusively in the Gospels and, in all but one occurrence is used only by Jesus Himself.

Diagram 4



πλανάω planaō | 7 of 49

Mt 24:4 And Jesus answered them, "See that no one leads you astray.

Mt 24:5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray.

Mt 24:11 And many false prophets will arise and lead many astray.

Mt 24:24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.

Mk 13:5 And Jesus began to say to them, "See that no one leads you astray.

Mk 13:6 Many will come in my name, saying, 'I am he!' and they will lead many astray.

Jn 7:12 And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

As we saw with the OT usage (especially in Psalms), πλανάω is destination oriented. In this case, the follower needs to take care as to how he is being led and where he is being led. Jesus cautions (see above) several times against being led "astray". The phrase "lead you astray" is the essence of πλανάω. The implication being that if you end up "astray" it is the result of being misled. This is a timely reminder that there is a dark side to leadership as well. In the plethora of material that we observed in the previous chapters, there was little or no mention of the idea of bad leadership or 'leading astray'. There is acknowledgement that this type of leadership exists but it is rarely examined. Yet, I believe it is an important idea to mention. It speaks to the responsibility and culpability of the leadership role. In a world where many aspire to be a leader – at least positionally – perhaps it would serve as a sobering reminder that when taken lightly, executed poorly or abused

egotistically, such leaders can do unforgivable harm to their followers. This kind of “leadership” has been labelled as ‘coercive’ (Williams 1994:201) and is described manipulative and controlling. The motivation in leading is power and the goal is control. This is neither biblical nor particularly helpful – but in my observation, all too common. Perhaps it is no surprise that the type of people most appraised by this term in the NT is the “false prophets”!

It is with this brief survey in mind that the attention now falls on the specific context in the Old Testament where we see the Moses-Joshua paradigm emerge in the next section.

3.4 Context of the Example

In the Pentateuch, (*naga*) נָגַד is used seven times. The verses all speak of God’s leading of people from one place to another, sometimes through other people (such as Moses) or by Himself directly. In the Pentateuch, Moses is one of the most prominent figures and the one to whom God entrusted leadership to in one of Israel’s most significant moments – the exodus from Egypt. Moses not only was able to physically lead Israel through this momentous occasion, but he motivated an entire nation for decades. In addition, during his time as a leader he also developed another of Israel’s most significant leaders – Joshua. As indicated in chapter two, leadership development is an integral part of successful church planting and missional movements. It has been said that a mentor is a “teacher, advisor, model, guide and protector” (Johnson 2001:121). I will attempt to show that Moses was all of these and even more to his protégé. Although the Moses/Joshua paradigm is far removed from the present day realities, Kay-Fountain (2004:188) has suggested that not enough attention is given to the lessons we can learn from OT stories such as this. This is not to give preference to the OT over the NT, or to claim a canon within a canon view of interpretation. Indeed, I hold firmly to the view that all Scripture is inspired (2 Tim 3:16-17). My belief is simply that this example is one that, at times, is underemphasized. I believe that a study of Moses and his relationship to Joshua will be pertinent in

helping to ascertain what components are needed for leadership development to take place.

3.5 Moses and the Mentoring of Joshua

What does the word “mentor” mean? Clinton (1988) gives the following useful definition:

“A term in leadership development theory that refers to a leader who, at an opportune moment, facilitates, in any one of a variety of ways, the development of an emergent leader toward realization of potential.” (Clinton 1988:248).

It is important to note that the word “mentor” or a modern derivative like ‘coach’ (Milander 2004) does not appear in the Bible at all. However, the Hebrew word (*lamad*) לָמַד is used thirteen times in the OT, most often to speak of ‘training’ or ‘learning’ – which are certainly key components of the mentoring process (Selzer 2008). Indeed, the word ‘training’ implies that there is a sense of strategy involved in the process. A strategy to find, develop and replace leaders is an important concept, as noted in a volume dedicated to leadership development by the Harvard Business Review (1998:197). Therefore, while the word itself does not appear, the concept certainly does in the teaching and learning process described by לָמַד. לָמַד is a process-oriented word, and, as I have expressed earlier – leadership development is a process. It is important to bear this in mind as we seek to discover how Moses would have understood his role in Joshua’s life.

Moses, after a rough start, became the “quintessential prophet and teacher...the archetypal Jewish leader” (Zivotofsky 2001:258). Moses, despite being God’s chosen leader, was eminently fallible (Hymes 2007:20); yet he is recognized biblically and throughout Jewish history as a key figure in God’s grand narrative. He is man referred to by Christ during his time on earth more than any other is. However, what about Joshua? Who exactly was Joshua and how did he come to be selected as the successor to the mighty Moses? What follows is a brief

synopsis of his background and life to help us gain insight into this powerful character:

At the Exodus Joshua was a young man (Ex. 33:11). Moses chose him as personal assistant, and gave him command of a detachment from the as yet unorganized tribes to repel the raiding Amalekites (Ex. 17). As the Ephraimite representative on the reconnaissance from Kadesh (Nu. 13–14) he backed Caleb's recommendation to go ahead with invasion.

While Moses was alone before God at Sinai, Joshua kept watch; in the Tent of Meeting also he learnt to wait on the Lord; and in the years following, something of Moses' patience and meekness was doubtless added to his valour (Ex. 24:13; 32:17; 33:11; Nu. 11:28). In the plains by the Jordan he was formally consecrated as Moses' successor to the military leadership, he was then probably about 70 years old.

Joshua occupied and consolidated the area of Gilgal, fought successful campaigns against Canaanite confederacies and directed further operations as long as the united efforts of Israel were required. Settlement of the land depended on tribal initiative; Joshua sought to encourage this by a formal allocation at Shiloh, where the national sanctuary was established. The time had come for him to dissolve his command and set an example by retiring to his land at Timnath-serah in Mt Ephraim. It was perhaps at this time that he called Israel to the national covenant at Shechem (Jos. 24). Ch. 23, his farewell, may refer to the same occasion; but the substance is different, and seems to imply a later period. Joshua died aged 110, and was buried near his home at Timnath-serah (Wood 1996:612).

Contrary to what some may think, Joshua was already a well-established leader among the people by the time he succeeded Moses. Joshua is first mentioned in the book of Exodus. He was part of the Exodus experience, a child born in slavery. Not much is known about Joshua's parents, except we surmise that they were obedient to the Lord at the time of the Passover as Joshua was the first-born and would surely have perished if his parents had not placed the blood on the doorposts. Thus, he was aware of the work of God in the life of the nation and

through Moses from a very early age. Joshua was a man of action, and this showed through even in his youth. He rose to the position of Moses' aide – no doubt a position of great honour – and excelled in it. He gained the trust and respect of Moses and was recognized by the Lord for his faithfulness. This was an important step for Joshua in gaining what has been called 'collective self-confidence' (Harvard Business Review 1998:185). This is where other people can begin to trust in the leader you select *because* you selected him. In this case, of course, it was God who called Joshua. However, there is every indication that Moses affirmed this and this allowed the young leader to flourish – and even risk failure – because of the confidence shown in him here.

Joshua received his first assignment from Moses in Ex 17:9a when he was instructed to fight the Amelakites. The Amelakites were a mighty, marauding people who would continue to fight against the people of Israel for some time to come. Moses commanded Joshua to lead the army in this very important battle. Joshua obeyed immediately; he did just “as Moses had ordered” (Ex 17:14). Unknown to Joshua, the battle with Amalek was a testing time when God (and Moses) was examining his faith and courage. This is where we begin to see Joshua being developed as a leader. This is an important component of mentoring – that is exposure to real life experiences where one can be evaluated and knowledge can increase in a way that a purely theoretical environment could not. This has been affirmed by recent studies into the subject by Christian education professionals. Selzer (2008) confirms this assertion by stating:

“Synthesis and practical application of information to real life is thus critical. In this way, individuals better retain the concepts and build new knowledge in an ever changing social context. Experience is the basis of learning and growth, and should be a basic element in higher education pedagogies” (Selzer 2008:27).

This aligns well with Sanders (1994:08) assertion that “God is always at work, though we cannot see it, preparing the people He has chosen for leadership”. Gibbs shares three fundamentals of great leaders - calling, character and competence (2005:07). Gibbs has done extensive research into the so-called

“emergent church/leadership” movement. His critiques of the emergent movement include good insights into the essence of mentoring thus I have included some of his thoughts here. He speaks of a “show them, tell them, watch them, evaluate them” paradigm for mentoring. Moses had modelled the ‘show’ aspect and this could be seen as the ‘tell and watch’ aspects of this motif. This was a crucial step in the relationship between these two men. Moses was able to test Joshua in this task to see if he would be able to handle even greater responsibility.

The next time we hear of Joshua in a significant way is when he is described as Moses’ aide (Ex 24:13). In other places, this word is translated as “minister”. It comes from the Hebrew word מַשְׁרֵת (*marat*) and in English it has the idea of “a person who acts as an assistant; specifically: a military officer acting as assistant to a superior” (Merriam-Webster 1996). It shows that in a relatively short space of time, Joshua had gone from being a general to an assistant of Moses himself. It may be stated that Moses *selected* Joshua but the Lord *appointed* him.

When Israel arrived at Kadesh Barnea, on the border of the Promised Land, God commanded Moses to appoint twelve men to spy out the land of Canaan—Joshua among them (Num. 13). After forty days of investigating the land, the spies returned to Moses and reported that the land was indeed a good one. Ten of the spies discouraged the people by saying that Israel wasn’t strong enough to overcome the enemy, while two of the spies—Caleb and Joshua—encouraged the people to trust God and move into the land. Sadly, the people listened to the faithless ten spies. It was this act of unbelief and rebellion that delayed the conquest of the land for forty years. This crisis gives further insight into the leadership/mentoring process. This was the ultimate character test for Joshua. It revealed the ethical awareness within him to respond to situations as a leader. Williams (1994:161) states that the “litmus test for ethical behaviour for the Christian is: do the right thing, the right way for the right reasons”. Joshua was not blind to the realities of the situation, but he did not allow the problems and difficulties to rob him of his faith in God. The ten spies looked at the difficulties, while Joshua and Caleb looked at the difficulties through what they knew about

God. This is the character aspect referred to in Gibb's writings earlier. The ability to lead does not in and of itself rest in skills alone but in the moral or ethical foundation of a person. There is a necessary skill transference that needs to take place, which may form part of a typical 'classroom' curriculum today (team dynamics, articulation of vision, teaching, organizational skills etc.) However, I must underscore the fact that this knowledge is not enough. It is here that we have erred in the training program at BBCKZN – we have given lip service to the need for mentoring but have not made it an intrinsic value. A great leader has the right combination of skills and character based qualities to succeed. Williams (1994:190) speaks of the monastic traditions of Eastern Christianity and goes on to state that "the teacher's role was by no means limited to instruction in the narrow academic sense...the teacher was a living model and exemplar..." Kay-Fountain (2004:190) argues that this event in Joshua's life perhaps more than any other is indicative of the divine approval of Moses' would-be successor. Perhaps this sealed Moses' approval also.

Joshua experienced a significant shift in his role during this time. Before Moses even sent him to explore the land, he gave him a new name:

"These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Joshua" - Nu 13:16

The significance of this is illustrated by remembering the other great leaders in Biblical history who experienced an adult name change. Abraham, Jacob and Simon all experienced name changes that signified an aspect of their future ministry. In addition, a key statement about Joshua's development occurs in Numbers 27:18-23:

¹⁸ So the Lord said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. ¹⁹ Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. ²⁰ You shall invest him with some of your

authority, that all the congregation of the people of Israel may obey. ²¹ And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation.” ²² And Moses did as the Lord commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, ²³ and he laid his hands on him and commissioned him as the Lord directed through Moses.

It is here that Joshua is transformed from being a leader in the eyes of Moses to being a leader in the eyes of the people. This is a significant shift as we see some of Moses authority gradually handed over to Joshua. This is an important principle to understand in leadership development. My observation is that within the history of the FBCSA there is constant friction and indecisiveness in the area of transitioning leadership from missionary-led to local-led. Historically, most of these transitions have led to significant turmoil within the church with few exceptions. Indeed, it is not always easy for the “Moses” to know when he should hand over to the “Joshua”. In Numbers, Moses received the command from the Lord; we do not have such a clear directive in our times. However, what we can learn from here is that Moses was commanded to give away only *some* of his authority. It was not an instant departure. Modern leadership expert Drucker has said “teaching effectiveness takes time” (2002:10). Unfortunately, this has not been demonstrated in the past within my tradition. The departure is often sudden and seemingly unstrategic. This is unfortunate as succession planning is a part of leadership and mentoring (Selzer 2008). While all the questions are not answered in these passages, we can surmise perhaps that transitions are best done over time, with the recognition of the leader and the people that this is their leader-to-be.

Towards the very end of the life of Moses, he addresses the people. After he has given them the law and reminded them of the blessings and curses of obedience/disobedience, he inaugurates Joshua. His mentoring of Joshua in an official capacity was finished. The “deep and abiding love” (Williams 1994:191)

aspect of mentoring was still there – their relationship was still sound - but the roles had now changed. This is the ‘evaluate’ aspect of Gibb’s formula. Moses had spent many years with Joshua and now it was time to allow him to lead. Moses had found a protégé and had poured his time and effort into the next leader of Israel. The strategy employed by Moses here closely follows the ‘Upward Developmental Pattern’ developed by Clinton (1988:156). There is a constant doing-being-doing development that takes place as the leader grows in capacity. Throughout their time together Joshua had been tested and had opportunities to grow in his strengths and learn from his weaknesses. Joshua had no doubt grown through these experiences as Moses had walked alongside through several phases of this until they became more like equals.

Moses understood an essential leadership imperative; they look for those who will succeed them. Biehl (1996:126) states that a leader seeking a protégé must have a checklist. The checklist includes having a protégé who is easy to believe in, is easy to spend time with, a helper, someone who is teachable, a person who respects you, is self-motivated and who will make it without you. He goes as far as stating that the checklist needs to be more than just mental – it needs to be written out, adjusted and talked through as the protégé makes his way through the steps. If he does not make it, it ought to be clear why. One of the best things a leader can do for his protégé is to put him before the people and affirm him as he succeeds. Affirm the belief that they will perform the task successfully and this will give confidence - Moses did just that (Deut 31:7-8). Anderson (1999) as quoted by Selzer (2008:31) says that “people tend to be more satisfied in jobs in which they perform effectively”. She continues by positing that their effectiveness is largely determined by the success of their mentoring.

The people took Moses’ affirmation to heart as later in Deuteronomy it says:

“Joshua son of Nun was then filled with wisdom,
because Moses had put his hands on him. *So the
Israelites listened to Joshua*, and they did what the Lord
had commanded Moses”. - Deut 34:9 (italics mine)

Blackaby (2001:89) speaks of the intense emotion that must have surrounded Joshua as he prepared to take over from Moses:

“Stepping into the shoes of a popular and successful leader can be a disconcerting experience. Most people would feel somewhat inadequate when asked to assume a position vacated by a celebrated and revered leader. Joshua had plenty of reasons to feel insecure when God called him to lead the armies into Canaan. He faced powerful, hostile armies...and his predecessor had been the most respected figure in Israelite history”.

It may be inferred that the people’s acceptance of Joshua was not only because Moses told them to – but also because they wanted to. They believed that he had the capacity to lead based upon his previous experiences. He had credibility, which, as Kouzes and Posner (1993:09) (similarly to Drucker) point out, “is something that is earned over time”. Joshua was given the chance to prove himself; he was not an unknown entity that was thrust upon the people. If he were, it would be fair to suggest that he would not have been as successful as he was and the transition would not have been as smooth.

It is noteworthy that Israel remained faithful during Joshua’s era, with few exceptions. This is emphasized by Hubbard (nd:132) when he notes how alarmingly they fell away after Joshua’s time. Adema (2007:02) has pointed out that at the end of Joshua’s term “all Israel served the Lord” (Josh 24:31) but in the absence of a strong leader after Joshua “there arose another generation who did not know the Lord...” (Judg 2:10). Perhaps, Joshua’s greatest failing was that he did not groom a successor as his mentor had done. Note the first verse of the book of Judges:

“Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, who shall go up for us against the Canaanites first, to fight against them?” Judges 1:1.

Previously the nation had a leader, now they enquired as a group. To speculate as to why this happened is dangerous ground. Was it due to a national evolution

towards a more political approach? But then, what of the fact that the nation in the immediate hereafter always looked to a specific leader to guide and direct, such as the Judges and even the election of Saul, Israel's first king? Perhaps it was a failure on the part of Joshua to not adequately train a successor? Pue (2005:32) has suggested that maybe he succumbed a common leadership malady – isolation. This is to say that 'high profile' leaders can at times be victims of their own success and leave a wilted legacy after them. They have not sought to leverage their influence in such a way as to ensure sustained success in the future. Joshua had led well during his lifetime, but now that he was gone, the nation had no one who would represent them before the Lord. As a group, they had to enquire of Him. Perhaps this is one of the major reasons why the nation regressed and not even the Judges could provide the leadership that their predecessors had.

Moses and Joshua stand out among the narrative of the OT as supreme leaders in their own right. However, the inter-relational nature of their leadership development should not be relegated to a few footnotes. Indeed, it is my belief that their story has much to teach the modern day leadership educator. Some of the key elements that my tradition needs to glean from this relationship are summarized in the next section.

3.6 Concluding Observations

The following are general observations about leadership and mentoring derived from the Joshua/Moses mentoring paradigm. Mentoring is a process (Williams 1994:187) and these men were involved in that process over many years.

Tan (2009:54) has said that:

“The role of personal mentoring and transformational supervision (Johnson: 2007) is highlighted in the development of integration skills in students, because they learn integration mostly through personal relationships with mentors who model integration for them.”

Joshua began the process as an observer was then given responsibility and eventually placed ahead of his mentor. There is a sense of a deep and abiding commitment to each other and to God, which was the foundation of their relationship. There was a selfless desire from the mentor to see his protégé succeed. Joshua had the blessing from God, but Moses carefully and strategically positioned Joshua into a place of recognition (integration) among the people. Perhaps he knew from personal experience that they needed to recognize him as a man worthy to lead them if he was going to transfer the vision from God to the people. Moses thus gave gradual authority and responsibility to Joshua. He also rebuked and chided as needed. The observations below about Joshua are just that, observations and they are not to be construed as authoritative, inerrant principles. In the chapters to follow, I will attempt to build on these observations as we move toward a definitive conclusion.

*Observation # 1 – Mentoring fosters inspirational and determined leadership
(Nu 14:6-10)*

A great leader stands up for what he believes in. At times, this may cost him his popularity, his friends or even his life. Famous figures throughout history have stood up for truth and paid a price – Stephen the martyr, Polycarp, William Wilberforce, Nelson Mandela and of course – our Lord Himself. Joshua, as a younger man, was prepared to take such a stand. Along with Caleb, he presented a favourable report to Moses and claimed the promises of God. He was voted down ten to two but was unbowed. This is what Clinton (1988:58) calls an ‘integrity check’. This is the resoluteness of a leader to stand by what they believe even though it may be costly. Later in his life, he challenged all Israel with similar determination (Josh 24:14-15). Joshua was not afraid to stand alone.

Observation # 2 – Mentoring fosters humble leadership (Num 11:26-28)

Clinton (1988:63) would call this the “obedience check”. This is where a Christian leader recognizes where their authority comes from and is humble before God and men. Sometimes the greatest enemy of the leader is the leader themselves. It

would seem as though leaders don't like to have authority over them; they like to be the authority! Joshua learned this valuable lesson from Moses. He tried to stop two men from prophesying and appealed to Moses to command them to stop. He didn't stop to think whether they were doing a good thing or not, he just knew that that was not "allowed" and took the matter in his own hands. The most powerful leader is the one who knows that he is able to submit to authority, and recognizes that authority over their lives. Joshua later was able to submit to those in authority over him, even as the commander of Israel on the eve of battle as seen in Joshua 5:13-15.

Observation # 3 – Mentoring fosters visioneering (Stanley 1999) (Josh 1:2b-3)

The word 'vision' as it relates to leadership is an oft overused and misunderstood term. Even recognized leadership experts differ in its definition (Barna 2009:25). However, good leaders have vision. A leader without a vision is no leader at all. Hybels (2002) states that a good leader lets his vision "leak". Pue (2005:15) claims that vision is to "see beyond the immediate". Joshua had the vision and direction from God and he kept it before the people. He would constantly remind them that the Lord has given them the land and that he would deliver them from their enemies. He recognized the importance of letting the people hear and believe the things that the Lord had told him. It would surely have been disastrous if he kept the vision to himself and simply commanded the people to attack their more powerful enemies! It should be noted that in this example, God spoke directly to men such as Joshua and Moses and thus the communication of the 'vision' was inarguable. Leaders today must be able to understand the people they lead and hear their specific needs. At the same time, they must be able to think of the collective ("big picture") and carefully but determinedly lead their followers into the future.

Observation # 4 – Mentoring fosters respect from others. (Deut 34: 9-10)

Joshua did not have an easy task. Not only was he to lead a whole nation of people – over two million of them, he also had to do so out of the shadows of one of the greatest leaders that Israel had ever had! I have stated that Joshua was

prepared for his life of leadership through the various roles that he had played under Moses. In a previous chapter, I recognized this as a process commonly known as “On the Job Training” (OJT). Gibbs (2005:182) makes the comment that “a process needs to be in place that provides in-service training and education as an integral part of the discernment process to authorize those in ministry”. In Joshua’s case, Moses himself (and God) gave him authority and Israel was commanded to obey him. However, if he did not lead well from that point on, the people would have not followed him for long. Perhaps it was the lengthy period of ‘apprenticing’ that the future foundation for Joshua’s success was laid. The time factor is critical here. One would be reticent to give an exact amount of time needed for this process indeed. However, a few months of weekly meetings or bi-annual reviews (as has been my experience) are surely not enough. We should instead take a long-haul view and have a commitment that spans a significant period of time – until the ‘peer status’ is achieved perhaps.

Observation # 5 – Mentoring fosters sacrificial commitment in the leader (Josh 7:19)

In the middle of their great conquest of the land, the nation of Israel suffers a setback. Defying orders, one of the warriors of Israel, Achan, coveted the possessions of Jericho and kept them for his own selfish motives. Thus the anger of the Lord burned against Israel and in their next battle they were well beaten and thirty-six men lost their lives. Joshua did not understand why this happened as he was unaware of Achan’s sin. However, the Lord pointed out who it was who stole and that led to the confrontation in Joshua chapter seven. It is interesting, to see how Joshua deals with Achan, at least initially. Given the fact that Israel had just lost a battle and thirty –six of his men had just died (no general likes to lose men on the battlefield), and it was all due to Achan’s sin; Joshua was remarkably calm. He seemed to be compassionate towards Achan. He referred to him as “my son” and urged confession for his actions, so that he would be right before God. These are not the words of an angry general. These are the words of a compassionate shepherd. Even though Achan and his family paid dearly for their sin, the way Joshua reacted here demonstrates a true leader loves his people.

In Joshua's final address to the people, he told them that they would be unable to serve God as they should on their own strength. Even though this was an emotional moment and the people wanted to please Joshua, he loved them enough to warn them against turning from God. He had seen, too many times, how weak the people were and how meaningless their words sometimes were too. So now, he would warn them with love that they needed to watch themselves and be careful to obey all the Lord has told them. A true leader truly loves his people enough to tell them the truth not just what they want to hear. It is important to note that even though Joshua had received all this mentoring, he was not the perfect leader. Clinton (1988:137) speculates about Joshua's maturity as a leader when he discusses the treaty with the Gibeonites in Joshua chapter nine. Indeed, he was not perfect but that is not the point of mentoring. In the next chapter, I will look towards a definition of leadership development that I believe is relevant to the FBCSA today. It will take into account the ideas on mentoring mentioned here as well as the biblical terminology. In combining the conclusions from chapters one and two, I will attempt to move towards a definition of leadership that will become a useful descriptor in the debate.

4. Towards a New Paradigm:

4.1 Methodology and Chapter Description:

In this chapter, I will introduce new nomenclature for the description of a paradigm for ministry development. This descriptor and the philosophy that undergirds it, is based upon my years of experience in pastoral ministry and theological education in South Africa. Additionally, throughout the previous chapters I have attempted to show how what I propose is both biblically and academically legitimate. The cause of my foray into this field of study was partly caused by my own experiences as well as some of the experiences of my colleagues and friends. My experience as a student of this program as well as a director several years later, has positioned me in a somewhat unique situation which has given me a wider perspective than most. Over time, I have been able to see some of the “blind spots” in my own training over the years that I believe are not mine alone. This chapter hopes to indicate the truth of that statement as well as provide suggestions of how to correct the myopia in future. As stated in earlier chapters, there was a nagging feeling, later confirmed by my experiences in the field, that people were not been adequately prepared for the task of vocational Christian leadership. In analysing the survey below, taken by twenty-one of our most recent graduates, (constituting 90% of all graduates from 2001-2010) some of my suspicions were further verified. To assist in demonstrating the potential validity of the paradigm I will suggest, this chapter will also include the description and analysis of two empirical tools. Those tools are that of a closed-qualitative survey as well as a focus group. The purpose and description of both of these tools are discussed in further detail below:

- *The Closed-qualitative survey*

The survey was conducted as an evaluative tool for further analysis. The purpose was to gather information from the participants as to the value of their experience at BBCKZN ranging from 2001-2011. The said participants are all former students of the program who are now involved in various vocations around the globe. I believe their answers provide great insight into the issue at hand. The type of survey I have chosen is best described as a “closed-qualitative” survey. It is qualitative in the sense that the survey attempts to explore “attitudes, behaviour and experiences” (Dawson 2002:25). As such, fewer people were asked to participate in the survey, but there was more contact with the participant. The particular type of qualitative research I have conducted would best be described as a ‘grounded theory’ approach. This is a common approach in educational subject matter and is based on a theory that seeks to be proved by the researcher. Dawson (2002) suggests that all research methodologies have their strengths and weaknesses. One way to combat this is to combine methodologies so as to counteract this weakness. In order to prevent the results from being too varied in opinion, the survey restricts participants to a certain number of options. This is the ‘closed’ aspect of the survey. At the same time, the survey is not strictly ‘closed’ as there are aspects in which the participant can answer in an open-ended fashion. In that sense, it is a combination of closed and open-ended formats. The administration of this questionnaire was facilitated by using an online platform known as “SurveyMonkey”. This is an online survey tool that describes their role as:

“striv(ing) to make our tools powerful enough for researchers, yet easy enough for a survey rookie. And we pack our solutions with over 10 years of experience in survey methodology and web technology so you can be confident in the quality of the data¹³.”

¹³ www.surveymonkey.com/aboutus.aspx - accessed 23 March 2011

SurveyMonkey is utilized by all Fortune 100 companies as well as various other businesses, schools and Non-Profit organizations. I chose to use this platform as it allowed me to create a free survey that I could quickly refer people to in the form of a URL¹⁴. The survey itself would only take a few minutes to complete and it was automatically collated and analysed by the site. I felt that this approach would appeal to participants as it was quick and easy and would allow me near instant access to the results. I believe that this structure helped to ensure a quality result from this purposive survey.

4.2 The survey questions

I have chosen these questions specifically because I believe that they will help me in the determination of my hypothesis. I have attempted to keep the questions short and simple enough so that the participant would not be confused by the question. I have striven to avoid the traditional mistakes in questionnaires like these such as, prestige bias and leading questions. I have also given participants sufficient scope to answer the questions in a truthful way. In addition, I also piloted the questionnaire internally which assisted me in determining if the questionnaire was fair and would give me the results that I was seeking.

This is the list of questions that were asked in the survey, I will comment more fully on their nature in the next section.

1. Please enter the following information (your data will be kept anonymous) – Name, region and email details.
2. Please state the year you graduated from BBCKZN
3. Please state your current occupation
4. To what degree do you believe the knowledge you acquired at BBCKZN prepared you for your current occupation? (1 being not helpful at all to 5 being extremely helpful)

¹⁴ <http://www.surveymonkey.com/s/R9HYKSN>

This question will help in determining the institution's effectiveness in delivering the outcomes stated in the prospectus.

5. Do you believe that your training at BBCKZN helped to improve your leadership capacity?

This study aims, in part, to analyse the effectiveness of our leadership training through classroom and mentoring experiences. This question is essential in determining the students' view of our effectiveness herein.

6. Do you feel that there was a sufficient 'mentoring' process attached to your program? (A mentor is defined as a person who coaches you in the ability to take classroom knowledge and make it practical in ministry).

Another essential idea that is studied is that of the mentoring process. The rationale is the same as the previous question.

7. Do you believe that the training you received dealt with the specific needs of the South African context?

The assertion I have made in previous chapters is that our education suffers from a lack of contextualization. This question tests that theory.

8. Do you think that classes that dealt with business management, social concern/responsibility as well as technology and the internet would have been helpful to you in your training?

Again, this idea has been mentioned in the literature study in the context of a 'well rounded' educational approach. This question tests that theory.

9. Do you believe that it is important for ministry that a person is able to understand the social and cultural aspects of the people they are ministering to?

This question tests whether or not students believe that biblical teaching is culturally neutral or if an understanding of various cultural practices and beliefs is essential in helping disciples form a biblical worldview.

10. If your answer to the above is "no", please explain why you disagree with the statement above

- *The focus group*

Dawson (2002:87) defines a focus group as "a number of people (who) are asked to come together in order to discuss a certain issue for the purpose of research". A focus group has a moderator who guides a purposeful discussion in an attempt to

gain insight into the topic at hand. While there are several things that a moderator must take into account (Dawson 2002:79), there is no set 'qualification' per se for a moderator. Moderators must be able to listen well, explain when needed and be able to bring the conversation back to the intention as required. I believe that my experience in moderating various small groups at a local church and Bible College level as well as functioning as a moderator for ordination councils in the past assisted me to function adequately in this role. In addition, I recorded the entire discussion so as to better concentrate on the responses at the time and be more accurate in recording my findings later. Sufficient care was taken to ensure that the recording equipment is unobtrusive and fully functional. The number of participants was seven former graduates who now hold various vocational positions. This represents 33.3% of the total respondents. I believe this number is sufficient in determining validity of the survey as well as adding further insight to the analysis.

4.3 Analysis of the questionnaire

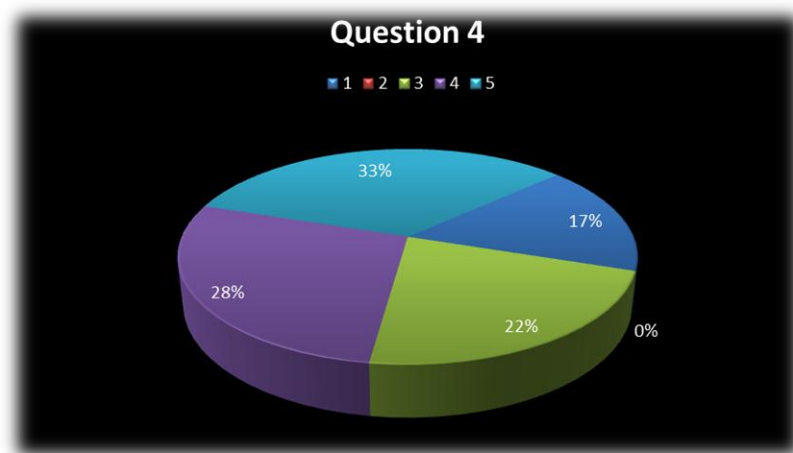
Below, I have attempted to analyse these findings question-by-question as they appear in the survey:

Q 1-3. The preliminary questions:

For ease of reference and to be able to refer and report to respondents later, I asked for some basic information (name and email address). Therefore this survey was not done in complete anonymity although the responses to the actual questions are. Some interesting statistics to come out of this is that all but four respondents (19%) are based in KZN, although in various places around the Province. This is helpful as I am seeking to identify if the BBCKZN training program has been effective for the IBC in KZN specifically. The respondents are all from the last decade of our training program. This allows for more relevant feedback especially in light of some of the adjustments to the program that have been made since 2006. Additionally, 57% of those surveyed are currently in full-time, vocational ministry positions. The rest of those surveyed are involved in a lay

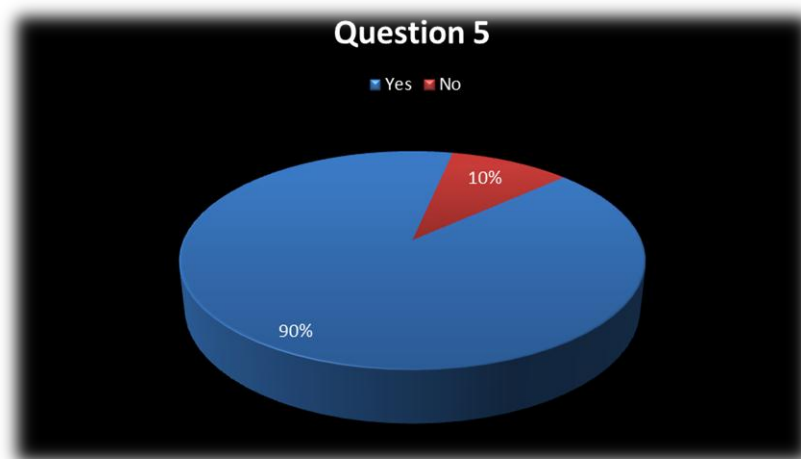
capacity at their local church. Again, this speaks to the validity of the survey as part of my objective is to ascertain whether or not the education they received at BBCKZN has assisted them in their life situation as it stands now. This is not to say that a Bible College education would be able to train an engineer for example, but an engineer ought to be able to become a better Christian engineer as a result of his Christian education. In other words, it may not lead to a change in vocation but ought to lead to a change of perspective and influence.

Q4. To what degree do you believe the knowledge you acquired at BBCKZN prepared you for your current occupation (1 being not helpful at all and 5 being very helpful)



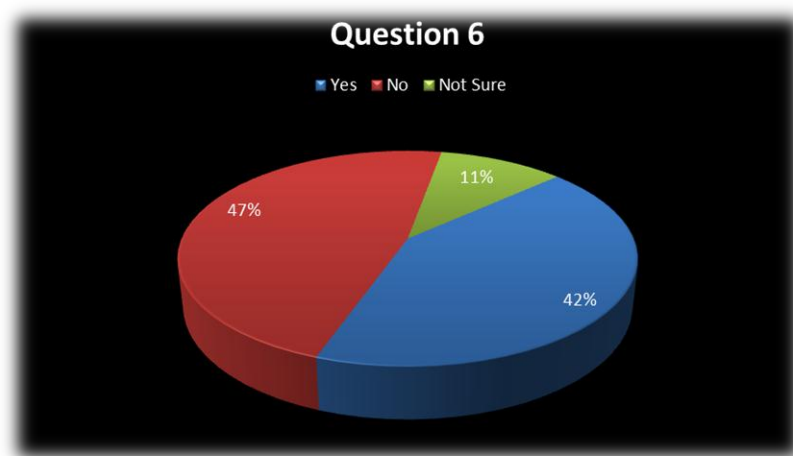
This question elicited the most varied response of all the questions. Although, the majority of respondents (61%) issued a more positive response (4 or 5) than a negative (39%) one (1 to 3). Overall this is a positive reflection on the training that has been received. However, notwithstanding personal bias and other such mitigating factors, the fact that 39% of graduates believe that the training was only fairly helpful or less, should be a concern. Greater clarification was sought on the focus group level for this question.

Q5. Do you believe that your training at BBCKZN helped to improve your leadership capacity?



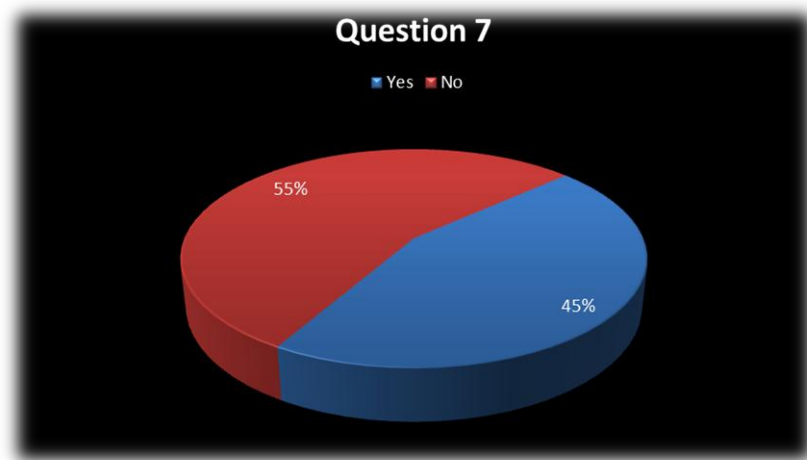
This was one of the most affirmatively answered questions in the survey. It is understood that various definitions may exist in the minds of respondents as to what 'leadership capacity' may be. For this reason, this question was probed in a more detailed manner with the focus group, which I will deal with in the next section. It was an encouraging sign, however, to see an overwhelming affirmative response.

Q6. Do you believe that there was a sufficient 'mentoring' process attached to your program? (A mentor is defined as a person who coaches you in the ability to take classroom knowledge and make it practical in ministry).



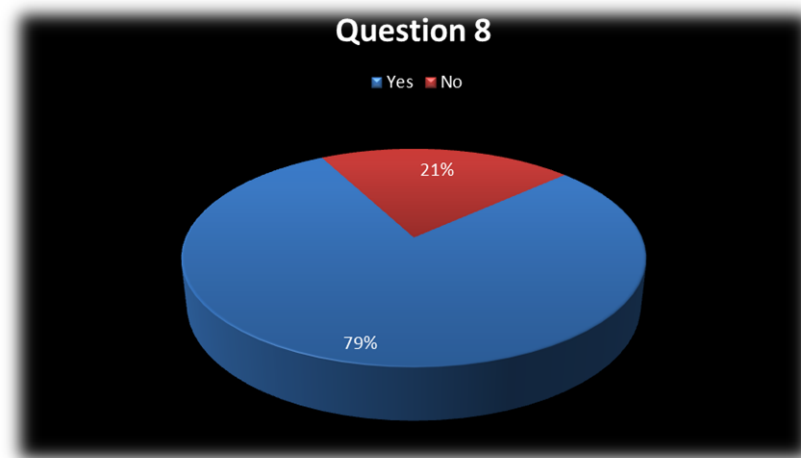
Again, this was a question that was dealt with more significantly at the focus group level where more detail could be given about this process. It is, at times, a misunderstood concept as was discussed in chapter three. However, what is clear and slightly disturbing, is that 58% of respondents were either not sure they were or were sure they were not mentored in a satisfactory manner. As stated clearly in chapter two, BBCKZN has had a clear policy for mentoring of students for some years now. Yet, the vast majority of students have not felt the benefits of this. Perhaps this is an indicator for some of the current problems we are experiencing?

Q7. Do you believe that the training you received dealt with the specific needs of the South African context?



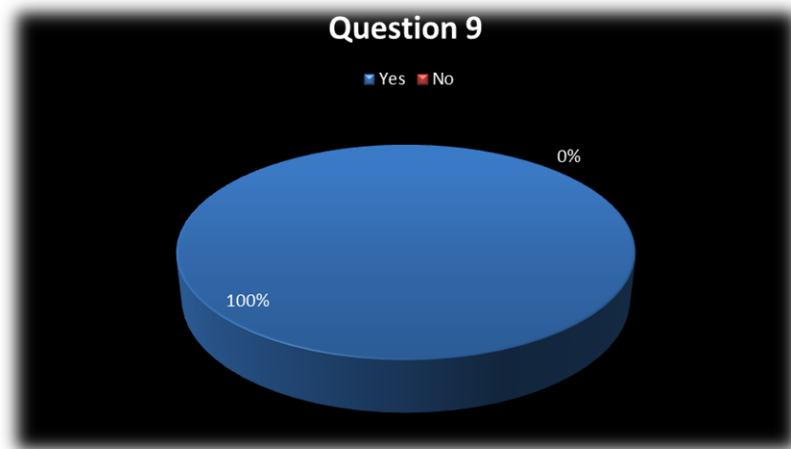
This question was singled out for more discussion in the focus group also. It can be argued that there is a measure of ambiguity as to what the 'specific needs of the context' are. In a survey like this, one cannot spell out all that it could mean, but the focus group should add more clarity to the findings. It has already been discussed in previous chapters that much of the BBCKZN curriculum has been supplied and derived from a Western, North American influence. To a degree, the alumni have served to emphasize the point I (and others) have made earlier about the vital need for contextualization in the program.

Q8. Do you think that classes that dealt with business management, social concern/responsibility as well as technology and the internet would have been helpful to you in your training?



Perhaps those who attended BBCKZN over the last decade but are not now in full time ministry (43%) were most apt to respond positively to this question. However, in my personal conversations with graduates in ministry over the last three years, it has become a common theme that they would have benefitted from classes that would have helped them in areas that they are expected to have proficiency in their local church environment. On the whole though, BBCKZN must take note that 4/5 respondents would have preferred these classes that were not a part of the regular curriculum.

Q9. Do you believe that it is important for ministry that a person is able to understand the social and cultural aspects of the people they are ministering to?



This is the final question addressed in the survey and has also been dealt with in the focus group. This is the only question where there was unanimity. Alarming, while there is an ‘unwritten’ desire among the faculty and administration of BBCKZN to train students in understanding these aspects, there is no concrete plan of how to do so. Because cultural and social trends are complex and varying (see chapter two) our attention to them must be purposeful and not hope that the student will simply ‘get it’. This emphasis is especially necessary in College’s around Durban and the rest of the nation as we live in a complex matrix of cultural differences and social concerns.

4.4 The Focus Group¹⁵

The focus group discussions took place on the 14th of April 2011 and 19th May 2011 respectively. The participants are graduates of BBCKZN from between 2002-2010. Additionally, three participants are in a bi-vocational ministry setting and four are in a full-time ministry capacity with three senior pastors and one is a youth pastor. The communities in which they serve are diverse and reflect the multicultural flavour of many urban churches in the Ethekeini area.

¹⁵ A full audio recording of the focus group is available on request.

The purpose of this focus group was to gain greater insight into the opinions of former BBCKZN students about their experience of BBCKZN as well as leadership and mentoring in general. Some of the questions asked on the closed qualitative survey were examined in detail to validate or invalidate the findings contained within the survey. This focus group took the form of an open-ended, guided discussion centering on a selection of the survey questions. This focus group was recorded for the purposes of the study only.

The focus group discussed five of the questions asked in the closed-qualitative survey in more detail. These questions were chosen either because the response range was high or because of potential ambiguities that may have been present in the survey. Encouragingly however, the respondents in the group did not feel that there was much ambiguity and understood the nature of the questions quite clearly. These are the questions that were asked and brief summary of the focus group response:

- 1. To what degree do you believe the knowledge you acquired at BBCKZN prepared you for your current occupation? (1 being not helpful at all to 5 being extremely helpful)*

The members of this group were in the '61%' of people that responded with a "4" or "5" rating. They believed the training was helpful as the program contained classes on music and worship, pastoral counselling and theology which are areas that assist them in their current ministry. On the negative side, it was mentioned that the training received was somewhat "one dimensional" (absence of critical thinking) and did not allow discussion on various issues where differing views were present. One participant stated that graduates remained "unskilled" for areas that are expected in practical ministry – EG administration, finances, weddings and funerals etc. It was also noted, that in the absence of a quality mentor, some of this knowledge attained may not be applied appropriately.

2. Do you believe that your training at BBCKZN helped to improve your leadership capacity?

It was agreed in the group that it is possible the high figure of positive responders to this question may have been due to various definitions of the term. Some members of the group were surprised at the high percentage in the survey result. I explained that when we speak of Christian leadership there are many factors involved, but essentially it is the ability to guide a group from their own agenda onto God's agenda with integrity, passion and communal mindedness. Some stated that they feel BBCKZN did enhance their leadership by giving them confidence through knowledge acquired as well as, in some cases, courses that were taken. BBCKZN introduced a leadership course in 2009 that was only taken by one of the focus group members. Others felt that not enough attention was given to teaching principles of leadership which is an essential component in their current vocation. Indeed it was questioned as to whether or not BBCKZN is intentional about developing 'leaders' or simply 'graduates' as leadership does not seem to be a virtue that is extolled throughout the institution.

3. Do you feel that there was a sufficient 'mentoring' process attached to your program? (A mentor is defined as a person who coaches you in the ability to take classroom knowledge and make it practical in ministry).

This question was split in the focus group. 71% of the focus group answered "no" to this question. There was agreement that the mentoring process program currently in place at BBCKZN is flawed. Some expressed deep regret that they were not mentored as they have seen the negative effects in their current ministry setting. One respondent said that "we must remember that not every pastor is a mentor...some guys just can't do it!" another said, "I was told to just do what I need to do and get on with it!" This reflects on the BBCKZN mentoring program policy which states that the pastor of the church is the designated mentor for the student. The results seem to indicate that being a pastor does not always make one a mentor! It appears to be that amongst those who had a mentor who had that mind and skill set, they felt sufficiently mentored and those that didn't – don't! One

member who felt he was mentored successfully stated that he was progressively led over a period of a few years, in various ministries and settings, until he graduated to 'peer' status. This person was guided through different situations – good and bad – where they were able to learn and grow from their successes and failures. His statements were very similar to the sentiments I expressed in chapter three and especially the “Moses/Joshua paradigm”. I mentioned the “Moses/Joshua paradigm” to the group as a test of its validity and they agreed with this model as a legitimate example of a healthy mentoring situation.

4. Do you believe that the training you received dealt with the specific needs of the South African context?

All the members of the focus group answered 'no' to this question. Again, there was a degree of surprise at the high percentage of 'yes' responses to this question! It was suggested that those who come from a Western cultural background will have a proclivity to say yes, but those from an African or Indian background would be inclined to say no. They understood that some issues are trans-cultural but the need to understand how to approach various cultures and traditions was deemed to be very crucial. In addition, some felt that our faculty was not diverse enough to truly relate to the context of South Africa. Certain worldview (unity vs. individualism) and practical (music and worship preferences) issues can easily be overlooked in this situation. As stated in previous chapters, the curriculum and faculty has been influenced by North American missionaries over the years (with a specific Theological understanding), who have by in large imported the curriculum. The group felt strongly that students need to be taught and mentored in such a way so as to increase their social and cultural understandings for future ministry success. These understandings needed to be inculcated in future ministry leaders by those who are indigenous to, and trained from within the culture, it was felt.

5. *Do you believe that it is important for ministry that a person is able to understand the social and cultural aspects of the people they are ministering to?*

This was the only question on the survey that was unanimous. While the group all agreed that this was important, they further agreed that it wasn't learned sufficiently in their program. One respondent said that that we must "continually be students of the culture" indicating (as I have stated in chapter two) that culture is dynamic and cannot simply be understood through a course. Again, this seems to be an issue that must not be demoted to a course in a curriculum, but rather a value to be driven throughout a program – to help students gain a life skill. Some members felt that we must not let the pendulum swing too far so that the Gospel becomes palatable by denying it's truth, but we must be aware of our own presuppositions and those of our hearers. I mentioned to the group that I believe that our leadership programs ought to be driven by a desire for a 'socio/spiritual synergy' that understands that Theology and Life, the Classroom and the Marketplace ought to be linked, so as to lead our people more effectively. The group confirmed the need for this and agreed with this paradigm.

Below I will explain what the paradigm is specifically.

4.5 The New Paradigm

I am proposing that the training programs of BBCKZN be infused with the value of a 'socio/spiritual synergy paradigm'. It is a paradigm shift from what we, in the IB movement have been used to for many years now. But what exactly does this change mean? I will start by explaining the synergy aspect. The word 'synergy' comes from the Greek word '*sunergos*,' meaning 'working together'. The dictionary defines the term synergy as: "the interaction of two or more agents or forces so that their combined effect is greater than the sum of their individual effects¹⁶". This

¹⁶ <http://dictionary.reference.com/browse/synergy> accessed 15.04.11

term is used in medical terms to describe the functioning of certain parts of the body (muscles and nerves etc.). It is also used in the business world as to refer to companies that would benefit from a merger situation. Theologically speaking, the term 'synergism' is a doctrine that teaches: "that the will of man co-operates with the action of divine grace by having an independent part to play in conversion" (Douglas 1978:946). Essentially, the term speaks of a combination of two forces that are rendered more effective collectively than they would be separately. The two elements that I am proposing to combine are both social and spiritual in nature.

The term 'socio/spiritual' has a number of connotations attached to it. The social aspect of the term encompasses several things. In it I incorporate such things as social transformation and responsibility, cultural awareness and diversity, communal mindedness (Ubuntu), political awareness (in a general sense), life skills (including technological competency and awareness) and contextualization. In chapter two, I dealt with these issues specifically as they are a part of the current debate within theological education. By incorporating these ideals into our ethos it allows for us to engage students within the framework of their lives. We do not teach academia apart from the real life expectations of the knowledge they have received. Additionally, students learn to deal with the 'shades of grey' that appear in ministry settings which is often not a part of the black and white world of dogmatic academics. Within their cultural framework, and the larger framework of KZN and South Africa as a whole, students learn how to engage culture in a way that is respectful and ever mindful of the blind spots that exist in our own realities. We of course, use the Bible as our ultimate guide which is the second aspect of the paradigm.

The spiritual aspect incorporates the skills required of many modern church leaders. It refers to: exegetical and hermeneutical skills, insightful and deep knowledge of Christian doctrine and belief, missional living, communication and homiletical skill, continuing spiritual formation and of course, ever-sharpening leadership skills. Most of these form part of most IB ministry training platforms, with the exception of leadership skills. I have spent much time in previous chapters and

through the survey attempting to show that leadership development cannot be presumed through academia alone but rather forged through the fires of intense experience and reflective study.

It is not that we have to reinvent the wheel. I believe, and this is confirmed in parts of the survey, that we have done some things very well in our training platform. The 'spiritual' aspect has been fairly well covered in the curriculum through various courses and such. Although, what I am suggesting is not a course – or several – but an intrinsic value. By this I mean that regardless of the material being taught, effort is made to help students see how what they are learning affects their doctrine...and leadership...and community...etc. As a result they begin to see more holistically and, I believe, will lead others more effectively. Administrators of the program must ask, for every module: "How is this class pervaded with the socio/spiritual synergy that we seek to engender in our students?" Outcomes must be adjusted accordingly and some 'kingdoms' may fall – but this value must be intrinsic in all we do. Other ways in which information may be conveyed in a manner true to the socio/spiritual platform may be:

1. Utilizing educational methodology that is learner focused and not teacher focused such as the "Understanding By Design" approach modelled by Wiggins and McTighe (2006)
2. Ensuring all outcomes are synchronous with the values of the institution through constant and consistent evaluation
3. Encouraging dialogue within a safe classroom environment for Teacher and Student to discuss the practical outpouring of the socio/spiritual dynamic and to allow for difference in viewpoints. No longer should compliance be viewed as agreement in the learning environment. Classes will be designed in such a way so as to promote healthy, productive dialogue.
4. Using case studies and real-life in situ experiences to challenge and/or ratify theories explained "in class".
5. Practical apprenticeship by institutionally approved mentors must be compulsory and evaluated annually by the administration. Specific

guidelines, outcomes and expectations must be clearer delineated so both parties understand what is expected. This process will continue for the duration of the program but will be enhanced in the student's final year of study.

6. Seeking to promote and celebrate the diversity of the Country by utilizing Faculty from various cultural backgrounds and beliefs. In addition, experts in the marketplace will be encouraged to share their knowhow on marketplace issues within the Institution and with students.
7. By promoting an attitude of dialogue and co-operation with other TE institutions instead of a combative and competitive stance with has characterized the past.

I truly believe that to combine these socio/spiritual aspects in a synergistic manner will enhance the leadership quotient of the student to the betterment of all they minister to.

4.6 Conclusion

I have attempted in this chapter to show, through the use of a closed qualitative survey and a focus group, that the paradigm of 'socio/spiritual synergy' is an effective and important one to implement in the IB training circles, specifically BBCKZN. The empirical part of this chapter focused on analysis of the program through the eyes of recent alumni. The results were analysed further and tentative conclusions were drawn. In chapter five, I will provide a brief summary of the study so far and will return to the hypothesis stated in chapter one for a final analysis.

5. Conclusion:

5.1 Chapter Description:

In this chapter, I will present a summary of the research that has been conducted thus far. Beginning with the central tenant of my initial hypothesis, I have reviewed, on a chapter by chapter basis, the major findings in each chapter. I have then compared my tentative conclusions against the hypothesis and postulated a conclusion to the matter. However, the conclusion is to be understood in the context that further research is still needed and is therefore merely tentative at this point. My hope is that these initial conclusions will pave the way for further discussion.

5.2 The hypothesis:

As I have stated earlier, my initial foray into this topic was caused by my belief that there was something wrong with the educational system in place at BBCKZN and with other like institutions within the IB movement. My experience as a student had left me feeling somewhat unprepared for a contextualized ministry in the urban, evangelical environment. Later, as the principal of the said institution, my suspicion grew into angst as I saw graduates continue to struggle in ‘real life’ ministries after graduating from BBCKZN. My theory was that a *“rethinking of leadership is required and an awareness of a socio-spiritual synthesis model of leadership will contribute to an improvement in training within evangelical circles”*. I further indicated that the idea of ‘leadership’ itself needs to be re-examined. My desire was to explore in current literature – both secular and Christian – how leadership was being defined and whether or not we, at BBCKZN, were indeed fulfilling the mandate of “training leaders”. This lead to several other questions such as: How is leadership defined in my cultural setting? Are there examples of leadership and its associate – mentoring – found in the Scriptures? Is educating someone through various modules the same as cultivating leadership? It was these questions that I

sought to answer, in part, through this study. Starting with the most recent material on the topic, I sought to find greater clarity in various literary sources.

Chapter Two:

It became clear in my preliminary review that a carbon copy approach to leadership development from the West to Africa is a flawed approach (Sundkler 1948; d'Iribarne 1990; Derr 2002). Yet this approach has been the default for our institution for the last twenty years! It was clear also that a greater degree of contextualization would be needed to increase our relevancy (Enns 2009; Bosch 2009). Closely associated with the idea of leadership development is the concept of mentoring. This was of special interest to me as our Institute had a detailed mentorship program in its policies but it was not producing the results we had hoped. Many scholars agreed that the process was vital (Ward 2003; Adema 2007:01; Biehl 1996) but they also differed on what shape it ought to take (April 2000; Plueddemann 2009). The process needed to be re-examined or, to borrow a phrase from Cunningham (2004), *re-imagined*.

In attempting to discover a contextual definition for leadership, I came across many glib and ambiguous ones (Barna 2010; Blackaby 2001 and Clinton 1988).

Ultimately it appeared that there were as many different definitions on leadership as there were books on the topic! What became clear though was that it was not so much a specific definition that would prove helpful but rather characteristics of what good leaders do. These characteristics were: integrity, ethical awareness, a desire to empower others, a spirit of community or Ubuntu and accountability. Additionally it became clear that the kind of leader BBCKZN ought to produce is one that is acutely aware of the socio/political/economic strata that exist in our context. In fact, those strata help to determine the kind of leader we ought to produce! It became clear that the curriculum of our program would need to be radically revisited if we are to achieve this result. It was clear that a more holistic (Duraisingh 1992; Banks 1999) approach to training and mentoring was needed. My conclusion at the end of this literature study was that our curriculum and approach to leadership training

and development needed to shift away from an “imported, Westernized, neo-colonialistic, independence driven” approach to something more in sync with the African reality.

Chapter Three:

In this chapter I set about doing a cursory analysis of the term/idea of leadership from a Word study in the OT and NT. Then I targeted one example from the OT that I believed dealt significantly with not only the idea of leadership but mentoring as well. I had indicated in the previous chapter how mentoring was a key part of our educational paradigm but it was poorly executed. I hoped to show through a biblical example, some principles that could guide us towards improvement on this issue. I chose the example of Moses and Joshua in the OT partly because I believed it to be an understudied example (as opposed to the plethora of information already on hand about Jesus and the disciples for example), as well as a clear example of successful mentoring. I studied key passages that related to Joshua and his growing relationship with Moses from the time Joshua is first mentioned in the Bible. At the end of this study, I emerged with some key observations that were helpful in my understanding thus far. It emerged that successful mentoring fosters inspirational, humble, visionary, respected, committed and determined leaders. This is not an across the board statement but rather the tentative conclusions drawn from this study. In combination with the ideas found in chapter two, I was more informed to test my theory on an empirical level.

Chapter Four:

In this chapter I began to tentatively test my theory, namely that a contextualized approach to education and a holistic mentoring system needed to be injected into the makeup of BBCKZN if we wanted to meet our stated outcomes as an Institution. I conducted a closed-qualitative survey reaching 90% of our former alumni over the last ten years. On the basis of the results of this survey I conducted a focus group amongst one third of the total respondents to the survey. I was disappointed but not surprized to find that the survey and the focus group

confirmed some of my earlier stated concerns with our current program. On the basis of the evidence gathered thus far I proposed that a new paradigm be applied to our educational ventures in the future. This new paradigm of 'socio-spiritual synergy' needed to be incorporated as a value throughout the program – from the administration to the courses to the mentoring – so as to improve and become more relevant in our society. I suggested ways in which this ought to be done, although this was not intended to be an exhaustive list but merely some examples of what could be.

5.3 Final conclusion:

I had postulated that a new paradigm of socio-spiritual synergy would need to be infused into BBCKZN in order for it to remain viable. My anecdotal experiences and conversations with students and personnel had led me to such an initial conclusion. The purpose of this study was to explore that idea and test it against current literature, biblical analysis and verifiable data. I believe that all three of those have added credibility and weight to my initial thinking. My current literature analysis showed that there is a need for a contextualized approach to Theological Education. More so, this education needs to infuse students with the thinking skills needed to intelligently interact with their contextual environment. In addition, a well-documented, specialized mentoring process is essential for this skill transfer to take place. In looking at one such example in the OT of Moses and Joshua, this idea was given further credence. Indeed, this paradigm appears to lay the philosophical foundation of a successful mentoring experience. My empirical portion allowed me to test my theory and the percentages, more often than not, added weight to my theory. Thus, I believe, my hypothesis has been initially proven and validated.

In closing, I will add that much work has yet to be done in this field and my conclusions are sure but tentative at this point. It is hoped that this study will add to this on-going discussion and debate of Theological Education in South Africa.

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