

**SERVANT-LEADERSHIP AS A PARADIGM
OF LEADERSHIP FOR CHURCH OF ENGLAND
IN SOUTH AFRICA AT THIS TIME OF
TRANSFORMATION AND BEYOND**

BY

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DECLARATION

I hereby declare that this dissertation, unless specifically indicated to the contrary, is my own original work. It has not been submitted for a degree at any other institution.

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DECEMBER 2003

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TABLE OF CONTENTS

	Page
DECLARATION	v
ACKNOWLEDGEMENTS	vi
ABBREVIATIONS	vii
GLOSSARY OF TERMS	viii
MY OWN GROUNDING IN CESA	x
CHAPTER 1 THE LEADERSHIP CRISIS WITHIN CESA	1
1. DEFINITION OF LEADERSHIP	1
1.1 Evolutionary practice	1
1.2 Circumstances	1
1.3 Innate potential	2
1.4 Necessary resources & motivational factors	2
2. CHURCH PERIODS	3
2.1 The Settler Church Period (1806-1970)	3
2.2 The 'Big' or Indigenous Church Period (1970-1990)	3
2.3 The Transitional Church Period (1990→)	4
Argument of the Thesis	5
Methodology	8
CHAPTER 2 CESA'S PRESENT LEADERSHIP PARADIGM	13
ARGUMENT	13
INTRODUCTION	14
A). THE SETTLER CHURCH PARADIGM	16
1. EARLY CONFLICTS AND THE BISHOPRIC INFLUENCE	16
2. THE NATURE OF CESA'S ENSURING MISSIONARY CULTURE ..	18
3. CESA'S CONSERVATIVE ETHOS	19
4. THE EARLY ORGANIZATIONAL FEATURES OF CESA	20
5. THE CONTOURS OF CESA'S EARLY LEADERSHIP CULTURE ..	21
5.1 Definition of Culture	21
5.2 Culture and Leadership	21
5.3 Leadership Practices of Early CESA	22
5.3.1 White culture leading to white leadership practices ..	22
5.3.2 Black culture leading to black leadership practices ..	23
B). THE 'BIG CHURCH' OR INDIGENOUS CHURCH ERA	25
INTRODUCTION	25
1. IMPACT OF VARIOUS THEOLOGICAL DEVELOPMENTS	26
2. ST JAMES AS A CASE STUDY	26
Introduction	26
2.1 The Euphoric Growth of St James	27
2.2 Reflection on St James	29

2.3	Theological Framework of St James and CESA	29
2.3.1	Custodian of the Reformation Message	29
2.3.2	Ambiguous benefits of the 1970's and 1980's	30
2.3.3	Fundamentalist-Evangelical Continuum	30
2.3.4	Separatist Ethos	32
2.3.5	Fundamentalist-Evangelical Continuum	34
2.4	Reflection on Fundamentalism	34
3.	ORGANIZATIONAL CHARACTERISTICS OF CESA	35
3.1	Small Town Mentality	35
3.2	Mythical Status of Family Life	36
3.3	The Emergence of a Top Management Culture	36
3.4	White Ministers	37
3.3	Black Ministers	37
3.4	Move to Equality	39
4	CESA'S LEADERSHIP PARADIGM	39
	Introduction	39
4.1	Fundamental Climate	40
4.2	Development of Institutional Church Model	43
4.3	The Structural Framework of Episcopacy	44
4.3.1	Historical Understanding of Episcopacy	45
4.3.2	Perception of the Episcopacy	45
4.4	CESA Perspective	45
4.5	Accepted Function	46
4.6	Reflection	46
4.7	Change in Church Model	47
4.8	Flagship Churches	47
4.9	Assumptions Concerning Leaders	48
	Conclusion	48
	CHAPTER 3 CHANGE DYNAMICS OF CESA	50
	ARGUMENT	50
	INTRODUCTION	51
1.	CHANGE DYNAMICS	52
	Introduction	52
1.1	Limits to Change	53
1.2	Change Processes	54
1.2.1	Unfreezing	54
1.2.2	Cognitive Restructuring	56
1.3	Transitional Dynamics	57
1.3.1	CESA Transitional Change Dynamics	57
1.4	Change Through infusion of Outsiders	58
2.	CONTOURS OF CESA's TRANSITIONAL ERA	59
2.1	Emerging Ministerial and Congregational Diversity	59
2.2	Internal Dynamics Resulting from this Diversity	59
	Conclusion	63

GLOSSARY OF TERMS

Paradigm	“Life in a particular society is characterized by a pattern of forms, roles, structures and customs that sustain meaning, motivate behaviour, regulate relationships and largely predetermine decisions. These patterns are created by people but tend over years to gain an existence of their own. The point at which these patterns are taken for granted and gain a sort of independence from their creators can be called a paradigm” (Buchanan and Hendricks 1995:34).
Culture	“A pattern of shared basic assumptions that a group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems” (Schein 1992:12).
Paradigm Shelf	“A group of problems which cannot be solved within the framework of the old paradigm.
Systemic Leadership	An outlook on life or a situation which focuses on the relationships, the integratedness of the elements.
Systems-sensitive Leadership	Leadership which shows an awareness of the different ways of thinking prevalent in a particular situation.
Servant-Leadership	A way of leading where the primary focus is on service and the secondary focus is on leadership.
Worldview	The comprehensive framework of one’s basic beliefs about

things (Wolters 1985:2).

Reformational worldview “Takes all the key fundamental concepts such as ‘fallen’, ‘created’, ‘world’, ‘renews’, ‘reconciled’ and ‘Kingdom of God’ to be cosmic in scope. In principle, nothing apart from God himself falls outside the range of these foundational realities of biblical theology” (Wolters 1985:10).

MY OWN GROUNDING IN CESA

I joined CESA in 1988 as a youth pastor. From 1988-1990 I served as a youth pastor at the St Stephens Claremont in Cape Town, from 1991-1992 I served as the assistant minister at Christ Church, Hillbrow, from 1995–1998 I served as the assistant minister at Christ Church, Wendywood and presently I am a part-time minister at Trinity Chapel, Durban.

Before joining CESA, I was a member of the Calvinist Protestant Church, an independent 'coloured' church which was formed out of the Dutch Reformed circles.

Theological Perspective

In the perspective of the researcher, the Calvinist Protestant church held to a holistic perspective of the gospel and in my naivety I thought that all Christians held to this perspective. It was only when I joined CESA that I became aware of the negative implications of holding to a dualistic worldview. As a colonially-minded church, CESA is victim to all the ideological entrapments of such a church.

It has been a difficult struggle to function within the realities of such a church amidst a transforming South Africa. Despite this, it has been a learning experience which I could not have had if I had remained within the original one-culture church in Cape Town.

CHAPTER ONE

THE LEADERSHIP CRISIS WITHIN CESA

THEME: TO OUTLINE A DEFINITION OF LEADERSHIP AND THE LEADERSHIP CRISIS IN CESA

1. DEFINITION OF LEADERSHIP

This thesis will attempt to look at the Church of England in South Africa (CESA) from a 'leadership bias'. This means that the researcher will attempt to understand the leadership dynamics of CESA from the perspective that the broader theological, social, spiritual and mission dimensions all play a role within the life of CESA.

For the purposes of this thesis, the researcher will be utilizing the following definition of leadership:

"Leadership is an evolutionary practice and results from the interplay between the circumstances, innate potential, the necessary resources such as a healthy organizational climate and various motivational factors of the individual."

Some assumptions of this definition are.

1.1 Evolutionary practice

Leadership is a continuously evolving practice which emerges from an ever-maturing humankind. New insights into leadership are uncovered regularly as humankind's perception of reality is deepened and broadened.

1.2 Circumstances

Leadership is latent potential within some people and the circumstances can either be favourable or unfavourable for the development of this potential. The history of South

Africa includes the reality that this potential has not been tapped. The South African society is therefore facing various challenges in the area of leadership development. This scenario applies to CESA as well as many other organizations in South Africa who suffer from the malaise of being overmanaged and underled.

1.3 Innate potential

Certain individuals are born with a certain predisposition to lead - a 'leadership gene' if you want to call it that. This gene will predispose them to approach life from a certain outlook. In this sense it is possible to speak of some people as 'thoroughbred leaders'. In a more general understanding of leadership, most people will practise leadership on some or other level. Teachers, theologians, lecturers and pastors will all fall into this 'general' and broader category of leaders. Some of these could of course, be 'thoroughbred leaders' (Levicki 1998:6-10).

1.4 Necessary resources and motivational factors

The emergence of leadership does not only require favourable circumstances but also needs resources such as effective modelling, committed mentors and/or coaches as well as 'space' for personal growth.

In the perspective of the researcher, leadership should be seen as a process and the leadership in an organization such as a denomination is dependent on the level of theological balance and organizational maturity of that organization. For the purposes of this thesis, the researcher will define maturity as healthy internal and external systemic dynamics..

For the purposes of this thesis, the researcher will utilize three periods within the life of CESA. As the researcher will be approaching CESA from a leadership bias, he needs to see the different influences upon the life and by extension the leadership paradigm of CESA which came from these different three periods.

2. CHURCH PERIODS

2.1 The Settler Church Period (1806-1970) (Chapter 2)

During this period CESA was served by ministers who had trained overseas, mainly in England and a few in Australia, and who regarded CESA as a missionary field. They maintained strong emotional links to England and Australia. The model of the church which they established in South Africa was the English parish, which, according to the classification utilized by Dulles, could be called the institutional model. This period is also characterised by the intensity of the conflict between the Church of the Province of South Africa (CPSA) and CESA.

2.2 The 'Big' or 'Indigenous' Church' Period (1970-1990) (Chapter 2)

From the mid-1960's CESA white ministers started training at BI and the black ministers were now being trained at UBI and started to enter into the ministry ranks of CESA. Psychologically, these ministers were a different breed from those of the earlier settler period. South Africa was their home, their strongest emotional ties were here, and they settled down to long-term ministries. The strong allegiance to the 'crown' or motherland of England was being loosened.

The English parish model of a church was felt to be inadequate for the impulses, problems and needs of the local CESA denomination. The young CESA ministers, such as Retief and Bell, looked increasingly towards the New Evangelical model of ministry arising in the United States of America by personalities such as Billy Graham and in England by John Stott. Evangelism became the key focus of CESA as it embarked on an institution-building campaign. The strong English roots were being complimented with the strong evangelism thrust emanating from the USA. The result was the 'Indigenous Church Era' where the ministers were emotionally committed to the local scene and the development of 'big churches' modelled on the American example.

2.3 The Transitional Church Period (1990 →) (Chapter 3)

The decade commencing around the 1990's was characterised by tremendous change. For CESA this change was both of an internal and an external nature. The external changes were of a political and societal nature while the internal changes were of a developmental nature. The major internal change for CESA was the establishment of GWC in 1989 which, in the perspective of the researcher is functioning, as the potential 'paradigm shifter' within CESA. This means that George Whitefield College (GWC) is acting as the major catalyst for different thinking, values and ministry practices, including leadership practices within the ranks of CESA. The young graduates emerging from GWC are carrying these new dimensions into the ministry and are therefore acting as 'paradigm pioneers'. They are the carriers of the new perspective which is challenging the 'old leadership paradigm' described at the end of Chapter 2. The inadequacy of the 'old paradigm' is shown by the many problems on CESA's 'paradigm shelf'. A 'paradigm shelf' develops in an organization when the complexity of the problems that it faces grows, and the old paradigm is unable to effectively solve the problems. One of two things occurs, either the organization has to develop a new paradigm which is capable of dealing with the new reality and the new problems it faces, or the organization will accumulate problems on its 'paradigm shelf'. These are the issues, challenges and problems which the organization needs to deal with if it is to remain effective. As people attempt new solutions to these issues and the solutions prove to be successful, they start to usher in the new paradigm. These are the change dynamics presently affecting CESA.

In this period the English and American influence upon CESA was complemented with Australian influence. The founding principal of GWC, Broughton Knox, had previously been the principal of Moore College in Sydney for 25 years and the present principal, David Secombe, is also a prominent churchman from Australia. Since 1990 the relationship between CESA and the Evangelical Anglican community of the Sydney diocese in Australia has been strengthened through various ministry initiatives.

Argument of the Thesis.

It is the perspective of the researcher that CESA is in a crisis. This crisis is due to an ineffective leadership paradigm which functions within an unhealthy organizational culture which in turn is strongly informed by an outdated missionary paradigm. In his introduction to *Transforming Mission* (1991) Bosch quotes Kraemer (1947:24) from a volume written in preparation for the 1938 Tambaram Conference of the International Missionary Council.

“Strictly speaking, one ought to say that the Church is always in a state of crisis and that its greatest shortcoming is, that it is only occasionally aware of it” (2).

In questioning why the church is so seldom aware of this element of crisis, Kraemer proposes that the church “has always needed apparent failure and suffering in order to become fully alive to its real nature and mission” (2).

Bosch (1991:3) goes on to explain that the Japanese character for ‘crisis’ is a combination of the characters for ‘change’ and ‘opportunity’ (or promise). A crisis thus has both elements of danger and opportunity inherent in its nature, crisis is therefore not the end of opportunity but in reality only its beginning.

It is in this sense that the researcher perceives CESA to be in a crisis. Inherent in this time of transformation are ‘Danger and Opportunity’ dimensions for CESA. CESA is in danger of remaining a prisoner of its past, entrapped in its ideological history, but it also contains the promise of becoming a truly African denomination with the potential of making a meaningful contribution to Christianity on this continent. This thesis wants to address this situation of crisis and attempt to throw some light on these ‘Danger and Opportunity’ dimensions of CESA.

In one sense, it is possible to perceive CESA as having two leadership paradigms, based on racial lines and influenced by the different black and white cultures in CESA. Mbeki’s ‘Two nations’ speech resonates here.

In Chapter 2, the researcher will outline the influence of the founding bishops, Colenso and Bradley upon the culture of CESA. The strong bond between the Zulu nation and the controversial Colenso would naturally lead to an inherent internal situation of conflict within the ranks of CESA. Bradley has been largely influential in establishing the pietistic, conservative roots of the white CESA culture. (See his influence on Retief and Bell on page 14). The reverberations of the leadership of these founding leaders and the inherent conflict arising from their different ministry philosophies is still being felt within CESA. The aim of the analysis of the Settler Church period is to lay the foundation of the leadership paradigms of CESA. This paradigm is analysed at the end of Chapter 2. The major question which this thesis is addressing in Chapter 2: What is the leadership paradigm of CESA as it enters into the 1990's? The decade of 1990-2000 was a watershed period in the life of CESA as it struggled to contend with a transforming South Africa. Three pivotal events dot the horizon for CESA at this time, the 1993 St James Tragedy, the 1997 TRC Report and, to a lesser extent, the 2000 Cyara Apology¹. It is the conviction of the researcher that the leadership paradigm described at the end of Chapter 2 is an inherently unhealthy one which meant that CESA was not able to cope with the turbulence of 1990-2000. The unhealthiness of CESA's leadership paradigm is shown by the number of problems which 'gather' throughout Chapter 2 on CESA's 'paradigm shelf'. The paradigm shelf is the range of problems which cannot be solved under the old paradigm and which may 'force' an organization to adopt a new paradigm. In some cases the new paradigm may totally replace the old one or, as in most social science situations, two paradigms may live side by side. In the opinion of the researcher this latter situation has been occurring in CESA from the early 1990's onwards.

The inability to change deeply is an indication of the paucity of CESA's leadership practices. It is also indicative of CESA's immaturity from a systemic perspective. Systemic maturity means that a system is able to change effectively with the systemic dynamics to which it is being subjected. When contextual changes overwhelm a

¹ Cyara Apology: The Cyara Apology was an apology written and signed by the white clergy members of CESA to the black clergy for the in-house racist attitudes and policies of CESA.

system, then it is the responsibility of the leadership to move that system to a higher level of maturity so that it functions within a framework of interdependence and not dependency.

A key issue within the change dynamics of CESA is that of identity. The British influence, coupled with the American and Australian contribution established CESA as a white, western denomination attempting to do ministry on the African continent. It is the perspective of the researcher that this 'pressure' to become more 'African-friendly', even more 'African' in its identity, is a major point of struggle for CESA. Issues around the concept of 'Identity and Otherness' thus form a 'fulcrum' for the change dynamics of CESA.

From an evolutionary leadership perspective, CESA enters into its most crucial era as it enters into the 1990's. The paucity of its leadership paradigm is highlighted at the end of Chapter 2. As CESA enters into its 'midlife stage' at the beginning of the 1990's, the 'danger and opportunity' elements become more intensified. This is largely due to the theological, psychological and ideological fall-out from the three crises events of the 1990-2000 period. This period is characterised by the most fundamental changes within South Africa and these have highlighted the systemic weaknesses of CESA's leadership paradigm. The intensity and complexity of the problems which CESA faces, both internal and external, have therefore moved sharply into CESA's consciousness. Nobody can ignore our paradigm shelf. The contents of the paradigm shelf is analyzed in Chapter 3 and the intensity, depth and complexity of the problems constitutes the researcher's argument for why CESA needs a 'paradigm shift' in leadership. Whether CESA has the political will, foundational maturity and leadership acumen to move into a new paradigm is one of the key questions of this thesis. The perspective of the researcher is that CESA will probably settle into a situation where the three paradigms will live side-by-side in a low-tension compromise situation.

The exploratory nature of this thesis comes to the fore in Chapter 4 as the researcher probes the context, current trends and internal impulses for the content and contours of servant-leadership. This is approached as a philosophy of leadership and not a

practical 'how- to' of leadership. Servant-leadership is the overarching framework for much of the latest thinking on leadership thinking today and it is the conviction of the researcher that the current transformative South African situation can make a meaningful contribution to this debate. This debate is taking place within business circles as well as other organizations, who are looking for ways to improve their organizational life and leadership approaches. It is the desire of the researcher that this debate should move to the centre of the Christian agenda and, in the case of this thesis, CESA should explore the value of this paradigm. In the case of CESA, the proposal is that the servant-leadership model should complement and add balance to the prevalent institution and herald models. The very nature of servant-leadership will require a paradigmatic shift and it is the perception of the researcher that only one subculture of CESA is presently 'ripe' enough for this paradigm shift. CESA is currently heading towards a situation where three possible leadership paradigms will need to live side-by-side.

METHODOLOGY

In her book *Leadership and the New Science*, Margaret Wheatley (1992) opens her preface with these words:

I like to think of this book as reminiscent of the early chart maps used by explorers sailing in search of new lands. These early maps and accompanying commentary were descriptive but not predictive, enticing but not fully revelatory. They pointed in certain directions, illuminated landmarks, warned of changes, yet they included enough elusive references and blank spots to encourage explorations and discoveries by other people (IX).

The methodology utilised in this thesis assumes that work in leadership and organizational life needs to have an exploratory feel to it. The theological basis is the acceptance that to truly be reformational one has to have a perspective that all of life is really a journey of discovery. Such a perspective necessitates a certain degree of creativity and therefore the researcher has attempted to form some sort of tapestry from the fields of organizational theory, theology, leadership studies and the study of ministry.

Leadership is an art and this necessitates that each situation needs to be assessed on its own merit. The English heritage and the claim of being a 'reformed' denomination implies that worldview issues need attention. For the purposes of this thesis, worldview will be defined as: "the comprehensive framework of one's basic beliefs about things" (Wolters, 1985:12).

A worldview is a matter of wisdom and common sense, of shared everyday experience of humankind. It is prescientific in nature, it belongs to an order of cognition more basic than that of science or theory. Worldview, philosophy and theology are all comprehensive in scope, but worldview is prescientific while philosophy and theology are scientific. It is the perspective of the researcher that our worldview forms a foundational cognitive base and feeds into our culture and paradigms. CESA is facing the challenge of having its colonial worldview changed as it expands further onto the African continent. Chapter 2 is meant to show the English roots and colonial worldview of CESA.

The major theoretical text used is Wolters (1985). The main aim of this text is to outline the component of a Reformational worldview.

Traditionally studies in ministry have focused on doctrinal and theological issues and this has certainly been the situation in the case of CESA given its controversial history. Ministry effectiveness is increasingly becoming more dependent on healthy organizational practices and up-to-date perceptions of leadership practices. Organizational theory can complement theological positions and add value to the practice of ministry by providing additional lenses through which to view the ministry.

The main text used for organizational theory is Schein (1992). Here he shows the dimensions of culture, gives pointers on how to study and interpret culture as well as showing the role of leadership in building culture. The section which has particular relevance for this study is Chapter 5 which focuses on the evolution of culture and leadership. Here we see the dynamics of culture change and leadership in young, mature and declining organizations.

A constant thread throughout this thesis is the elusive concept of change dynamics. This refers to any factors, whether internal or external which causes disequilibrium within the organization. The three chronological periods utilised by the researcher is an attempt to show when CESA has undergone major changes, whether internal or external. The main argument of this thesis is that CESA is not coping well with the change dynamics it is experiencing and needs to undergo a really radical form of change, paradigmatic change.

Besides organizational theory, the other major theoretical contribution to this thesis comes from the area of paradigm theory. Here the seminal work is that of Kuhn (1970) supported by Gutting (1980) and Barker (University reader). Kuhn's original work was conducted in the pure science and since then the concepts have been applied to various fields of social science.

The concept of paradigms and paradigm shifts can help one better understand the nature of unexpected changes and deal more effectively with them. A paradigm is a shared set of assumptions. It explains the world to us and helps us to predict its behaviour. Paradigms aid in giving a valid set of expectations. The essential dimension of a paradigm is that it provides boundaries on how to think and act. A paradigm tells you to how to play the game according to the rules.

Incremental change occurs when you play the same game, you only attempt to improve your standard when you change to a new game with a new set of rules. A paradigm shifter can be the person, persons, event, experience or any other factor which initiates the shift from one game to the next. Paradigm pioneers are the group of individuals who will embrace the values, thinking and behaviour of the new paradigm first.

It is the perception of the researcher that EWC is acting as the paradigm shifter within the organizational dynamics of CESA and the graduates from GWC are the paradigm pioneers within CESA.

If an organization does not enjoy healthy internal dynamics, it will resist external stimuli

and remain in the old paradigm. The thinking of the organization is unable to cope with the new situation and subsequently it encounters many problems which it cannot solve. Usually the organization tries to play the same game better instead of realising the need to change both the game and the rules. As the organization encounters problems which it cannot solve, it develops a paradigm shelf, a range of problems which its present level of thinking cannot effectively handle.

In the case of CESA, the present leadership paradigm is shown at the end of Chapter 2, in Chapter 3 we see the problems on CESA's paradigm shelf and in Chapter 4 an alternative paradigm or game is suggested.

The importance of leadership lies in its ability to handle the psychological fallout from the paradigm shift so that people can move from one paradigm to the next with the least amount of anxiety. Here we need a specialized form of leadership, systemic leadership. Systemic leadership is the ability to see things whole, to see the processes and inter-relationships between the various components of a system. As the level of change increases, so the needs for systemic leadership is heightened.

One of the symptoms of the paucity of CESA's leadership paradigm as explained at the end of Chapter 2 is this crucial systemic dimension. The theological imperative of striving to maintain an apolitical stance in the face of turbulent political, social and economic change means that the realistic complexities of South Africa are ignored.

Conclusion

This thesis is essentially about the quality of leadership. Organizational theory and paradigm theory are seen as two important components making up the tapestry of effective leadership. An underlying question in this thesis is whether enough pastors have the 'leadership gene' to effectively lead in ministry. Levicki (1998) asks pertinent questions concerning leadership careers, whether leaders are born or made, and how to effectively develop leaders. These are questions relevant to the ministry as churches are forced to cope with increasing complexity. The church needs to see that leadership is an interdisciplinary endeavour and the latest thinking from psychology, education and

the pure sciences can aid in the endeavour to improve the overall leadership capacity. A case in point is Daft and Sengel (1998) who explore the concept of Fusion Leadership. Here they show the value breaking with the past, vision, heart, integrity and organizational fusion.

CHAPTER TWO

CESA'S PRESENT LEADERSHIP PARADIGM

**THEME TO SHOW THE HISTORICAL DEVELOPMENT OF CESA'S PRESENT
LEADERSHIP PARADIGM**

ARGUMENT

In this chapter the researcher will show the historical development of CESA's leadership paradigm. This will commence with the influence of the early bishops, Bishops Colenso and Bradley upon the various leadership practices of CESA. The argument is that founding leaders create the culture that will define their organizations. In the case of a denomination, this culture forms the climate or ethos of the denomination. A denomination such as CESA has at least two conflicting paradigms based on the social make-up of the church. In chapter 3 the researcher will show the possible emergence of a third paradigm within the ranks of CESA.

The culture of the white churches was based on a strong missionary motive which was fleshed out in evangelism and church-planting. The early white churches were 'settler' churches and characterised by the usual colonial worldview and the 'normal' mission shortcomings which are characteristic of this worldview. White CESA has always been proud of its Protestant, Reformed, Evangelical origins and this identity was constantly defended against the perceived liberalism of the CPSA. The well-known theological conflicts between the two Anglican denominations in South Africa led to extensive growth of CESA during the 1980's when the CPSA was perceived by conservative white people as being too socio-politically involved. In Chapter 3 the researcher will argue that this constant conflict has contributed to a 'victim mentality' within the ranks of CESA, one of the major problems on our 'paradigm shelf'.

The colonial worldview of the white CESA community was opposed by the perspective of Colenso, who represented a culture of 'resistance' within the black community. This enduring internal conflict situation has its early roots within these early years of CESA

but persists to this day and the argument of the researcher is that it is another problem on our 'paradigm shelf'.

The relationship between culture and leadership within the context of an organizational analysis, coupled with a theological analysis, are both essential for a better understanding of leadership. This chapter will show how the leadership practices of CESA developed over time into a paradigm of leadership with its own particular values, assumptions and practices of leadership.

In the second section of this chapter, the researcher will focus on the 'big church' or indigenous church era. Here the researcher will use St James Church, Kenilworth as a case study as it reflects the fundamentalist-theological framework of CESA. From there our research will move to the organizational features of CESA which include its small town mentality, the focus on family life and the emergence of a top management culture. The researcher will also show the changes within the ranks of CESA which commenced in the late 1980's as an attempt to equalize the social and economic discrepancies.

The climax of the chapter is reached with an exposition of the leadership paradigm of CESA as the researcher perceives it to be at the end of the 1980's and the beginning of the 1990's. The researcher will argue that this paradigm is mainly influenced by the fundamentalist climate of CESA, the institutional and herald model, as well as the structural framework of Episcopacy. This section ends by outlining the assumptions concerning leadership which CESA holds to.

INTRODUCTION

.In order to understand the leadership paradigm of CESA, it will be necessary to have a grasp of the historical influences building up to this leadership paradigm.

When southern African tribes first looked upon the strange, pale faces of the Europeans whose nations would come to rule their continent, they surely would not foresee the impact of their arrival.... Among the waves

of invading conquerors were the missionaries of the metropolitan churches. They were inspired by a peculiarly Western, post-enlightenment idea not only that proselytisation and the zealous conversion of the entire human race was the supreme task of the Christian community, but that this goal was also culturally determined, that is, connected to the European meaning of civilisation. These men of the cloth and their work are our concern here (Cochrane 1987:13).

The first white CESA service was held in Cape Town in 1806, the first CESA church was opened in 1814 in Simonstown, the naval base and missionary work commenced among the Zulu nation in 1835. Meanwhile, back in England a group of theological scholars at Oxford joined together to form the Oxford movement. The leaders of this movement published a series of statements in the form of tracts, setting out their views on the liturgy and organization of the church. This movement became known as the Tractarian movement and it was essentially an attempt to introduce Roman Catholic beliefs and practices into the protestant, reformed Church of England. The influence of the Tractarian movement on the South African scene was the forerunner of much controversy and conflict which later resulted in the much-publicised split between the CPISA and CESA.

The first COE bishop was Robert Gray, a stalwart Tractarian, who arrived in Cape Town in 1848. Gray was determined to mould the South African church on Tractarian principles, but evangelical churchmen resisted this initiative. In 1852 Gray appointed John Colenso to be Bishop of Natal but in 1864 Gray had Colenso deposed as Bishop. In 1870 a Provincial Synod was convened in Cape Town to discuss and adopt a constitution drafted on the advice of Edward Pusey, a prominent Tractarian. This constitution gave birth to the Church of the Province of South Africa. This constitution affirmed acceptance of the doctrines and liturgies of the Church of England, but this affirmation was tempered by the inclusion of what became known as the 'Third Proviso'. The 'Third Proviso' allowed the CPISA to be bound by its own courts in its doctrinal standards. A number of Church of England clergymen were not prepared to accept this situation and much conflict flowed from this scenario.

The present constitution of the CESA was drawn up in 1938. The draft was prepared by Archbishop Howard Moull of Sydney, Australia. In this constitution CESA affirms its

reformed and protestant heritage. In 1953 there was a serious attempt by James Hickenbotham to unite the two churches but it was unsuccessful. In 1955 CESA selected Fred Morris as its bishop and since then it has functioned independently from the CPSA. Since then CESA has grown to a denomination active in all the major provinces in South Africa and it runs its own Bible College (GWC) in Cape Town. CESA is also rapidly expanding into a Southern African denomination with a Bishop in Namibia, a Bishop's chaplain in Zimbabwe, a church in Malawi and missionaries in Mozambique. This continuous growth into Africa is a key reason why the leadership paradigm of CESA needs to be evaluated.

A) THE SETTLER CHURCH PARADIGM

1. EARLY CONFLICTS AND THE BISHOPRIC INFLUENCE

The history of CESA is a history of conflict. Its parent body, the Church of England (COE), was born within the Reformation period and CESA has always striven to maintain its Reformed and Protestant heritage. During the 1840's the Tractarian (or Anglo-Catholic) movement made its presence felt in the fledgling CESA. Later CESA experienced the much-publicized controversies surrounding Bishop Colenso and the subsequent CPSA-CESA conflicts and split.²

The focus of this paper is not on the historical conflict which was mainly of a theological nature. Of concern to us here is the enduring psychological legacy which has been imprinted upon the psyche of CESA. It is the opinion of the writer that embroilment in these constant early conflicts has left CESA with an inherent 'victim mentality'. This

² The link between Colenso and CESA has never been a doctrinal one. It was structured in the sense that originally the Anglican church was known as Church of England. Bishop Grey's attempt to assert some sort of autonomy for Church of England in establishing the Church of the Province of South Africa was resisted by Colenso and another cleric by the name of Long who insisted on the association of the church with the British crown. Long happened to be an evangelical yet it is probably true to say the Anglican church at that time generally could be characterized this way. Colenso was upheld in this particular controversy and when the CPSA was formed he continued to call his diocese a Church of England one. Colenso was subsequently excommunicated by Grey on doctrinal issues. Theologically his was a typically 'modernist' approach in questioning the historicity of the Bible - especially the Old Testament. But Bishop Grey also found Colenso's friendship with the Zulu people and support for their cause in the Zulu war unacceptable. When Colenso died, his diocese came under the CPSA. In the meantime the COE diocese in the Cape linked up with the Anglican church in Sydney, Australia and became the Church of England in South Africa. (From *'Evangelicals and the Renewal of South Society'* A.O. Balcomb, unpublished),.

'victim mentality' was adequately demonstrated at the TRC Commission.

Our tiny groups of churches were simply trying to survive. We considered ourselves as nobodies. We had no influence, no outside contacts apart from a few exceptions, no money nor property of note (TRC Submission 1997:2).

Despite the constant conflicts, CESA was served by dedicated missionary bishops. Bishop Colenso was appointed Bishop of Natal in 1854 and devoted himself to mastering the Zulu language and translated the Scripture, the Book of Common Prayer and other Christian works into excellent Zulu. He founded a school for the sons of chiefs and headmen, and set up his own printing press to assist teachers and to provide reading for the emerging literate Zulu population. The lasting impact of Colenso's ministry on the Zulu congregation can be gauged from the fact that a newly opened Zulu congregation in Sobantu, Pietermaritzburg, was keen to name the church after Colenso but this idea was vetoed by the white leadership of CESA (I've, 1992).

CESA, as a settler church, was constantly served by Bishops who had strong missionary backgrounds instead of a pastoral ministry background. Bishop Morris had served as a missionary from 1913 to 1943 in the Congo before becoming a North African Bishop in 1943 prior to becoming the CESA Presiding Bishop from 1955 to 1965. Stephen Bradley came to South Africa in 1936 from Australia and was the son of missionary parents. He succeeded Bishop Morris in 1965 and remained Presiding Bishop until 1984. Bishop Douglas had been a missionary in Nigeria with the Sudan United Mission before joining CESA in 1959 (I've, 1992).

When bishops serve settler churches but essentially perceive themselves as missionaries, a natural tension arises between the leadership and the laity. The laity will be more prone to adhere to the ideological, economic, political and social interests of the settler population and therefore side with colonialist aspirations, while the missionary bishop may have more spiritual and less imperialist motives for their missionary endeavours. The settler congregation does not come with any missionary motives, they come as settlers looking for a life, the quality of which they hope would surpass that of their motherland. The opinion of the writer is that this inner tension within CESA's white congregations has prevailed to this day.

The importance of this early missionary-dominated era is that this strong mission motive is one of the most enduring features of CESA. It could be seen as the galvanizing force behind the 'Indigenous Church' era of the 1970-1990 and is now the main impetus within CESA as it evolves into a Southern African denomination. Probably the single most influential person would be Bishop Stephen Bradley.

Bishop Bradley has served CESA in the capacities of pastor to white congregations, overseer of the Zulu churches and Presiding Bishop. He has served since 1936 and although retired in 1984 he has continued with a preaching and teaching ministry. In his memoirs (Bradley 1990:79), he acknowledges his early influence on Joe Bell and Frank Retief, the two main leaders of the 'indigenous church era'. Frank Retief served his curacy under Stephen Bradley who was the senior minister at St Stephen's Claremont. Bradley had this to say about his move to St Stephens: "One of the advantages of this move was that I was able to enjoy close fellowship with a fine band of young ministers, Bell and Retief, Freeman and Stevenson" (Bradley 1990:79).

Retief's early ministry was under the supervision of Bradley. Holy Trinity, Pietermaritzburg have a hall named after Bradley and Joe Bell acknowledged Bradley's influence on him when he retired from the Presiding Bishop's role in 1999.

"Crucial influences that led to my conversion during my teens and others to my call to the ordained ministry in my twenties included the preaching, training and example of Bishop Bradley" (Bell 1999:5).

This strong thread of influence from a white Australian missionary, Stephen Bradley, upon the current leadership mindset and practices of CESA should not be underestimated.

2. THE NATURE OF CESA'S ENDURING MISSIONARY CULTURE

CESA's early ministry endeavour shows a wide range of activities from the Durban Revival Fellowship to the Bible Society of South Africa. A constant thread is the focus

on children's and youth ministry which resulted in strong connections to the current Scripture Union and Youth for Christ. Stephen Bradley had been active in Child Evangelism before coming to South Africa and therefore most of the earliest white CESA churches were founded on ministries which stemmed from children's outreaches and youth camps (Bradley, 1990). This modus operandi has continued to this day with a special track for Children's Workers being offered at George Whitefield College and the present tendency to develop church-cum-schools, for example, St James in Cape Town, Christ Church, Midrand and Trinity Chapel, Hillcrest.

This focus on children and youth within our church-planting endeavours displays the conversion and eschatological motives of Verkuyl (in Bosch 1991:5). Our historical missionary endeavours into other-than-white communities displays the cultural and ecclesiastical as well as the conversion, eschatological and church-planting motives. Attempting to analyse and speculate on the key motive for CESA's enduring missionary motif is fruitless, it is truly ambiguous. Of interest to our discussion here is the fact that an historical focus on children and youth means a necessary simplification of the gospel. It has to be a gospel which is easily understood and easily transported. This tendency towards a simplified gospel resonates with the great revival campaigns in the USA.

The researcher would describe the nature of CESA's missionary paradigm as that of 'pragmatic activism', get involved in many evangelistic and missionary activities without serious reflection on some deeper issues relating to those activities.

3 CESA's CONSERVATIVE ETHOS

The researcher's experience and interaction with senior white ministers reveals a form of Christianity which can only be classified as conservative fundamentalist. Christianity is often portrayed as a series of legalistic values concerning dress codes, Sunday activity and types of social activity for young people. Older CESA white ministers pride themselves as being teetotallers. The mentality underlying this lifestyle is that Christians should be separated from the world and separated unto the gospel. All

CESA ministers would perceive themselves as being within the evangelical camp, but the researcher's perception is that the older group is distinctly conservative-fundamentalist in outlook while the younger ones would consider themselves conservative evangelical.

4 THE EARLY ORGANIZATIONAL FEATURES OF CESA

These early days of CESA were characterised by a few white churches in the major urban centres and a few Zulu churches in KZN. The model for the church was the English parish with a pastoral couple who served the local community. Due to the CPSA-CESA conflicts, many ministers from England or Australia were discouraged from coming to serve in South Africa and therefore the white churches were constantly under-staffed (I've, 1992). . Prior to 1965 all the white ministers had been trained in either England or Australia and therefore had strong emotional and/or ideological ties to these places and thus only served for short periods in South Africa (Bradley, 1990). The romantic motive of Verkuyl no doubt played some role here.

The black churches in KZN lived in various states of a 'theology of survival'. Their highlight was experienced during the Bishopric of Colenso but the CPSA-CESA conflicts affected the church severely, especially after the death of Colenso.

In 1883 Bishop Colenso died, and the Church of England Mission in Natal fell on difficult times. The two Misses Colenso gave yeoman service in encouraging the troubled members, but eventually they were turned out of their home, and their printing press was silenced (Unpublished manuscript, 1959:6).

Between the time of Colenso and the establishment of the Union Bible Institute in the 1950's, the ministry of the Zulu churches was carried on by laymen and laywomen. When Stephen Bradley arrived in South Africa in 1936, he assumed oversight of the Zulu churches (Bradley, 1990). His attitude was extremely paternalistic - when the researcher interviewed him in 1999 he was still writing sermons for our Zulu churches which were then translated into Zulu. The perception of the writer is that the various forms of resistance within the CESA black churches would have taken root during the

arrival and ministry of Stephen Bradley. This has primarily focused on the numerical and financial strength of the 'Abatandazi' and the 'alternative' meetings and get-togethers which the Zulu congregations organise which are outside of the official 'mixed' ministers' meetings. The strength of this 'resistance' form of ministry was demonstrated during 1999 when a new bishop for the Zulu churches needed to be chosen and a group of black laymen made their choice clearly known to the white leadership of CESA even though their choice of candidate was different to the white leadership's choice. The choice of the black laymen is now the Zulu bishop.

5 THE CONTOURS OF CESA'S EARLY LEADERSHIP CULTURE

5.1 Definition of Culture

The term 'culture' has a long and colourful history. For the purposes of the present study the researcher will use the term to define the 'ethos', the 'climate', the 'accepted and unaccepted practices' of an organization. Much of the theory for this analysis will be drawn from Schein (1992) and here is one of his definitions of culture:

Culture is the accumulated shared learning of a given group, covering behavioural, emotional and cognitive elements of the group members' total psychological functioning. For shared learning to occur, there must be a history of shared experience, which in turn implies some stability of membership in the group (Schein, 1992:10).

Human beings have a need for stability, consistency and meaning. The cultures of organizations strive to meet these needs and thus the purpose of culture is the striving towards patterning and integration. Change, confusion and increasing levels of complexity are major challenges for the carriers and managers of culture.

5.2 Culture and Leadership

All organizations have two major sets of problems which they have to contend with:

- 1) The survival, growth and adaptation of the organization to its environment.
- 2) The internal integration of the organization which allows for the smooth daily functioning and the ability to adapt.

The test of leadership is in maintaining an evolutionary perspective of these processes and having the foresight to predict problems in any of these areas. The culture created and managed by the leaders goes a long way to either effectively or ineffectively coping with the above two sets of problems. Organizational cultures are created in part by leaders, and one of the most decisive functions of leadership is the creation, management and sometimes even the destruction of culture. Leadership deteriorates into management or mismanagement when it fails to understand and work with the culture of its organization which it has created and/or is maintaining. Culture is the result of a complex group learning process that is only partially influenced by leader behaviour. If the group's survival is threatened because elements of its culture have become maladjusted, it is ultimately the function of leadership to recognise and attempt to rectify the situation. In this sense leadership and culture are conceptually intertwined (Schein 1992:297-334).

5.3 Leadership Practices of early CESA

5.3.1 White culture leading to white leadership practices

The focus of these early years was more on survival than on growth. The churches, based on the English parish model, were small, that is, mostly less than 100 per congregation. The constant friction with the CPSA led to a reactionary style of leadership. The long distances, lack of means of communication and lack of money meant that the denomination constantly struggled. White CESA persistently had a shortage of ministers resulting in most ministers having to serve more than one church. Survival was the order of the day with clear cut foresight and strategy absent from the leadership paradigm.

The strong English roots coupled with the colonial worldview meant that racism and paternalism were commonplace. Kretzschmar (1992) has traced the roots and implications of this English worldview for life and ministry among the Baptists within the South African context. She shows how the white Baptist church members identified with the ambitions and fears of the settlers and were part and parcel of the colonial occupation of land.

Bradley's memoirs (1990) show a strong emotional attachment to the 'motherland' and this orientation would have severe socio-political and missionary implications for CESA. Gerstner (1997:25-29) in Cochrane, de Gruchy and Martin (ed 1999:127) shows that Christian status and European descent were identified in the minds of the people of the 19th century Cape Colony, with the term 'Christian' used to denote an ethnic identity. 'Christian' became a synonym for 'settler'. White Christians identified the black people of South Africa as 'heathens'. The term 'heathen' thus denoted a racial as well as a religious category. Here we encounter the roots of CESA's 'Identity and Otherness' problems. In Chapter 3 the researcher will argue that this is one of the kernel issues on CESA's 'paradigm shelf.'

The implications of this worldview and resultant leadership practices for CESA run deep. As late as 2001 the Bishops' Charge contained the following statement: "Racism should not be found among us. We must, by God's grace, root it out of our hearts and our fellowships. We must demonstrate that the Gospel truly makes us one" (2001:16). One of the major themes of this thesis is that this rooting out process is far from complete. This results in persistent internal health problems for CESA.

The enduring colonial mindset resulted in perpetual paternalism and the inability to meet new leadership challenges such as the development of effective multi-cultural pastoral teams.

5.3.2 Black culture leading to black leadership practices

CESA mission work to the black churches was started within this colonial framework. The ministry of Bishop Colenso was a period of upliftment and has had an enduring influence on the black churches. The irony of CESA is that Colenso is a revered figure within the black churches and totally ignored within the white community.

The historically oppressive treatment of white CESA towards black CESA has put white CESA in a difficult psychological position. White CESA was the victim at the hands of the CPISA and the wider Anglican community, but was the oppressor in its relationship with its own black community? Psychologically, the white community is therefore both

victim and perpetrator of abuse. This is a deep psychological issue which prevents a person and/or organization from moving powerfully into the future.

For the black community life is a bit 'simpler'. As victims of the political regime as well as CESA, they have developed an out-and-out 'resistance' mentality. This forms the major ethos for the black pastors. Only recently has the white leadership become more aware of this dynamic as the following quote shows.

I know, too, that some churches are very poor. I recognize the reality and the harshness of poverty, especially in our rural areas. But it has come to my attention that some churches have funds that are not disclosed to the treasurer. Yet the minister is often not paid or is underpaid (Bishop's Charge 2000:18).

This constant 'low-resistance' means very unhealthy black leadership practices. The most vocal black ministers are encouraged to leave, while those who remain become extremely passive and dependent when present at denominational meetings. Among the black community though, a strong sense of self-reliance and self-dependency prevails.

In this section the influence upon the culture of the founding leaders, Bishops Colenso and Bradley is considered. Bishop Bradley established the white community as a strongly mission-minded one, while Bishop Colenso worked well with the Zulu nation. The culture of resistance, now well entrenched within our Zulu community, probably started with the Bishop Bradley era. The white community had the worldview of a settler community which would have serious missiological implications. CESA prided itself on being Protestant and Reformed and was constantly involved in conflict situations with the CPSA. The young CESA was modelled on an English model of church and the institutional perception of church was the dominant one. The relationship between culture and leadership was an intimate one. The early white culture had strong colonial missionary impulses. The black leadership culture was essentially one of resistance against a dominant white culture.

B) THE 'BIG CHURCH' OR INDIGENOUS CHURCH ERA

INTRODUCTION

The 1960's and the 1990's were both decades of tremendous change. In the two intervening decades, CESA managed to establish its 'Big Church' or 'Indigenous' church era. Led by St James church, Kenilworth, a few key pastors settled down to long-term ministries. The term 'indigenous' refers to the fact that these pastors were trained at the Bible Institute in Cape Town and not overseas. This means that these pastors regarded themselves as being fully South African and wanted to settle down to making an impact in South Africa.

CESA's fundamentalist climate was a strong motivating force at this time which resulted in the desire to plant big churches and CESA's own Bible college. The missionary motive of the earlier period was now fleshed out in a strong thrust towards evangelism at the expense of a more holistic perspective of mission. This was partly influenced by the 'new evangelicalism' which arose in the USA and England in response to the extremes of fundamentalism.

To highlight these characteristics and to show that the leadership paradigm of CESA is mainly based on the 'flagship' mentality, a case-study of St James is included. This case-study will focus strongly on the fundamentalist impulse within CESA which plays such a pivotal role in CESA's leadership paradigm and continues to have a strong influence within CESA.

At the end of this chapter the researcher will outline the content of CESA's leadership paradigm. Here the researcher will outline aspects of the fundamentalist climate, the institutional herald model and the dynamics resulting from our Episcopal style of church government.

It is one of the main arguments of this thesis that this leadership paradigm is now under threat with the advent of the transformative years of the 1990's and beyond. Only time

will tell how strongly this paradigm will survive.

1. IMPACT OF VARIOUS THEOLOGICAL DEVELOPMENTS

New Prominence of Evangelicalism

In "*Revive us Again - the Reawakening of American Fundamentalism* Carpenter (1997) shows us how fundamentalism was intellectually bankrupt and publicly disgraced by the end of the 1920's. At the end of the 1940's it re-emerged as a thriving and influential public movement. Erickson (1997) has described this re-emergence as a new movement under the title 'new evangelicalism'. This movement will include Carl F.H. Henry with his influential *The Uneasy Conscience of Modern Fundamentalism* (1947) and "*Remaking the Modern Mind*" (1948); Charles Fuller and the pioneering of Fuller Theological Seminary in 1947; Harold John Ochanga and the establishment of the National Association of Evangelicals; the launching of the periodical, *Christianity Today* as well as the Billy Graham evangelistic campaigns under the banner of the Billy Graham Evangelistic Association.

On the other side of the Atlantic, in England, John Stott had a similar vision for revival and renewed evangelicalism and thus participated in the International Fellowship of Evangelical Students, the Evangelical Alliance, the Inter-Varsity Fellowship, the Church of England Evangelical Council and the Evangelical Fellowship in the Anglican Communion.

2. ST JAMES AS A CASE STUDY

INTRODUCTION

St James Church Kenilworth, the biggest and most prosperous CESA church, was propelled into prominence in July 1993 when several gunmen sprayed bullets into an evening service killing several congregation members. This event, coupled with the 1997 TRC submission and to a lesser extent the 2000 Cyara Apology, forms what the researcher will call the 'crisis' events of the 1990-2000 decade. St James Church, with

its ± 2000 members, 60% of whom are white, is therefore the most prominent CESA church. Frank Retief, founding pastor and prominent churchman, has been the leader of St James since its inception and has over the years grown into a speaker, preacher and leader of international stature. The reasons for choosing to use St James as a case study for the denomination of CESA are as follows:

a) St James was planted in 1968 and is therefore the forerunner and subsequent model for all the other indigenous churches. The major churches and personalities within this category are Joe Bell who commenced his ministry in Pinetown in 1972, Warwick Cole-Edwards in Pietermaritzburg in 1978 and to a lesser extent the church in Durbanville which was started in 1978.

b) Frank Retief and St James church is a true reflection of the ethos, leadership, culture and mentality of CESA. It's origins are steeped in the thinking that God is definitely at work there and constant activism, evangelism and church-planting characterise it's history.

c) Frank Retief has been the central figure within CESA during the past decade. He was the rector of St James at the time of the 1993 tragedy, he was CESA's spokesperson at the TRC Commission and he is the most widely travelled and most well known CESA clergyman. Having built up the biggest church in CESA, his opinions and influence is actively sought by most in CESA.

d) St James, together with the official training centre, George Whitefield College is situated in Cape Town and forms the unofficial 'centre' of CESA. Considering the fact that all retired CESA bishops end up living in Fish Hoek on the Cape Coast, Cape Town is the place from where all the influence flows.

2.1 The Euphoric Growth of St James

St James Church started under the guidance and conviction of the Bishops of that period, Stephen Bradley and Desmond Douglas who were convinced that God wanted

to start a work in Kenilworth. In 1978 they looked back and said: "We had a property. We had a congregation. We had no workers - only an overwhelming conviction of God's purpose" (Brown, 1998:64). It was this conviction, this sense of God's presence that carried the early evangelistic campaign of St James.

Started among the working-class community in Kenilworth in 1968, St James focused on consistent evangelism from its conception (Brown, 1998:23-41). Reports of the times paint it as a supernatural period in the life of the church. Retief describes it in this way: "It was quite an amazing experience. We didn't know what to do with the people. It seemed as if something supernatural was happening. It is difficult to explain. It was out of our control" (Retief in Brown 1998:29). From among all the small CESA churches spread nationwide and battered from its constant conflict with the CPSA, the happenings at St James were perceived as being the work of God. The many converts to Christianity and the many lives being changed were perceived as being due to the faithful spreading of God's Word.

"He is a gracious God who could use even people like us for this purpose. God's Word above all things was the young church's commitment and its stand on the Bible as its authority was its strength. It was this that changed lives"(Van Eyssen in Brown 1998:52).

Amidst the excitement of the evangelistic campaigns, there was the acknowledgement that the leadership of St James was theologically ill-equipped to handle all the issues that may arise within the ministry.

"At this early stage the young church's leaders were very aware of their theological immaturity" (Brown 1998:49). It was this theological immaturity, coupled with an over-zealousness for evangelism, where the cracks started to show. At the time the leadership showed confusion in the following areas; the issue of apartheid and forced removals, the challenge of Liberation Theology, the threat of communism and confusion concerning charismatic theology/

2.2 Reflection on St James

“From its very humble beginnings St James has become a role model for other local churches in our country, and also in other parts of the world” (Brown :VII).

It is the fact of St James as a role model, both theologically and in practical ministry that makes this church important for this thesis. In fact, the reality that the evangelistic campaigns were so blessed, was an indication to CESA that they have the correct theology. This is one of the strong theological assumptions of CESA. Although CESA has a growing awareness of the value of social action and other forms of socio-political ministry, the St James ministry seems to have cemented a belief that CESA is especially called to evangelism.

“We were not perfect. We’re so full of imperfections that it is unbelievable that God has kept us going all these years. But we have discovered that God has given us the special mandate to evangelise” (Retief in Brown 1998:68).

2.3 Theological Framework of St James and CESA

In this section the researcher will show that CESA perceives itself as the custodian of the Reformation message, how its conservative theological stance led to ambiguous gains during the 1980's and how the reality of more fundamentally-minded ministers can function as a negative influence to a progressive outlook upon the ministry.

2.3.1 Custodian of the Reformation Message

When Nicholas Ridley and Hugh Latimer were about to be burned at the stake in 1555, Latimer said to Ridley: “Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out” (I’ve, 1992: Preface).

Throughout the theological conflicts in which CESA may find itself, it is this role as the custodian of the historical traditional reformation message which has been it’s guiding

force. When young Frank Retief and his bride stood on the doorstep of what was still to be named St James he only knew that he had been called to proclaim the message of the reformation in this place (Brown, 1998:15).

This sense of stewardship of the Reformation legacy undergirded the theological stance of CESA. The Reformation though, was a movement, a voyage of discovery, a rich tapestry of interwoven ideas and their application to religion and life. The sources and stimuli of those ideas were far from monochrome. Hicks (1998:39) shows that these ideas were from three sources: The Renaissance, humanism, reaction against scholasticism and the rediscovery of the scriptures. The argument of the researcher is that this same sense of a 'voyage of discovery' should characterise the church in its efforts to learn more effective and God honouring ways of leadership. The search for more effective ways of leading such as servant-leadership is stimulated by the same impulses which motivated the Reformation. It is also aiming at renewal of the church from within.

It is the conviction of the researcher that the ministry of St James and CESA narrowly focuses on one aspect of Reformation renewal, that is, evangelism. This makes CESA less reformed than it would like to believe.

2.3.2 Ambiguous benefits of the 1970's and 1980's

CESA experienced its greatest growth among its white constituency during the period under consideration (1970-1990). As this 'growth' was mainly conservative whites fleeing from the 'liberal' position taken by the CPSA, this conservative constituency is now functioning as a bulwark against effective transformational change within CESA. This was adequately displayed by the mixed responses to the TRC submission.

2.3.3 Fundamentalist - Evangelical continuum

1) Where is CESA?

Derek Tidball, citing John Stott (Hicks 1998:67) lists 8 significant differences between fundamentalists and evangelicals.

- Fundamentalists are suspicious of scholarship while evangelicals are open to it.

- Fundamentalists deny, whilst evangelicals recognize, the human and cultural dimensions of the Bible.
- Fundamentalists revere the Authorised Version of the Bible, while evangelicals believe there are more accurate translations.
- Fundamentalists interpret the Bible considerably more literally than do evangelicals
- Fundamentalists are strongly separatist, while evangelicals are more open to other Christians.
- Evangelicals are more critically aware that their beliefs are influenced by their culture than are fundamentalists.
- Fundamentalists tend to be more politically right-wing and less concerned about the social implications of the gospel than evangelicals.
- Fundamentalists insist on premillennial views of the second coming, while evangelicals hold a variety of views.

Using the above differences as a yardstick, it is the perspective of the researcher that the most senior CESA ministers fall into the category of fundamentalist-evangelical, while the younger class are generally more new-evangelical. This distinction and difference in outlook and ministry philosophy is a cause of tension within CESA at the present moment. Many of the issues besetting St James and by implication CESA, would stem from the inability to shake this lingering fundamentalist outlook.

Bebbington (in Hicks 1993:14) states that evangelicalism has always had four distinctive marks:

Conversion has its roots in the Reformation doctrine of justification by faith. Salvation is God's gift, received by each individual through faith by turning to God in repentance. Evangelicals have made the doctrine of the cross the focal point of all their doctrine. It was Christ's atoning work on the cross that was the climax of the incarnation and all his work.

Activism has always been a trademark of evangelicals and consists of preaching, evangelistic campaigns, networking and the building of various institutions.

Evangelicals affirm the divine inspiration, truthfulness and authority of both the Old and

New Testament scriptures as the only written Word of God. Evangelicals affirm the power of God's Word and that this message is meant for all humankind.

All of CESA's ministers would agree with the above four distinctives. The difference between the older, more fundamentalist group, would be in the areas of scholarship, the relationship between evangelism and social action, what exactly mission entails, how CESA should relate to other churches and faiths in Southern Africa and exactly how CESA should relate to the rest of Africa.

CESA's conservative fundamentalist perspective was summed up by Retief at the TRC commission with the following words:

I came into a denomination that was very small but committed to the Bible as God's Word. It was strongly pietistic and separatist in ethos. In the wider Anglican Communion we had been stigmatised as a recalcitrant, schismatic group of unreasonable right-wing evangelicals (TRC submission 1997:1).

This separatist and pietistic ethos is so deep and pervasive that we need to explore it further.

2.3.4 Separatist Ethos

Carpenter (1997:16) has shown the pivotal role which Bible Institutes have played in the resulting climate of fundamentalism.

"Without a doubt, the most important terminals in the fundamentalist network were its Bible Institutes. These schools, which were tightly knit, familial, and religiously intense places, had been founded to train lay volunteers and full time religious workers."

All the present senior white CESA ministers were trained at the Bible Institute of South Africa which was a Bible Institute in the real sense of the word. Much of the fundamentalist tendencies in CESA have flowed from there.

Carpenter (1997:33-56), in writing about some of the psychological reasons for the separatist impulses within American fundamentalism, state that feelings of

dispossession and alienation ran strong among fundamentalists and that these emotions formed the catalyst for creating separate institutions and maintaining an independent identity. Fundamentalists therefore developed a 'laager' mentality and strove to become a distinct religious community. He explains that the fundamentalists' feelings of alienation were symptomatic of a great deal of hurt and that the separatist impulse was quite therapeutic. Carpenter goes on to show that this sense of alienation developed gradually over time and arose due to the declining popularity of certain leaders whose popularity was being pitted against the rising cultural authority of the university-trained expert. Other contributing factors were the new prominence of dispensationalism and the cultural decline of once-respected conservatives.

Carpenter (1997:57-75) goes on to argue that the most defining characteristic which identified a fundamentalist was the willingness to lead a 'separated life'. As the USA grew more pluralistic in religion and the evangelicals' cultural influence waned, several movements opted for the separated life. This separated life meant strict sexual chastity, modesty in dress, abstinence from: alcoholic drink, profane language, social dancing and the theatre. Using tobacco, playing cards, gambling and working on Sundays were also prohibited. The separated life not only consisted of behavioural values and doctrinal distinctives, but also included positive norms of belief and activities which were provided by the network of institutions.

Fundamentalists are essentially 'people of the book' - the Bible. In their perspective the Bible consists of timeless, propositional truth concerning God therefore New Testament Christianity is always available to modern man. Fundamentalism was imbued with the primitivism tendency, that is, the tendency to blur the distinction and distance between one's own time and an ideal past. Christian primitivism, according to historian Grant Wacker, refers to "the yearning for pure doctrines, pure beginnings and pure fulfilment", that only a recovery of the fresh and unspoiled or 'primitive' Christianity of the New Testament can provide. Modern-day fundamentalists mainly draw their inspiration from the Epistle of Paul Ernest Elmes, long-time member of St James, has described the content of CESA's preaching as "the gospel according to Paul" (Interview, December, 1999).

Another major impulse contributing to fundamentalist biblical primitivism was the fact that its most influential leaders were evangelists, pastors, Bible teachers and not scholars.

For the fundamentalist, the separated life had two major thrusts, pulling away from the world and drawing closer to Jesus Christ to become his disciple. This second thrust usually included two experiences: the initial conversion experience and a second spiritual experience called the "higher Christian life'.

2.3.5 *Fundamentalist-Evangelical continuum*

Part of the internal change dynamics of CESA is the emergence of a group of younger CESA ministers who are more evangelical than fundamentalist in their outlook.

2.4 Reflection on Fundamentalism

Walker (1993:25) states that Marsden (1984:XIV) "pictures fundamentalism as a movement within evangelicalism which emerged in response to modernism and for a time became dominant and representative of evangelicalism, but with the emergence of neo-evangelicalism assumed a separate identity."

The researcher agrees with this understanding of fundamentalism as a temporary dominant phenomenon, accepting the fact that fundamentalist tendencies will always remain within the church, though it could regress into a minority perspective. The psychological impulses giving rise to the phenomenon of fundamentalism will always be with us and therefore fundamentalism, like Gnosticism, may rear its head in different guises in the future.

Fundamentalism, with its conservative outlook on life, would and does act as a dragnet on any progressive leadership outlook. Within the ranks of CESA the older fundamental group are focused on maintaining the gains made during the 1970's and 1980's while the more progressive new-evangelicals are keen to strike out in new directions which could correct some of the weaknesses of the fundamentalist outlook.

This brings to a close the case study of St James and the researcher will now turn to an organizational analysis of CESA which forms part of the backdrop for understanding the leadership paradigm of CESA.

3. ORGANIZATIONAL CHARACTERISTICS OF CESA

In the early days of an organization, it is the early leaders who create the culture. As the organization grows, the culture then determines what sort of leadership will be accepted within that organization. Within the indigenous church period the researcher has already seen how the “*Scandal of the Mind*”, which started as a missionary motive and was expressed in a focus on children’s and youth work in the settler church period, was intensified during mass evangelism campaigns. The leadership practices of the early days, characterised by a victim mentality due to constant conflict, a strong separatist impulse and a small town mentality, would now all combine and weave into a tapestry within a framework of ‘flagship churches’ - big churches dominated by a strong pastor-leader who would settle down to a long-term ministry built on a steady stream of activism involving evangelism, mission work and church-planting. If the “*Scandal of the Mind*” encompasses and accurately portrays CESA’s theological bias then the ‘flagship’ mentality accurately portrays CESA’s chosen method to establish itself as a reputable denomination in South Africa. Church planting and institution building is the order of the day - see Verkuyl’s missionary motive in Chapter 1. The organizational characteristics as well as the leadership paradigm form the building blocks of this overall ‘flagship’ church mentality.

3.1 Small Town Mentality

It is the perception of the researcher that CESA has not adequately made the paradigm shift from the ‘small town mentality’ as described by Wells, see conclusion of Ch. 1. Holloway (1985) perceives this same issue as the major challenge facing the Church of England.

3.2 Mythical Status of Family Life

Wells (1993:42-46) has shown how stable family life gave a sense of permanence to small town life. Pre-marital and extra-marital sex was unusual, divorce carried a strong stigma and accepted gender roles were the order of the day. Hunter (1987:76-113) has shown the central place that the traditional family enjoys within the American evangelical worldview. "It is difficult then, to exaggerate the significance of the traditional family to Evangelicals. It is viewed as the bedrock of the American way of life. It is its cause *célèbre*" (Hunter 1987:77).

Ministry within the indigenous church period could be characterised under the following motto: "Where there is a family need, meet it". The weekly programmes are packed with different age bible studies, men's and women's groups, family camps etc. Lots of CESA churches would describe themselves as 'the family-centred' church. Within the current era this focus has led to CESA run private schools and 'Family Life Ministries' at various churches. The perception of the researcher is that this focus on family values represents a 'longing for the past' mentality, a wish to recapture 'a paradise lost'. This acts as a stumbling block to embrace the complexity and challenges of our changing era.

3.3 The Emergence of a Top Management Culture

As organizations grow, they differentiate themselves into different levels of functioning. The interaction and shared experience among the members of a given level provides an opportunity for the functioning of common assumptions. Therefore a top-management team which functions in isolation from the rest of the organization is likely to form a subculture. It is the perception of the researcher that this process is happening among the white bishops and senior clergy of CESA and has a profound effect on the way decisions are made within CESA. Often more democratic processes at Area Councils or Synod level are bypassed as the decisions are really made or strongly influenced by the most senior ministers of CESA.

At this time in the life of CESA, there were 2 main culture groups which dominated the landscape.

3.4 White Ministers

This group forms the most powerful subculture within CESA. It consists of white males, all trained at the Bible Institute and all would consider themselves Reformed, Protestant and Evangelical. All the big white churches would be pastored by a member of this group and they would form the majority of folk on all the major committees in CESA. This group therefore forms the group which are the carriers of a white, western colonial worldview. This group forms a homogeneous group in CESA and now serves to preserve the white identity of CESA. Most of the issues revolving around 'Identity and Otherness' to some extent concerns this group. The theological conflicts through the years, the continual struggle to become part of Africa and the continuous search to adequately define a role for women in the ministry are some of these issues. This group will historically and emotionally have the closest links with England.

3.5 Black Ministers

Many of these men would have grown up within the ranks of CESA and therefore would have an experiential knowledge of the role and status of the black churches within the broader CESA family. Within the context of KZN the Zulu churches are strong enough to form a definite sub-culture within CESA. Theologically these men would consider themselves to be Protestant, Reformed and Evangelical. The majority, if not all of this group, were trained at the Union Bible College, a Bible institute started in the 1940's especially for Zulu ministry candidates of KZN. The differences between the older white ministers who were trained at the Bible Institute in Kalk Bay with strong English connections and the black ministers who were trained at UBI is historically one of the scars affecting the health of CESA. Collectively, they have a different flavour, 'climate', culture or ethos about their ministry. A distinct African togetherness, '*Ubuntu*', 'survival' pervades their ministry - different from the older white ministers who have a distinct element of competitiveness among themselves. The defining characteristic of this

group would be their sense of depending upon their white counterparts financially, but not theologically.

Historically, these 2 sub-cultures are in constant 'low-warfare' conflict with each other. As pastors of white settler churches, the white ministers have different ideological, economic, racial and political interests to the black pastors living within a 'theology of survival' within a hostile South African environment.

The major carriers of the dominant white CESA culture would be the senior white ministers and therefore they would decide who is allowed into the CESA family and who is not. This was demonstrated by the arrival and early departure of Bishop Ford. After the retirement of Bishop Bradley in 1983, CESA asked the Australian Bishop Ford to be the Presiding Bishop for a period of 7 years. Bishop Ford arrived in 1984 and immediately engaged upon an enterprising ministry. In 1987, midway through his term, Ford resigned and the strong rumours in CESA was that he was 'pushed' because his real agenda was to bring reconciliation between CESA and the CPSA.

Another example is the life and ministry of Rev. Jake Mabaso of Soweto. Characterised by a strong evangelistic fervour coupled with a strong pastoral heart, Mabaso has never held to the 'apolitical' stance of CESA as he said that it meant cutting himself off from his community. He was therefore active in the 'struggle days' and was a member of 'Concerned Evangelicals', a group trying to be relevant within the troubled South African times, yet remaining true to their evangelical roots. At Synods and ministers' meetings Mabaso has consistently been sidelined for his view and outspokenness.

In the researcher's perspective, Ford represents an 'outsider change agent' while Mabaso represents an 'insider change agent'.. Both have been isolated and sidelined. The culture does not allow for radical change agents.

The top management culture will not only manifest itself in the way certain individuals are treated but their influence will bear on major decisions. The most obvious is the

establishment of George Whitefield College in Cape Town. Since 1991 there have been rumblings in CESA concerning the strategic situation of the Gauteng area to reach effectively into Africa and thus GWC should be established in Gauteng.. Various opinions were voiced, but eventually the strong Cape contingent won the day and now GWC is firmly based in Cape Town. Analyzing this incident when he retired, Bishop Bell mentioned this issue as the only regret of his ministry. "My only regret about our College is that when it was relocated, it was not moved to Gauteng" (Bishops' Charge 1999:6).

The reality of this top management culture, i.e the fact that a group of senior white ministers mainly centred in Cape Town around the institution of GWC and St James has major implications for the present health of CESA as well as its ability to move effectively into Africa. CESA is now 'centred' in Cape Town.

3.6 Move to Equality

Due to political and theological pressure upon the CESA leadership, CESA instituted a '4 year plan' in 1987 to help the Zulu churches become more financially independent. This was accompanied by the decision to change the official status of the Zulu churches from mission to regional churches and the decision to establish GWC to provide one track of training for all CESA ministers.

4. CESA'S LEADERSHIP PARADIGM

INTRODUCTION

At the end of this second chapter, the researcher will attempt to outline the content of CESA's leadership paradigm at the end of the 1980's, and as it enters into the 1990's. This is a pivotal section of this thesis as it draws to a climax the previous ideas concerning leadership and the researcher's argument is that this leadership paradigm is under threat as we enter into the 1990's and beyond.

The paradigm is a tapestry of various assumptions, ideas and values which were all combining to form a specific form of leadership within CESA. Fundamentalism is providing the culture for this paradigm, (the present management thinking of the day provides current management styles), episcopacy and church models are forming the structural dimensions for this paradigm. The researcher is choosing to call this paradigm 'rugged individualism' or 'flagship church'.

4.1 Fundamentalist Climate

As has been previously stated, it is the perspective of the researcher that the senior leaders of CESA fall within the fundamentalist section of the broader evangelical camp. Fundamentalism has always been characterised by strong individual leaders and it is here that the leadership philosophy of 'rugged individualism' and 'flagship churches' has its roots. Carpenter (1997:64) says this about fundamentalism: "If fundamentalism had a motto, it would come from Jude 2 'Earnestly contend for the faith which was once delivered unto the saints.' It is the nature of this 'keenness to contend' which has implications for the culture of leadership within fundamentalism. Historian George Marsden correctly insists that what distinguishes fundamentalists was their determination to resist modern secularity on an ideological, argumentative level. Fundamentalists, rightly or wrongly, have always been seen as a contentious group who perceive confrontation as one of their duties.

This ideological militancy was directed inward when controversies with the modernists died down. Carpenter (1997:66) says "Pastors became increasingly authoritarian and at times bullying in their relationships with their congregations." Pastors saw themselves as the Lord's anointed and viewed the world as filled with sinister forces, so the sheep in their fold needed herding. Brow-beating from the pulpit, a common practice in separatist circles, was one of the most obvious indications of this growing dictatorial spirit.

Although CESA's penchant for militant confrontation was not as great as its American counterparts, CESA's leaders did enter the indigenous church phase with a history of

conflict with its liberal CPSA counterparts. There was a commission between the two denominations during the 1980's which was suspended due to Archbishop Tutu's political views.

CESA's response was to church-plant, the bigger, the better. From this developed the 'flagship mentality', that is, establish a big central church with a strong senior pastor who settles down to a long-term ministry and then church-plant within the surrounding areas. St James played this role in the Cape, Christ Church, Pinetown in Durban, later Holy Trinity did so in Pietermaritzburg and at present Christ Church Midrand is attempting to do the same in Gauteng. As the researcher argued, this 'flagship mentality' holds grave long-term implications for the style of leadership within CESA. The perspective of the researcher is that this 'flagship' mentality was and is a reactionary impulse without adequate thought given to the positive and/or negative nature of this trend. With hindsight one can see both the positives and the negatives and one purpose of this paper is to counter the negatives.

This reactionary style of leadership will severely curtail the leaders' ability to be future-oriented. A future-orientedness will equip leadership to think with foresight, to lead with vision and to venture creatively into the future. The inadequacy and short-sightedness of the leadership of CESA, due to the 'crisis' events of the transitional era, confirms the argument that CESA severely lacks in the area of future-orientedness. Future-orientedness enables the leader to understand the lessons from the past, the realities of the present and the likely consequences of a decision for the future.

Draft and Lengel (1998:92) speak about the value of vision within an organization in the following way:

A vision enriches a mundane, dispiriting reality. A vision can create a future so compelling that it lifts people from their preoccupation with minor difficulties and refocuses them on the path ahead. Pettiness, small inconveniences and other distractions have little impact when people see through the window to the larger world outside. An out-of-kilter environment can pull an organization apart, a vision provides the counterforce that draws it together. A vision helps people remember their unconscious dreams, their purpose, their common future.

It was the positive impact and understanding of true vision which was missing from CESA during this time. The visions at the time were restricted to 'petty' fundamentalist concerns. The result was that possible change-agents or vision-stretching folk within CESA were often isolated from the organization. Mention has already been made of Ford and Mabaso.

A test of true leadership is the ability to lead other leaders and not only followers. Fundamentalism creates a culture where only those who are prepared to manage the prevailing culture are allowed to stay. Anyone else will either leave or be isolated. It is the perspective of the researcher that the isolation of key leaders within CESA is one of the most pathological symptoms of its leadership paradigm. This not only happens on a denominational but on a local church level as well. Volf (1996:67, 68)) explains the dynamics of exclusion and states that: "Exclusion takes place when the violence of expulsion, assimilation, subjugation or the indifference of abandonment replaces the dynamics of taking in and keeping out, as well as the mutuality of giving and receiving."

Volf goes on to show that exclusion can take the form of elimination, assimilation, domination or abandonment. It is the perspective of the researcher that the dominant fundamentalist leaders practice all of these forms of exclusion. Elimination occurs when ministers are quietly asked to leave because they are regarded as mavericks, assimilation when ministers with known different perspectives remain silent - often due to economic considerations, domination due to the authoritarian tendencies and abandonment when young 'different' ministers are left isolated in their ministries. CESA not only has a trail of ex-CESA ministers around the world but the present CESA ministers often live with a great deal of personal frustration and inner turmoil.

The psychological implication of fundamentalism for a progressive leadership outlook can run deep. It can be a severe natural blockage to any form of initiative or creative endeavour.

Ostow (in Cohen 1990) has written a psychological perspective on the fundamentalist movement in which he states that fundamentalists are reluctant to tolerate doubt,

uncertainty and ambiguity. Conversion therefore offers some escape from anxiety or depression while the Bible makes the world predictable and reveals the secrets of the future.

4.2 Development of Institutional Church Model

In the 'Settler Church era' it was seen that the dominant CESA church model was institutional. Now, due to the influence of the new-evangelicals and the fundamentalist impulse to church-plant; the institutional model was complemented with the herald model. This was a movement from a maintenance to a growth mentality and symbolizes another stage in the development of CESA, but cannot be perceived as a paradigm shift.

With the Herald model the focus is on the verbal proclamation of the scriptures, evangelism, and the caring and discipling of the new converts. As the researcher has shown, St James originated within this evangelistic fervour and set the pace for the other big churches within CESA. Anderson (1996:129-140) has shown the various ways in which evangelism takes place at St James and the methods range from personal evangelism, mass evangelism and church services. Hunter (1983:74-82), in showing the various ways in which evangelism has accommodated modernity, argues that evangelism has assumed a particular form.

The dominant impulse in evangelical spirituality is the increased tendency towards systematization, codification and methodization. Among other things, this tendency allows for the packaging of spirituality - a phenomenon with far-reaching implications. The methods of evangelism used at St James are meant to simplify the gospel so that it has the widest possible appeal. The standard sermons are usually quite simplistic. CESA's big churches all place huge emphasis on 'evangelical' preaching with the result that the tougher socio-political issues are never, if ever, addressed. Zijderveld (in Hunter 1983:82) has stated that this packaging of evangelical faith is an example of the 'privatization of reality'. He describes this in the following manner:

"This is a reduction of perceptions of reality to simplifications as a way of coping with

the complexity of modern experience. At another level, this packaging performs a more pragmatic function, as the example of the conversion process suggests.” Anderson (1996) is aware of this limitation of evangelism and argues for an understanding of evangelism within a renewed and broader definition of mission which should include the transformation of society.

4.3 The Structural Framework of Episcopacy

In the third area of influence upon CESA’s leadership paradigm, the researcher needs to turn to the dynamics emanating from our Episcopal style of leadership. Leadership is essentially influence and within the CESA structures, ‘once a bishop, always a bishop’. The path to the bishopric within CESA is very predictable. Display faithfulness to CESA by remaining long-term within its ranks, display ministry ‘finesse’ by building up a big church and display denominational commitment by serving on committees when offered the opportunity. While a bishop he continues with the institution-building and when retired still continues to serve CESA in any way possible. This path means that CESA bishops have a long and influential ministry within the ranks of CESA. In fact, one could almost perceive it as a ‘leadership career’.

Episcopacy is such a basic assumption within Anglicanism that the idea of evaluating it may seem unthinkable. Moore (1982) has edited a book called *Bishops, But What Kind?* in which a number of bishops reflect on the very role which they are called to perform. In it he states: (132).

Many thinkers down the centuries have debated whether episcopacy is of the nature, or merely to the benefit of the church. The historic episcopate is clearly part of the fundamental organization of the Church of England, a part that it has inherited from pre-reformation times. Its maintenance has been unhesitatingly defended and preserved. It is something that the Church of England has kept in her treasury and refused ever to abandon. We hold it as an essential stake for the future.

The argument of this section is that within the CESA situation episcopacy needs to be seriously looked at because, in combination with other unhealthy leadership dynamics, it forms a combination which may not serve us so well in the future.

4.3.1 Historical understanding of Episcopacy

It is generally accepted that by the middle of the 2nd century a three-fold form of ministry, bishop, priest and deacon had developed. In the earliest church the apostles performed the function of 'overseer', the priests looked after the spiritual needs, and deacons after the practical needs of the congregation. This function of overseer is what developed into the role of bishop. This close association of the role of bishop to the role of the apostles, probably contributed to the sense of awe or 'sacredness' which is now associated with the role of bishop. Over time this role developed to the extent that Ignatius likened the bishop to God the Father and the deacons to Christ, while the priest or presbyters represent the apostles. With time this symbolism of the bishop came to mean 'preside in God's place', thus union with the bishop was almost equivalent to union with God (Ware in Moore 1972:5).

The point which the researcher is trying to make here is that the role of bishop developed to meet a practical, organizational need of the church, but that the church may have a tendency to distort that role by over-spiritualizing it.

4.3.2 Perception of the Episcopacy

Moore (1992) adequately shows that at different times and in different places bishops have performed slightly different roles. Visser (in Moore 1982:41-44) put his finger on the issue when he refers to Gregory Dix' article concerning the bishops' ministry. Dix divides the bishops' role into a permanent, institutional aspect and a changing, historical aspect. The permanent, institutional role consisted of the shepherding, conservation, ordination and confirmation function. The changing historical aspect depended on the social and cultural circumstances and has varied from missionary monk, tribal wizard, royal counsellor, Victorian philanthropist and modern spiritual bureaucrat.

4.4 CESA Perspective

The different cultural climates within CESA means that the roles of the bishops differ. The white bishops perceive their role as that of 'Pastor pastorum'. They are elected

to this role by the ministers and perceive their role primarily as ministry to the ministers. The wider congregations are the concern of the ministers.

Within the black context the bishop is perceived more as a 'Father in God' and takes a pastoral concern over all the people, with the minister being perceived as the 'junior' father.

4.5 Accepted Function

Besides the historically accepted functions such as ordination and shepherding, all the articles in Moore's book stress the role of maintaining the unity of the church as the central role of the bishop. Visser specially focuses on this issue. "Guardianship of the unity of the church in the government, specific roles and functions of episcopacy and varying episcopal action and qualifications are subordinate to this" (in Lecher 1982:42).

"As the guardian of continuity the bishop must be a conservative par excellence, apprehensive of novelties and oriented towards the past" (44).

As guardian of the continuity and unity of the church, the bishop is immediately cast within the role of chief maintainer of the church. This means immediate possible confrontation with any renewal and/or progressive forces within the church.

4.6 Reflection

The greatest danger is that the office of bishop is distorted and/or over-spiritualised into a greater impact/role than it is meant to have. Any leadership role without inbuilt boundaries will have unhealthy organizational consequences in the long run.

Another issue is the suitability of an organizational form developed in a less complex era than that faced with today. It is almost imperative that a new organizational form is needed which will best serve the present context. Part of this exploration needs to

be an evaluation of the relevancy of Episcopacy for the African context.

4.7 Change in Church Model

Dulles (1987) uses five different models to describe the church. His five models are institution, mystical communion, sacrament, herald and servant. The church as institution he describes as: "By institutionalism we mean a system in which the institutional element is treated as primary" (Dulles 1987:35).

In the opinion of the researcher, the institutional model was probably the dominant model during the settler church era. With the strong focus on preaching during the indigenous church era, the model of herald had come to complement the model of institution among the big white churches. Dulles describes the herald model in this way: "This model is kerygmatic, for it looks upon the Church as a herald - one who receives an official message with the commission to pass it on" (Dulles 1987:76).

This focus on proclamation means that preaching is perceived as the major role of the minister who more than anything else would describe himself as a teacher-pastor. It is most times assumed that this teacher-pastor has leadership skills - an assumption the researcher would question.

4.8 Flagship Churches

Flagship churches are characterised by long-term ministries (20 years \pm) of the senior minister who then engages in many active church-plants. Positives of this model include the stability to church life this brings, and the wide range of ministries which these churches can engage in. Negatives include serious tendencies towards authoritarianism on the part of the senior leader's inability to develop good teams of leaders as well as regular bouts of burn-out. For these reasons the researcher has termed this form of leadership 'rugged individualism'. These churches also tend to develop a kind of professionalism about their ministry which for some people negates the working of the Holy Spirit.

4.9 Assumptions Concerning Leaders

Throughout the Settler and Indigenous eras, certain assumptions concerning leadership have evolved.

1. Older white ministers understand God, life and the ministry best.
2. Preaching is the only 'real' ministry.
3. You have proven yourself in ministry when you have built a big church.
4. A cerebral, cognitive form of theology and by extension spirituality, is all important.
5. The most important tool for ministry is a 'correct' theology.
6. Pastors of big churches make the best bishops. All the white Bishops of CESA have been those who have built up a big church. The researcher's 'rugged individual'.
7. A bishop should serve as a bishop for life.

CONCLUSION

In this chapter the researcher has drawn together all the threads of our leadership practices. The researcher has shown St James Church as the forerunner of the 'Big Church' era. This was based on evangelism taking place with a 'simplified' gospel. In this chapter the researcher also showed the depth of fundamentalism within the psyche of CESA and the crippling effect that it can have on leadership practices.

This chapter ends with the contents of the leadership paradigm which forms a vital turning point in this thesis. This paradigm is a result of the build-up of Chapter 2 and the argument is that it is under threat in Chapter 3. The perspective of the researcher is that it is too well-entrenched to be overthrown overnight. It will therefore start to dismantle, but only partly so during the transitional period of 1990's onwards.

The main thrust of chapter 3 is the increase in change. This change was mainly of a contextual nature due to the turbulent political and social changes. These changes have impacted on CESA and it is these internal change dynamics which form the main

content of chapter 3.

CHAPTER THREE

CHANGE DYNAMICS OF CESA

THEME: THE ERA OF TRANSITIONAL CHURCH PARADIGM - 1990 ONWARDS →

ARGUMENT

With Chapter 3 the journey enters into the transitional 1990's. This is THE decade of change within South African history and no organization escaped the fall-out from this period. In the Settler Church period the main leadership challenge was to establish a culture of leadership which would become acceptable within the organization. Within the Indigenous Church era this culture crystallised into a leadership paradigm with a tight network of values, principles and assumptions concerning leadership. The major organizational feature of the transitional era is the emergence of various subcultures and the main leadership challenge is to maximize the diversity and synergy inherent within this emerging multi subcultural period.

The backdrop of this chapter is the 'Danger and Opportunity' elements inherent in the perspective of the researcher that CESA is in a crisis. The danger is that CESA does not recognise the potential for deep change that could emanate from this period and thus could miss this opportunity to create a powerful future for itself as it expands onto the African continent. The promise inherent in this transformative period could be lost. The three crisis events forms the fulcrum and catalyst for this deeper change, the axial point forming the deep motivation for real deep change.

This chapter commences with the sense of openness which characterizes a move from a fundamentalist-dominated denomination to a more "new-evangelical" kind of denomination. The opening section deals with the change processes happening within CESA at this time. From there the researcher will show the amount of diversity within CESA.

The main contention of this chapter is that these change dynamics are not deep

enough to cause a paradigm shift within the leadership practices of CESA. The result of superficial changes is that problems develop on the organization's paradigm shelf and here the researcher will argue that the reality of these problems is proof that CESA is in need of a paradigm shift.

Following this the researcher will look at the broader questions which result from the paradigm shelf and the challenging cultural dynamics of CESA.

INTRODUCTION

Wells (1993:129) describes the move from fundamentalism to evangelicalism in the following way:

When we move from fundamentalism to evangelicalism, however, we are moving from a counter-community to a community. Fundamentalism was a walled city, evangelicalism is a city. Fundamentalism always had an air of embattlement about it, of being an island in a sea of unremitting hostility. Evangelicalism has reacted against this sense of psychological isolation. It has lowered the barricades. It is open to the world. The great sin in fundamentalism is to compromise, the great sin in evangelicalism is to be narrow.

This chapter is about the lowering of the barricades, the new sense of openness, the process of becoming a community. The time-frame is the end of the 1980's and the beginning of the 1990's. The impetus for this movement is both external and internal. This movement, the researcher believes, paralleled a similar movement in American evangelicalism. Noll (1994:59-83) has shown that the American Evangelical mind was formed through the interaction between revivals, revolutions and a cultural synthesis with American ideals. Hunter (1987:187-194) has shown the breakdown of this cultural hegemony. "The significance of the 20th century for American Evangelical Christianity is the deterioration of this cultural hegemony in America" (1991).

Wells (1993:127-137) has argued that the 'New Evangelicalism' arose in response to the decline of evangelicalism. The pioneering leaders of the 1950's, 1960's, 1970's such as Henry, Carnell and Fuller build up the various institutions which by the end of the 1980's were now in the hands of managers.

Leadership is now substantially in the hands of the managers, and as a consequence the evangelical capital is not being renewed. What it does mean is that evangelicals are not driven by a theological vision, and those who have risen to positions of leadership must commonly reflect this diminished outlook (Wells, :133).

Within CESA, the Settler and Indigenous church era were held together by the missionary culture as expressed in the lives and ministries of its leading bishops. The dominant churches were built up in the 1970's and 1980's under the banner of the 'flagship' mentality. The Indigenous era primarily focused on the challenge of how to build big influential local churches. This was achieved via the pragmatic policy of evangelism with scant regard given to the cultivation of the mind. Some of these pioneering leaders, e.g. Bell and Retief, have now handed over the reins to men who are primarily managers. The pioneering leadership spirit has therefore waned as consolidation of 1970 and 1980 gains has taken place. CESA is now in a new era of challenges, which are more complex than CESA has had to face before. These challenges are highlighting the 'Danger and Opportunity' aspects of CESA. CESA faces the danger of 'atrophying' into a 'run of the mill' church in Southern Africa, encapsulated by its colonial past, or grasping the opportunity of maturing into an effective Southern African church with an effective "African-friendly" ethos. Where does the potential lie? The challenge of this era is to build a healthy denomination which can effectively utilise this opportunity, this transformative Kairos time. Within a transitional or midlife era an organization grows and becomes differentiated into multiple subcultures resulting in many more change options becoming available. The most important elements of the culture have now become embedded in the organization's structures and major processes but these are being challenged by the processes of unfreezing and cognitive restructuring. A highly integrated culture is thus difficult to maintain in a large, differentiated, geographically-dispersed organization.

1 CHANGE DYNAMICS

INTRODUCTION

Schein (1992:297-334) has shown various processes, some self-induced, and others

due to contextual factors which can lead to cultural equilibrium being changed within organizations. He held to the viewpoint that leadership and the management of culture are two sides of the same coin within an organization. As the culture of an organization evolves and becomes more complex over time, so the leadership skills required to manage that culture needs to increase. In the early years of an organization, when one culture is dominant, and the leader is central in creating that culture, he/she needs to have the ability to perceive and evaluate elements of their own culture and to change malfunctioning elements in the service of organizational survival and effectiveness. The strategies that an organization uses to cope, grow and survive are all involved in maintaining the integrity of the system in the face of a changing environment which is constantly causing various kinds of disequilibrium. The function of cognitive structures such as concepts, beliefs, attitudes, values and assumptions is to organise the mass of environmental stimuli, to make sense of them, and to provide a sense of predictability and meaning to the individual and organization. The set of shared assumptions that develop over time in groups and organizations serves this stabilizing and meaning-providing function.

The evolution of culture is therefore one of the ways in which an organization preserves its integrity and autonomy, differentiates itself from its environment and other groups, and provides itself with an identity.

It is now this identity of CESA as a white dominated, colonial-minded denomination which is under threat and the researcher will argue that the issues around 'Identity and Otherness' are in fact a whole cluster of problems within CESA's ranks.

Part of the research is to ponder on the possibilities within CESA as it faces the future and thus an assessment of how 'ripe' CESA is for change needs to be made.

1.1 Limits to Change

Schein (1992:304) has shown that in the early or founding stages of an organization the change mechanisms are either incremental change through general and specific

evolution, change through insights from organizational therapy or change through promotion of hybrids within the culture. In the opinion of the researcher incremental change through general evolution has been the dominant form of change for CESA from the settler church through to and including the indigenous church era.

In the later, as in the case of CESA the transitional stage, change can occur through various mechanisms (Schein, 1992:313-333).

- a) Change through systematic promotion from selected subcultures.
- b) Planned change through organizational developmental projects and the creation of parallel learning structures.
- c) Unfreezing and change through technological seduction.
- d) Change through infusion of outsiders.
- e) Unfreezing through scandal and myth explosion.
- f) Change through turnabouts, coercive persuasion, destruction and rebirth.

1.2 Change Processes

1.2.1 Unfreezing

Unfreezing occurs when enough disequilibrium occurs between the organization and its environment to force a coping procedure that goes beyond just reinforcing the assumptions that are already in place. It is the perspective of the researcher that change is happening within CESA through systematic promotion, organizational project and myth explosion. The change mechanism of infusion of outsiders has proven to be too threatening as in the case of Ford while turnabouts, coercive persuasion, destruction and rebirth is really a leadership task, which, in the perspective of the researcher, the leaders of CESA are not willing to embrace and/or initiate. The depth of this disequilibrium will determine the depth of the motivation to change. Lewin (in Schein 1992:298) has identified three different processes, each of which must be present to a certain degree for the system to develop any motivation to change:

- Enough disconfirming data must be present to cause serious discomfort and disequilibrium.
- The connection of the disconfirming data to important goals and ideals causing anxiety and/or guilt within the organization.

- Enough psychological safety, in the sense of seeing a possibility of solving the problem without loss of identity or integrity, thereby allowing members of the organization to admit the disconfirming data rather than defensively denying it.

These unfreezing processes have been testified to within CESA literature especially within the broader context of its missionary motif as it reached out to other culture groups. Brown, (1998:76) talking about the early 1970's at St James, said this:

It was a time of great confusion for all. Interesting dynamics were appearing among the congregation. With the increasing sensitivities of the political situation there were many insensitivities that we were all guilty of in those years due to ignorance. At the same time many of our worshippers of colour became increasingly angry and bewildered as for the first time they had found a voice that was being heard internationally. Some said we were not committed to their needs, politically.

The TRC Submission also testified to this disequilibrium on a national scale.

Our own awakening to the true state of oppression in our nation developed gradually. In the Cape particularly, where contact with the Coloured community was easier than the black community, the heartache and injustice was increasingly conveyed to us. Bishop Martin Morrison worked in Soweto and Bishop Joe Bell in Natal. They were regularly faced with the consequences of the political system and became increasingly distressed (TRC Submission, pg. 7).

This disequilibrium within the ranks of CESA reached a peak with the CYARA Apology. Reference has already been made to the ongoing processes of reconciliation and the 'Ox in the Bank'. These initiatives are mainly focused among the clergy and denominational leaders. Effective processes of reconciliation have therefore not proceeded beyond the clerical level and have really only taken the form of a monetary restitution. This resistance to deeper change is therefore acting as a psychological net preventing real, deeper issues of identity or integrity to be delved into. Although this disconfirming data is showing CESA that some of its goals are not being met, this information is often only symptomatic of deeper underlying problems. These deeper problems, as argued are connected with CESA's 'Identity and Otherness' issues. By itself this disconfirmation will not produce enough motivation to change, i.e. members of the organization, in this case the white members of CESA, can perceive the

information as basically being irrelevant to important goals. The essence of psychological safety then, is that it is possible to imagine a needed change without feeling a loss of integrity or identity. If the change needed threatens the whole self, the person will deny the data and the need for change. Only if the person can feel that he/she will retain their identity as they learn something new or make a change, will they be able to even contemplate it. The identity that the organization, in this case CESA, has built up - evangelical, Reformed, Protestant - and that has been the perceived source of its success during the institution building stage of the 1970's, 1980's and early 1990's - must now be preserved, even if that means ultimate failure to adapt successfully to a changing environment.

Persch (1985) (in Schein 1992:300) calls this same phenomenon 'strategic myopia' and shows how organizational belief systems prevents leaders from contemplating strategies that do not fit the prior beliefs based on past success.

The above argument substantiates the fact that the first role of a leader is to 'explain reality'. Behind many of the problems on our paradigm shelf is the fact that, due to its isolation from other denominations, CESA has severely crippled its ability to 'see reality' and that this is a major reason for CESA's level of disequilibrium with its environment. Part of the liberating impulse of the model of leadership being suggested here is this movement from a distorted reality into the 'real' world. The importance of visionary leadership is that the vision should provide the psychological safety that creates enough space for the organization to move forward with a 'manageable' amount of anxiety being released. One of the axioms of this paper is that the 1990-2000 decade, with the three key crisis events, should have provided enough disconfirming data for, at least some, i.e. those with Evangelical Leftist tendencies, to pay attention to a new vision.

1.2.2 Cognitive Restructuring

Once the process of unfreezing starts to take effect in an organization, many different paths to effective change can be followed. Errors of the past can be acknowledged and corrected, future planning can occur by scanning the environment or appropriate role models can be followed. In any path of change being followed, the new learning will

include some degree of cognitive redefinition of some of the core concepts in the assumption set. A few quotes from the last two Bishop's Charges to prove that this process is occurring in CESA.

However, because of confusion about this it is not out of place to ask whether or not we are all agreed on what the gospel is. There is a huge pressure on all Christians today to be involved in the social needs of the hour (Synod 2000, Bishop's Charge :15).

For too long a largely white and western mode of evangelism and churchmanship has been practised in this country. It may not always have been wrong, but we cannot assume it is always right. We simply must learn that our future is African and therefore we must learn to think African (Bishop's Charge, 2001:10).

Clearly, the process of cognitive restructuring is beginning. In fact, there is now talk of establishing a 'Theological Board' within the ranks of CESA. For change to be effective and long-lasting it needs to occur at both the behavioural as well as cognitive redefinition level.

The last process of the above change model is refreezing, which refers to the necessity for the new behaviour and set of cognitions to be reinforced and to produce more confirming data. CESA has not yet reached this stage.

1.3 Transitional Dynamics

In broader organizational theory, what the researcher has termed the settler church and indigenous church was really more the early or founding stage of an organization. The transitional era would be called the midlife era.

1.3.1 CESA Transitional Change Dynamics

Unfreezing forces at this stage may be internal or external. External forces may be preventing key goals from being achieved because the environment may have changed in a significant way. Internal forces may develop from destructive internal power struggles among subcultures. On the positive side, cultural change in organizational midlife is primarily a matter of deliberately taking advantage of the diversity that the growth of subcultures makes possible. It is this possibility that the present paper is

attempting to pursue.

1.4 Change Through Infusion of Outsiders

Dyer (1985, in Shein, 1992:325) has shown that this change mechanism follows certain patterns. The organization will firstly develop a sense of crisis and conclude that it needs new leadership. This is followed by a weakening of pattern maintenance in the sense that procedures, beliefs and symbols that support the old culture breaks down. A new leader with new assumptions is brought in from the outside to deal with the crisis. Often conflict will develop between the proponents of the old assumptions and the new leadership. If the crisis is eased and the new leader is given the credit, he/she wins out in the conflict and the new assumptions begin to be embedded and reinforced by a new set of pattern maintenance activities.

The major outsider influence of the transitional period has been the development of GWC and the strong Australian influence which was added to the English and American influence. Apparently one of the major reasons for the premature departure of Bishop Ford in 1987 was the refusal of CESA clergy to accept the vision of GWC because they were happy with the then present training arrangements and wary of the financial responsibility of maintaining CESA's own denominational college. The birth of GWC in 1989 thus took place amidst lots of controversy.

The first principal, Dr Knox, had been the principal of Moore Bible College in Australia and was highly regarded as a theologian within white evangelical circles. The standard of training at GWC was considerably higher than that of BI and the strong intellectual influence has been carried on by Dr Secombe, another white Australian. As has already been shown, this Australian influence has spread beyond the corridors of GWC into practical ministry.

2. CONTOURS OF CESA'S TRANSITIONAL ERA

2.1 Emerging Ministerial and Congregational Diversity

The ministers of the Indigenous era were mainly content with undergraduate qualifications and 'getting on with the job' in true evangelical fashion. The ministers of the 1990's are aware of the intellectual deficiencies of this earlier period and therefore are actively pursuing post-graduate studies at a variety of institutions around the country. New ideas, perspectives and opinions are being fed into CESA.

CESA's institution-building culture has taken on an interesting twist in the 1990's with several non-CESA churches applying for membership of CESA and being accepted after much instruction in the 'CESA Distinctive'. In 1997, St Olavs, a Norwegian Lutheran church in Durban, became part of CESA. In 2000, the Bulawayo Presbyterian Church and Calvary Assembly, a charismatic Indian church in Durban joined the ranks of CESA. Since 1990, Peter Kalangula, a prominent Namibian politician and churchman, has been leading 6 Namibian churches and 5 preaching stations which had broken away from the CPSA ranks. In 2000 Peter Kalangula was consecrated as a bishop of the Church of England in Namibia - Northern Territories after 10 years of fellowship with CESA. In 2000 Joe Munshamano was appointed Bishop Chaplain over the Church of England in Zimbabwe. Besides these, CESA has also planted churches in Malawi and Mozambique during the 1990's. All of these developments, from the personal growth level of ministers, to local church levels, to quite extensive ministry forays into our neighbouring countries, has introduced a welcome element of diversity into the body of CESA. How this diversity is handled is part of our present discussion.

2.2 Internal Dynamics Resulting from this Diversity

The internal challenge for CESA during the 1990's and beyond stems from the increased diversity. Aspects of this diversity include the following:

- GWC became the official training institution for entrance into CESA ordination, irrespective of the colour of your skin, in 1989. The establishment of GWC was not only an endeavour to do away with the previous racially segregated training

models, BI and UBI, but also an acknowledgement of the paucity of the previous training for the complex South African and wide African context.

The establishment in 1989 of CESA's own theological institution, George Whitefield College, has produced clergy and laity with a new awareness and involvement in the controversial moral, ethical and social issues of the day. Our new academics are generating valuable insight into the ongoing debate and tensions between faithfulness to the Gospel and social responsibility (TRC Submission 1997:2).

The entrance of these 'new academics', both black and white, have for the first time meant a mild 'split' among the white ministers in particular. These 'new academics' are aware of the intellectual, spiritual and contextual limitations of the older BI trained white ministers, and as these 'new academics' are now heading up their own churches, they have the necessary standing within CESA to voice their opinion. This tension between older white BI trained and younger white GWC trained led Presiding Bishop Retief to say this in his 2001 Synodical Charge:

Our students emerging from college are trained in the discipline of biblical theology. This appears to be a threat to some because biblical theology is not understood and implies a criticism of those who never had the opportunity of training in this way. Rather those of us who are older should rejoice that the next generation of Bible teachers are able to benefit from better theological education than we ourselves had. We must see ourselves as a team and work in that way (27).

During the 1990's, Warwick Cole-Edwards planted Trinity Academy of Pietermaritzburg (TAP) as a training institution for Christian workers. Due to the high entrance requirement into GWC, many aspirant ministers have trained at TAP and the best have secured pastoral positions in CESA. TAP, now in association with the University of Zululand, is thus functioning as an unofficial back door into the Zulu churches of CESA. More potential diversity could arise from these quarters. There are other positive developments taking place. For example:

With both black and white ordinands receiving the same training at GWC, the former inferiority complex which the UBI trained black ministers felt towards their BI trained counterparts is now disappearing. It is refreshing to attend ministers' meetings and Synods where the 'new black elite', no doubt inspired by the changed political climate

in South Africa, are bold enough to voice their opinions. It will be more interesting when some of them embark on post-graduate studies as the younger white ministers are doing.

Furthermore, during the 1990's all of the previously white-only inner city churches of CESA have gone multi-racial and a few of the suburban churches are changing in the same manner. This has meant that some of our churches have mixed pastoral and leadership teams. Non-South African blacks, devoid of apartheid scars, are now joining CESA and white ministers are needing to wrestle with the issues affecting the black communities. A healthy scenario indeed.

In addition to the above, the '1987 four year' plan resulted in the status of mission churches being changed to regional churches. In the early 1990's the definition of a 'church' within CESA was changed from one local congregation to a cluster of five to ten congregations being viewed as a church. This cluster of congregations or districts could apply for constituent church status within CESA. Towards the latter half of the 1990's the majority of the Zulu churches have gone that route which has been a positive step.

Finally, three prominent events, two of a national and international nature and one of an internal nature have indelibly changed the community of CESA. A) The first was the 1993 St James tragedy which for years afterwards illicited invitations from churches to Frank Retief to speak on some aspect of the event. Retief wrote a book on the tragedy, "Tragedy to Triumph" (1994) on which Balcomb (unpublished article 2001:6) had this to say:

First, a quote from Retief's book:

The attack on our church did not last more than thirty seconds, but it was thirty seconds that shook the nation, brought worldwide condemnation of political violence and changed the lives of literally thousands of people forever. It made us face the deep questions of life. It forced us to confront the mysteries of our existence in this world, the fearsome reality of evil and the massive display of goodwill and sympathy. It forced us to reflect on our view of God and his relationship to good and evil, and it forced us to look the world in the face and answer for the things we believe (Retief, 1994:25).

Balcomb's response:

His description is profoundly significant from a theological point of view both in what it says as well as in what it does not say. While it reflects on the significance of the attack from an eternal and existential point of view no attempt is made, neither in this short passage nor in any of the 230 odd pages of the book, to reflect on its significance from a political or sociological point of view.

The response of Retief was thus completely inadequate and the significance of this event for the life, mission and ministry of CESA needs to be revisited. It is sitting on our 'paradigm shelf'.

B) The second major event was our submission at the TRC Hearings in November 1997. The leadership described CESA in the following terms:

It was strongly pietistic and separatist in ethos. In the wider Anglican communion we had been stigmatised as a recalcitrant, schismatic group of unreasonable right-wing evangelicals (1).

We consequently gave the impression that we were supporters of the regime. This impression has caused many of our members great pain in the past and all of us great embarrassment in the present (2).

Many members of the Church of England in South Africa generally and honestly believed the government propaganda about the communist threat. Like most other whites, our white-led church believed we were in a struggle for Western values and freedom and that the liberative groups were all pawns of the communist regime (3).

Despite the range of theological and ideological issues arising within these brief quotes from the 11 page CESA TRC submission, this report and the implications arising from it has never been fully discussed in any open CESA gathering. This submission is weighing heavily on our 'paradigm shelf'. This report was widely distributed within CESA and drew lots of mixed reactions. Some agreed that it was accurate, others disagreed that CESA could be classified as 'racist', and still others felt that it did not go far enough in describing CESA's support of apartheid. It has probably served to widen some already differing perceptions within CESA concerning its history and role within South Africa.

C) The third event occurred at the CESA Ministers' Conference of 2000 where a spontaneous time of 'story-telling' resulted in a spontaneous apology from the white clergy to the black clergy concerning the issues of racism and apartheid both within and without CESA.

CONCLUSION

In describing the growth of evangelicalism in the states, Wells (1993:134) describes it in this way:

As evangelicalism has continued to grow numerically, it has seeped through its older structures and now spills out in all directions, producing a family of hybrids whose theological connections are quite baffling: evangelicals, Catholics, evangelicals who are Catholic, evangelical liberationists, evangelical feminists, evangelical ecumenists, communists who are evangelical, young evangelicals, orthodox evangelicals, radical evangelicals, liberal evangelicals, liberals who are evangelical and charismatic evangelicals. The word evangelical, precisely because it has lost its confessional dimension, has become descriptively anaemic.

Although the above description does not quite apply to CESA, the seeping and spilling is happening.

In order to understand the historical development of CESA more effectively, the researcher will be using the theoretical framework of Thomas Kuhn (1962, 1970) and his focus on paradigm shifts.

3 THE RELEVANCE OF PARADIGM THEORY FOR UNDERSTANDING LEADERSHIP

INTRODUCTION

The word 'paradigm' comes from the Greek '*paraigma*' which means 'model, pattern, example'. Since 1962 it has become a bit of a buzz word after being used by Thomas Kuhn in his ground-breaking book, *The Structure of Scientific Revolution*. In it he

challenged the way in which people think about scientific progress and since then the thinking around paradigms and especially paradigm shifts have been made in various disciplines. Within theological circles Bosch (1991) has applied it to the field of missiology while Nürnberger (1998) has applied it to economic theory.

The central concept of Kuhn's work was 'paradigm', but all commentators agree that his use of the concept was loose and varied (ed. Gutting 1980:1). Kuhn himself acknowledged this when he said: "the concept of 'paradigm' will often substitute for a variety of similar notions" (Kuhn, 1972:11). This, however, has meant a variety of definitions of the concept. Kuhn (1972:10) "accepted examples of actual scientific practice, examples which include law, theory, application and instrumentation together - that provide models from which spring particular inherent tradition of scientific research.

Will Smith, in his *Powers of the Mind* said: "A shared set of assumptions, the paradigm is the way we perceive the world, water to the fish. The paradigm explains the world to us and helps us to predict its behaviour" (In Barker, :1).

William Harman, a lay leader at the Stanford Research Institute says: "A paradigm is the basic way of perceiving, thinking, valuing and doing, associated with a particular vision of reality. A dominant paradigm is seldom, if ever, stated explicitly, it exists as unquestioned, tacit understanding that is transmitted through culture and to succeeding generations through direct experience rather than being taught" (Barker :1).

Barker's own definition

A paradigm is a set of rules and regulations, written or unwritten that does two things.

- 1) It establishes or defines boundaries, and
- 2) it tells you how to behave inside the boundaries in order to be successful.

3.1 The Paradigm Effect

A key concept of Kuhn is the idea of the 'paradigm effect', that is, a paradigm is a

major way in which a person perceives reality and reacts to that perception. This is crucial for leadership skills, especially in one's ability to be future-orientated in thinking. Being locked into paradigms dramatically reduces one's intuitive and exploratory skills.

3.2 Paradigm Shifts

Probably the most controversial aspect of Kuhn's work has been his focus on 'paradigm shifts'. What causes a paradigm to move from one to the other? In an anthology on the wider influence of Kuhn's original work (1980 - Gutting), it was the concept of paradigm shifts which drew the most attention from the group of philosophers and social scientists who made the contributions. Kuhn (1972) made three crucial points concerning paradigm shifts. Firstly, paradigms, to become established as a paradigm, not only solve many problems but also uncover problems which they cannot solve. These unsolved problems are the stimulus for the search for a new paradigm. Secondly, paradigm shifts are made possible by paradigm shifters who initiate the shift and paradigm pioneers who carry out the new paradigm. Thirdly, paradigm pioneers usually trust their intuitions and then their rational faculties.

The inability to recognise a paradigm shift could literally mean the difference between life and death for an organization. It is specifically a task of leadership to recognise a paradigm shift and effectively move the organization into the potentially new direction.

3.3 Relationship Between Culture and Paradigm

The looseness of the term 'paradigm' means that it could be used interchangeably. See the definition of Schein for culture and that of Smith for paradigm. For the purposes of this thesis, the researcher will use 'culture' to mean a broader set of values and assumptions more cognitive in nature. A 'paradigm' will refer to a set of beliefs and practices which have been successful at solving a particular set of problems. It will contain a more practical dimension than culture.

A culture could possibly consist of a number of inter-connected paradigms. With

reference to CESA the researcher showed in Chapter 1 that the one culture grew to two and eventually the researcher will argue that CESA consists of three subcultures. Organizationally, a denomination could be seen as consisting of numerous interconnected paradigms, for example, a leadership paradigm, a management paradigm, a preaching paradigm etc.

3.4 The Power of Paradigms

An organization's paradigm is therefore the way in which it perceives, understands and interprets the world from a particular point of praxis, in the case of this thesis, leadership. Attitudes and behaviour arise from these assumptions. These assumptions or perceptions have a powerful effect upon behaviour. People cannot act with integrity outside of these perceptions which form the hub of the paradigm. People simply cannot maintain wholeness if they talk and walk differently than they see. Long term and effective change can only come from changed paradigms and not merely changed attitudes and/or behaviour.

The more one is aware of this paradigm, the more accurately one can examine them and test them against reality. This will also allow space for others' paradigms and the ability to develop a far more objective perspective. The power of a paradigm shift is the essential power needed for quantum changes. In the human dimension being is seeing and what is seen is highly connected to what people are. The possibility of a paradigm shift is intertwined with their sense of identity.

The basic argument of this section is that the need for a new paradigm is proven by the fact that there are many problems within the organization which cannot be solved within the framework of the old paradigm. While the old paradigm is the only one in operation, these problems gather on the organization's paradigm shelf. As long as the problems are simple, the old paradigm will serve the organization well. As the organization matures over time, the nature of the problems, both internal and external, will become increasingly more complex and therefore the realization that the old paradigm cannot adequately serve the needs of the organization will slowly sink in.

This precipitates a 'search' or move towards a new paradigm.

It is the conviction of the researcher and the main argument of this section that this is exactly the process which has been happening within CESA. The inadequacies of its leadership paradigm, built upon a narrow missionary and evangelism premise, has been exposed. These problems developed over time during the settler and indigenous church era and are being fully exposed during the transitional era. These problems are very interrelated as the same foundational flaws underlie most of them. As previously stated, the perspective of the researcher is that the issues surrounding the concept of 'Identity and Otherness' forms a fulcrum for most of the other problems.

The problems which the researcher will outline include: a victim mentality, repercussions from the TRC, 'Identity and Otherness', a comprehensive theological perspective, dualism, liberation theology, internal health, the challenge of Africa, an holistic perspective of mission, theological education and the 'Political Right'.

3.4.1 *Victim Mentality*

CESA's history, especially the early years, was characterised by constant conflict and the researcher believes that this reality has left the psychological scar of a victim mentality upon the psyche of CESA. This can be seen throughout many of the utterances of the senior leadership.

Speaking about the late 1940's Bishop Bradley said these words:

The cloud was provided by the aggression of the Church of the Province and its attempts to close us down. It, in turn, was supported by the Anglo Catholics in England. Time and again, ministers in the UK who were minded to come to CESA were warned that if they came there would be no place for them if ever they returned to England (Bradley, 1990:30).

Even as late as 2000 this mentality was still prevalent within CESA.

CESA is a very small fish in a very big sea. We are not very important or impressive in world terms, but in the greater scheme of things we have a role to play. Apart from a few friends in Australia and England few people care whether we live or whether we die. We must find our own way as we have done by the grace of God, for the last 130 years (Bishop's Charge 2000:31).

This constant conflict in relation to the CPSA is augmented by the strong

fundamentalist tendencies within CESA. CESA's natural militant tendencies rise to the fore.

Ostow (in Cohen 1990:99-125) has written an interesting psychological perspective on the fundamentalist phenomenon. He shows that fundamentalists have abandoned the world because they do not live comfortably with its uncertainty, competitiveness, frustrations and disappointments. This tendency suggests the attitude of the 'undifferentiated' child who cannot cope with the realities of separation, disappointment and pain. The fundamentalist constantly regresses to a state of mind of the child who resists differentiations from its mother. Ostow paints a picture of the fundamentalist movement as an immature, psychologically unhealthy phenomenon and the implications of this dimension of the movement for leadership needs to be further examined.

It is the perspective of the researcher that a history of conflict can easily result in a 'victim mentality' taking root and germinating within this environment.

The TRC submission contains several statements displaying this condition.

"Our tiny group of churches was simply trying to survive. We considered ourselves as nobodies. We had no influence, no outside contacts apart from a few exceptions, no money nor property of note" (TRC Submission, pg. 2).

The implications for the quality and style of leadership is deep. This phenomenon, coupled with the need for significance and a hunger after power means that the path to a healthy leadership style is fraught with landmines. Leadership will more than likely deteriorate into 'spiritual abuse' as shown by Arterburn and Fetton (1992) with their book *Faith that Hurts, Faith that Heals*. May, in his book *Power and Innocence*, has shown that the roots of abusive power are often found in the very men and women who were once victimized by power. Therefore it is not always power that corrupts, powerlessness may be the corrupter.

"Powerlessness may be a prison for the unconquered spirit - a prison from which

cellmates dream of being free and, once free, create the same abusive cells of powerlessness in which they force others to live” (May in Miller, 1995:127).

One of the key dimensions of leadership is the insight to have as accurate a perception of yourself as possible. The crisis events and unfreezing processes of the past decade should have moved CESA along this path but more movement is needed. The TRC Submission acknowledges this:

The tense years of the early nineties, with the freeing of Nelson Mandela and the subsequent election, brought political realities home to us all. The culmination for CESA came on Sunday 25 July 1993 with the massacre at St James Church, which had from its inception been a non-racial church. As stated, the subsequent revelation made by the Truth and Reconciliation Commission has left us all deeply shocked. The truth had come home to us (1997:7).

Many victims of apartheid and oppression find it hard to believe whites when they plead ignorance. Jesus once performed half a miracle. The blind man saw ‘men on trees walking’. He needed a second touch, so do we (1997:3).

Where the second touch will come from and how it will be received, the researcher does not know. It is the perspective of the researcher that without it, CESA is, and will be, paralysed in its endeavours to move effectively into the future. Max De Preez, a well known writer on leadership issues has this to say:

I began to believe that the first duty of a leader is to define reality. Every organization, in order to be healthy, has to have renewed processes to survive, has to be in touch with reality. The church today hungers for visionary leaders whose dreams are tempered with a genuine understanding of way the things really are (In Miller, 1995:63).

It is the perspective of the researcher that this is the deepest and most complex challenge facing the leadership of CESA. The complexity arises from the fact that this victim mentality is totally embroiled within the culture of CESA as well as the psychological make-up of CESA.

3.4.2 TRC Repercussions

One of the most difficult things to do in life, for individuals, churches and nations, is to

face the truth about the past. CESA, due to the 1993 St James Massacre was again catapulted into the spotlight with the TRC hearings. The TRC process has initiated lots of theological debates around the issues of reconciliation, justice, reparation etc - see Tutu - *No Future without Forgiveness*. In *Facing the Truth*, Cochrane, De Gruchy and Martin, (ed. 1999:6) state that the purpose of their book is "to interrupt any premature closure of the debate, which still challenges faith communities. It calls faith communities and their members to acknowledge that the TRC is in every respect a beginning - and only a beginning."

CESA has taken incremental changes of an internal nature, but there has been no major reappraisal of its ideological tendencies, inadequate theology or its ministry within Southern Africa since the 1997 submission. CESA has merely fallen in line with the other denominations as stated in the RICSA report.

Sadly, it must be observed that faith communities seem to have gone the way of the business sector in claiming that 'now that society has changed', they can go on building up their own institution. Another reason for having faith communities as part of the TRC process, therefore, is to remind them that, like the business sector, they have a moral obligation to be involved in the transformation of a society they so profoundly affected (Cochrane, de Gruchy, Martin 1999:17).

It is the nature and content of this 'moral obligation' towards its own constituency and the broader Southern African community which is sitting on CESA's paradigm shelf.

3.4.3 Identity and Otherness

It is the perspective of the researcher that this issue of 'identity and otherness' is the most fundamental issue underlying many of the others on our paradigm shelf. It touches on the racial, cultural, gender and theological issues. The thinking for this section comes from Volf (1996), *Exclusion and Embrace - A Theological Exploration of Identity, Otherness and Reconciliation*. The central theme of Volf's work is that of divine solidarity with the victim, "the themes of divine self-donation for the enemies and their reception into the communion of God" (23).

Within this broad framework Volf explores some major themes. He firstly looks at the kind of selves we need to be in order to live in harmony with others. Secondly, he

asks whether we can open ourselves to allow the 'other' in and contribute to our identity? In conclusion he asks about our tendencies to exclude, whether this is in the form of elimination, assimilation, domination or abandonment.

These issues Volk explores and in the process he engages both the modernist and post-modernist mind. He also shows how these issues touch on the subject of social action and feminist issues. This issue though, is so fundamental that it has theological, ideological and psychological dimensions, all of which are too broad and deep for this paper to fully explore. CESA's 'Identity and Otherness' issues touches on the issues of church apartheid, the role of women and our confusion over the role of Liberation Theology. Our inability to embrace Africa also has its roots here as white CESA members cannot perceive themselves as Africans. Issues for Volk revolve around the meaning of the cross, God's willingness to accept sinful beings such as ourselves, the capacity to fully embrace and not merely to politically tolerate, and the ability to perceive ourselves differently to the way we presently do. These issues will necessitate the exploration of the spiritual underpinnings which are providing the theological impulses for CESA's ministry. New spiritual trajectories such as eco-feminism will need to be explored.

3.4.4 Internal Health

The Ricsa Report (1999:39) testified that the majority of churches in South Africa were organised along racial lines. "Despite the fact that they held to different loyalties that reached beyond the boundaries of the state, South African churches, whether implicitly or as a matter of policy, allowed themselves to be structured along racial lines."

This is an indication of the widespread ideological captivity of most churches in South Africa. This has resulted in economic benefit, positions of leadership, as well as education and ecclesiastical privileges all being granted and awarded along racial lines. Cochrane (1987) has written about the ideological captivity of the Anglican and Methodist churches while Denis has edited a compilation of papers concerning the experience of black clergy under the apartheid regime.

The internal health issues in CESA are wrapped up with the depth and complexity of 'resistance theology' and stances between the different cultural groups, more specifically the black and white groups. Here the work of West (1999); Scott (1990) and the Comaroffs (1991) form the theoretical background.

CESA has implemented various 'improvements' in the last 15 years, the 1987 Four Year Plan, one official place of training (GWC) and the scrapping of the regional church status of the black churches. Despite these changes reality though, is that the most senior leadership positions and the financial privileges are reserved for senior white males.

3.4.5 Embrace Africa

Since the early 1990's the leadership of CESA has been preoccupied with the need to connect with Africa. This is a constant theme in Bishops' Charges.

It has been exercised by the fact that no matter how much we may think otherwise, the white man is an anomaly in Africa. The problem is that in planning and developing our churches most of us think and plan white. Until we adopt a different mindset we will not reach Africa for Christ (Bishop's Charge 2000:28).

I am constantly reminded that we live in Africa, not England. We therefore need a change of mindset so that we learn to think, plan and evangelise in the context in which we live. We will be left behind unless we not only accept but rejoice in the fact that God has placed us in Africa (Bishop's Charge 2001:20).

The motive remains the same. The missionary/evangelism motive has stood the test of time and weathered all the crises which came the way of CESA. The imperative to evangelize in Africa will continue despite CESA's obvious theological shortcomings as shown by the fact that CESA has a huge amount of problems on its paradigm shelf which are preventing it from moving effectively into Africa, such as "Identity and Otherness", cultural captivity, and a narrow understanding of mission.

3.4.6 Holistic Perspective of Mission

3.4.6.1 Reality of a Simple 'South African Evangelical' Gospel

In world evangelical circles the relationship between evangelism and socio-political

involvement is a controversial one. Part of this controversy results from the fact that the majority of mainstream westernized evangelicalism has proceeded along a path towards a 'privatized' gospel. Kretzschmar (1992) has traced this process among the South African Baptists. As the researcher has shown, St James, and by implication CESA have built their ministry on the proclamation of this 'privatized' gospel. Hunter (1983:83) has described this tendency in the following way: "Exceptions notwithstanding, the dominant impulse in evangelical spirituality is the increased tendency toward systematization, codification and methodization."

This privatization means that spirituality is restricted to the private aspects of life including family life, while the public arenas of politics, economics and vocation are not given due attention.

Grazioli, in reflecting on St James' ministry in the 1970's, said this: "Liberation Theology confirmed the church in its conviction to see ourselves as safe-keepers of the true gospel message. It gave us strength and purpose. We were proud of not making political statements" (Brown 1998:80).

Kretzschmar (1992:15-22) has explained the consequences of this form of religion in the following way: Individuals turn to religion in order to either escape, or to withdraw from the pressures and problems of social reality. It unconsciously produces and propagates a reactionary form of religion and politics. Some forms of this spirituality claims the gospel as the solution to social ills without realizing the depth and breadth of structural sin.

3.4.6.2 Influence of Dualism

This 'privatized' gospel or individualism, coupled with dualism, are the most pervasive and paralysing influences upon the concept of mission within Westernized evangelical circles. Walker (1993:178) states it like this:

Individualism brings a divorce between the person and the life situation or the community. Dualism produces a divorce between the spiritual and material aspects of life. These combine mainline evangelical thought and action to produce an approach in which there is an almost exclusive focus on the spiritual

needs of the individuals.

Dualism separates reality into different spheres in which religion influences the private but not the public. It is based on the assumption that the secular world will pass away to be replaced by a new world. This means that the mission of the church is to 'save souls' and active engagement in the structural transformation of society is avoided.

Walker (1993:185-198) has shown a whole range of divisions caused by a dualistic outlook.

A) Division between spiritual and social concerns.

Here can be seen a basic distinction between life in the spiritual and life in the physical realm. The experience of God is tied to the inner realm, while experience in the world is connected to the outer realm. This mentality produces a cleavage between the public and the private as well as the individual and corporate experiences. Walker (1987) shows that this kind of gospel easily becomes a 'domesticated message', 'our kind of gospel'. This kind of gospel becomes a reflection of the cultural norms and standards of western dualistic thought patterns and is made to serve the advancement of their interests.

B) Division between the present and the future

The salvation message of evangelicals is focused on 'going to heaven'. Social transformation is pinned on the future return of Christ, resulting in a pervasive pessimism about the present world and the possibilities of social change. It is the perspective of the researcher that this is a decidedly 'leadership' issue. The future-orientedness of Christianity is a vital and integral part of the health of the church. It is misused when appropriated for a motive of disengagement from the world. If anything, it should form the energizing basis for being more constructively involved with the world.

C) Division between nature and grace

"Dualism is often reflected in concepts which propose that a distinction needs to be made between God's action in nature as Creator and his action in grace as Redeemer" (Walker 1993:192). This perspective places a priority of God's work in grace over His

work in creation and limits His work to individual categories over against societal ones.

D) Division between church and world

A fundamental fact concerning evangelicalism is that it affirms that the church as a community of believers is called out from the world and separated from it. It is the application of this 'separatism' which can be problematic. Some evangelicals interpret this in an absolutist way which excludes any participation in society and the reality and importance of common humanity. The divisions here parallel those in the nature-grace division.

Conclusion

Movement to a holistic gospel

The reality of a simplified gospel, coupled with a dualistic worldview places the challenge of a holistic gospel before the church. Orlando Costas (in Walker 1993:199) has written the following in connection with this challenge:

The crucial problem in mission today is whether we can repossess earnestly and urgently the biblical vision of a holistic mission. Central to holistic mission is its perception of the gospel which it seeks to make known. I suggest that if this gospel message is to be effective it must, in contrast to reductionist versions in which it has appeared in individualist-dualistic forms, be itself a message which displays a holistic character.

3.4.7 Theological Education

Prior to the establishment of GWC in 1989, CESA had two tracks of training. CESA played a role in establishing UBI in the 1940s and all the senior black ministers received their training there. Prior to the 1960's, the white CESA ministers were trained overseas and between 1965-1989 they were trained at BI. The establishment of GWC was meant to meet two needs:

- a) There was the perception that BI was not producing ministers of the calibre needed to minister within the South African context.
- b) To have one track of training for all the various cultural groups within CESA.

GWC was therefore borne amidst a lot of controversy and change. The result is that the college has still not been fully accepted in all quarters of CESA.

- a) Bishop Ford had earlier mooted the idea, but this was rejected.
- b) Some ministers felt that the BI training was adequate.
- c) Some felt that the denomination was too small to financially carry its own college.

When GWC was established, the entrance qualification was equal to that of a local university. Even when allowance was made for black candidates to enter, due to their disadvantaged educational development, many could not cope with the academic standard of work required. TAP started in 1987 and around 1992-1993 there were serious discussions within CESA whether TAP should be accepted as another institute for training within CESA. At this time the perception was already established that GWC would not serve the interests of our black constituency. The black ministers of CESA were in favour of accepting TAP as an alternate place of training but were outvoted by the white ministers. The argument of the white ministers was that so much finance and time had been invested into GWC that CESA could not afford to develop a 'backdoor' to the ordained ministry. The reality though, is that TAP has produced more ministers in the last 10 years who have subsequently gone into the Zulu churches, than GWC.

It is the perception of the researcher that one of the major impulses behind the creation of GWC was the fundamentalist one of institution-building. If an organization moves effectively into a new paradigm, does it not have 'leadership –moral' obligations to revisit decisions made under a previous paradigm and change them if necessary? Decisions made in the mid-1980's could be viewed very differently through '2003 eyes'. GWC was started by white men, for white churches and has subsequently only helped to develop the white ministry of CESA. Some quotes from the most recent Bishop's Charge will show the impact of GWC, but this impact is almost primarily among the white congregations.

"The influence of GWC is now beginning to be felt in our ranks in a new and definitive way" (2002:22).

"GWC now trains women workers, children's workers, as well as Bible teachers" (2002:20).

The leadership of CESA has constantly reinforced the thinking and decisions that ordination within CESA is via GWC and only in exceptional cases is it possible via another institution. The 'exceptional cases' via TAP have been plentiful in the past few years and this situation needs to be addressed. It is the researcher's perception that in practical terms CESA has swapped BI and UBI for GWC and TAP.

3.4.8 The Political Right

CESA's lack of political will to analyze its ideological roots makes it vulnerable to certain right-wing groups. One group with strong affiliation to CESA is Frontline Fellowship³. Its leader, Peter Hammond, fellowships at the local congregation in Pinelands, Cape Town and many churches around the country support Frontline Fellowship missionaries. Lesley Fordred (1990) has written a thesis 'Sacred Nation, Holy War' in which she traces the philosophical roots of the movement and shows all its inherent right-wing characteristics.

The influence of this group upon the South African context has never fully been exposed. The Ricsa Report (in Cochrane, de Gruchy and Martin, 1999:66) take a serious view of this omission from the TRC submissions.

The most serious omission, is that of what may be called 'right-wing groups' and their operations.... Two groups in particular, the Gospel Defence League and Frontline Fellowship, were instrumental in seeking to undermine the credibility of churches, organizations and individuals who were well known or leading opponents of apartheid." These are widely believed to have received funding from the apartheid government's covert operations budget... There was a widespread programme and concerted attempts by such groups to undermine the role of anti-apartheid churches in South Africa.

³ Frontline Fellowship and the Gospel Defence League are two conservative evangelical organizations with headquarters in the Cape. Both are members of United Christian Action, the umbrella body of approximately 15 organizations with strong conservative Christian tendencies. Besides their city work, which essentially established a community support-base for their activities, Frontline Fellowship is specifically a mission to the war zones. They are strongly anti-communism and receive financial support from conservative Christian groups in the USA.

CONCLUSION

In this section, the researcher saw the problems on CESA's 'paradigm shelf'. This means that the old paradigm has been found wanting in its ability to solve these problems. The 'heavier' the shelf becomes, the more compelled an organization is to 'search' for a new paradigm. As the paradigm pioneers begin to practice servant-leadership and start to make headway with some of the problems, the more the alternative paradigm of leadership will be accepted.

The 'big boss', 'autocratic' or 'army general' style of leadership served its purpose when it was needed and when it was appropriate. The nature and complexity of these problems indicate that a far deeper and refined set of skills within a new paradigm is needed. These new skills of leadership can be described as System-sensitive leadership, Transformative leadership, Systems-leadership etc. Most would hold to similar values and it is the perspective of the researcher that Servant-leadership forms the foundational basis for these more 'sophisticated' skills of leadership.

The causes of these problems are not isolated from each other and therefore some concerted effort at some key intervention points could solve a multiplicity of problems on the 'paradigm shelf'. As has been previously stated, the researcher holds to the perspective that the cluster of problems surrounding 'Identity and Otherness' issues will go a long way to solving some of the underlying features of many of the problem areas.

4. BROAD QUESTIONS OF CONCERN ARISING FROM OUR PARADIGM SHELF

4.1 Can CESA Effectively deal with its Past?

A reading of Retief's book and the TRC submission will reveal several problematic theological areas: Firstly, there is the need for a balanced, comprehensive understanding of the gospel which entails both personal and structural sin. A proper understanding of the role of both Liberation and Charismatic Theology needs to be reached. A clear grasp of CESA's ideological assumptions as well as the relationship

between the gospel and culture is essential. The leaders of CESA need to face up to the reality of the Gnostic and dualistic tendencies within CESA's thinking.

The major question facing CESA at this point is:

Can CESA effectively deal with its past as it enters into a new era in its life as a Western denomination on the African continent?

The question has psychological, ideological, theological and missiological dimensions too broad and deep for a paper of this nature. The perception of the researcher is that an exploration of the concept 'Identity and Otherness' can be a beneficial start to this exploration.

Volf (1996) perceives the issue surrounding 'Identity and Otherness' as the central issue in worldwide cultural conflicts. He shows that Europe colonized, oppressed and destroyed culture all in the name of its identity with itself. He shows that the essence of reconciliation is the willingness of God to allow space within Himself and that the construction of identity means opening up space within oneself to be reconstructed by identification with the 'other'. He goes on to explore the centrality of the cross within a discussion on reconciliation and the dynamics of inclusion and exclusion.

An in-depth analysis of the theological problems of CESA could commence here as issues which the researcher believes are due to our incomplete understanding of the gospel, the difficulties with fully accepting the 'other', whether the differences are of a racial or sexual nature could create a more Godly framework for further missionary endeavours.

4.2 Is an Evangelical Left Possible in CESA?

With the rise of GWC and its influence now being felt as its graduates become prominent within the ministry of CESA, this is a question worth exploring. The combination of a strong missionary motif and a persistent '*Scandal of the Mind*' left the pastor-leaders of the indigenous church era impotent to rise to the theological challenges of the 1993-1997 Kairos period. Except for a monetary act of retribution to

the Zulu churches, called the 'Ox in the dark' , there has been no major theological appraisal of any sort. The general attitude was 'business-as-usual' and the major 'Kairos moment' passed CESA.

Hope for a serious and different theological outlook lies with the possibility of an evangelical left within CESA. The young ministers who are settling down to long-term ministries within South Africa are not prepared to do so with the millstone of this tag of apartheid-support weighing them down. As the pastor-leaders of the indigenous church era spear-headed the move from small to big churches, the new generation is moving into the area of student ministries.

As the old guard had their American model, so the new guard have the Australian models of Philip Jensen and company. Since 1995 CESA has expanded its student work in Cape Town from the University of Cape Town to Cape Technikon and Stellenbosch. In Gauteng there is a strong team around the Universities of the Witwatersrand, Rand Afrikaans University, the Johannesburg College of Education as well as Witwatersrand Technikon. In Natal work has commenced at the University of Natal. This student work needs a far more intellectual approach than mass evangelism, and as the campuses are racially-mixed, these young ministers are not living in an isolated context as their forebears.

Reference has already been made to the 'New Evangelicals' of the 1950's and 1960's and Erickson (1997) sees the rise of the 'Evangelical Left' as a continuation of that group as both groups had Fuller Theological Seminary as a focal point. Hunter (1987) surveyed faculty and students at nine evangelical liberal arts colleges and seven evangelical seminaries. His research indicated that there was increased openness on the part of these young evangelicals to perspectives previously associated with the more liberal movements. "For what one finds is a brand of theology that for generations had been considered 'modernistic' being advocated by theologians who vigorously defend their right to use the name of evangelical" (32).

Roger Olson, in a May 1995 article in *Christianity Today* noted several characteristics

of the movement to the left. There is an eagerness to engage in dialogue with non-evangelical theologians. Proponents with leftist tendencies broaden the sources used in theology to include the social location of theological work, narrative-shaped experience, culture and contemporary Christian experience. There is a healthy discontent with the traditional ties of evangelical theology to the 'evangelical Enlightenment', especially common sense realism. Leftist proponents reject the 'wooden' approach to Scripture, preferring a 'Spirit-inspired realistic narrative'. Key beliefs include an open view of God, the realism of nature and the hope for a new universal salvation. Salvation is understood in more synergistic terms with more of an emphasis on the humanity of Christ.

Prominent names within this camp include Clark Pinnock, John Sanders and Stanley Grenz whose work *Theology for the People of God* is the first complete systematic theology to appear from the Evangelical Left. The broad areas of concern for the evangelical left are, the task and method of theology, the doctrines of Scripture, God and salvation, all areas needing basic and concentrated attention within the ranks of CESA.

A South African theologian who has walked a similar path is Walker (1993). In his *Challenging Evangelicalism - Prophetic Witness and Theological Renewal* (1993) he challenges mainstream evangelicalism concerning the areas of the theology of the poor, contextual method and holistic mission.

5. PRESENT ORGANIZATIONAL CHALLENGES

Up until the end of the 1980's, the organizational challenges coupled with the evolving leadership paradigm of CESA has been reasonably simple. Utilizing the 'flagship mentality' as a framework, the 'rugged individuals' carried out their evangelistic campaigns with a small town mentality and a budding top-management culture. This flagship mentality, coupled with an exodus of folk from the CPSA ranks into the CESA ranks during the 1980's, has resulted in a growth spurt in CESA which in turn has spawned new challenges for the church. It is these growth challenges which we will

address in this section.

As a denomination grows numerically and matures in the development of its mission and purpose within its context, it will differentiate and therefore various subcultures will develop within it. In its very early years CESA only had a white settler church culture, but as its mission work grew, it had the addition of the black culture which was functionally different from the white culture. These two sub-culture groups, with its inherent conflict characterised CESA until the end of the 1980's. The emergence of diversity explained earlier has given rise to potentially new sub cultures within CESA with the inherent potential for more. Differentiation can therefore occur along functional lines, ideological interest, economic interests or a different theological vision. Some subcultures (as in the early two) may arise in opposition to others. The content of these subcultures will reflect the basic external and internal tasks which the group must fulfil in order to survive.

The important task of the leadership is the problem of effectively integrating a variety of subcultures so that a healthy denomination will emerge. Organizationally, this is the key task which the present CESA leadership is facing. The secret is to use the differences creatively and thereby develop synergy within the denomination instead of allowing the differences to develop into stand-off conflict situations.

If these internal issues are not settled, if people feel insecure and are constantly preoccupied with their position, identity and economic security within the denomination, then they cannot concentrate on the important survival and growth issues which the denomination may face due to external pressures. On the other hand, the confrontation of survival issues most often stimulates rapid consensus around the internal integration issues. It is the perspective of the writer that this process was happening all the time during the settler church and indigenous church era as CESA was in constant 'survival mode' in its conflict with the CPSA. Internal integration was across racial lines within CESA, and it came naturally as both black and white needed to ward off the common 'enemy' the CPSA. The younger generation, both black and white, are not seeking to merely survive, they want to be effective and relevant within Southern Africa.

The internal integration and external adaptation and growth issues are thus interdependent. The culture that eventually evolves in a particular denomination is therefore a complex outcome of internal potentials, external pressures, responses to critical events and to unknown factors within the environment. All of these variables means that the leadership has to live with a high level of ambiguity, something which leaders do far more easily than managers. For this reason, transitional times require leaders far more than managers, otherwise churches and denominations are over-managed and underled, a phenomena according to the perspective of the researcher, within CESA at the moment and a major reason why it is not transversing these transitional times too well.

6. CULTURAL DYNAMICS OF CESA

In Chapter 2 the researcher explained the future of the two major subcultures within CESA. The perception of the researcher is that the younger white GWC graduates, the 'paradigm pioneer' are busy forming another subculture within CESA.

6.1 Younger White Ministers

Theologically and organizationally, the younger white ministers find themselves in an awkward position. Their role model amongst CESA ministers, all of whom would fall into the 'rugged individual' category, are the men who have built up all the big churches in CESA. On the practical and activist side of the ministry, the 'rugged individuals' are the role models, but the crucial events of the 1990's, i.e. 1993 St James massacre, the 1997 TRC submission and the 2000 Cyara Apology have highlighted the theological problems and 'lack of contextual' awareness and knowledge of this older white group to the younger white ministers. These younger white ministers are therefore keen to be far more in touch with the realities of South Africa and Africa. A major difference between the older and younger white ministers is that the younger group have been trained at the CESA - established Bible college, George Whitefield College, which has the strong Australian ethos of the Bible Institute. These young ministers have added a different dynamic into the intercultural dynamics of CESA, the previous areas of

tension were strongly of a racial nature, now the younger white ministers are definitely cut from a different cloth - more independently-minded, more progressive and striving to be more contextual in their theological methods.

Many would have closet 'Evangelical Leftist' tendencies and the researcher holds to the perspective that this group will not be differentiated as much by race or culture, but rather by a progressive outlook on life and ministry. As CESA expands into Africa, progressive black folk will join the ranks.

These younger ministers are also much more aware of the need to be relevant within the new South Africa and have had the benefit of studying with their black brothers at the same college, GWC.

6.2 Challenge to the Present Leadership Paradigm

All of the above - dynamic diversity, influence of different subcultures and the ever present pressure to sort out the theological baggage, means that the present leadership paradigm is and will slowly continue to disintegrate. The missionary and evangelistic motif will remain strong and ensure our growth into Africa. The evolving leadership culture will determine what kind of growth, what kind of impact CESA will have. This raises lots of issues from a leadership perspective. Can CESA afford a top management culture centralized in Cape Town? How will the new democratic environment of South Africa affect the autocratic, rugged individual mentality of CESA? Are the roots of a federal style of leadership emerging within CESA as we grow into a Southern African denomination?

CONCLUSION

From a leadership perspective this chapter has shown us that the transitional 1990's were the most challenging. This is due to the many changes, both internal and external, which affected CESA. The chapter thus opens with a section on change dynamics, and how these change dynamics are operant within the framework of CESA.

Here the researcher looked at processes such as unfreezing and cognitive restructuring. This relates to the central thesis of the nature of change as the researcher is proposing that the nature of change within CESA's circles is too shallow. This shallowness is shown by the fact that CESA has many problems developing on its paradigm shelf. The researcher then moved on to show the contours of CESA's transitional era and looked at the increased diversity and the theological challenges arising from this era. This chapter concluded by looking at the increasingly more sophisticated organizational challenges.

In the next chapter the researcher will proceed to outline proposals towards a 'servant-leadership' paradigm of leadership. It is the perspective of the researcher that servant-leadership is a more appropriate paradigm of leadership for the present era within CESA.

CHAPTER FOUR

SERVANT-LEADERSHIP PARADIGM

THEME: TO PROPOSE SERVANT-LEADERSHIP AS A FOUNDATIONAL FRAMEWORK FOR THE PRACTICE OF LEADERSHIP IN THIS TRANSFORMATIVE ERA

ARGUMENT

In chapter four the researcher would like to outline the contours and content of a servant-leadership paradigm which should form the foundation of CESA's leadership practices. The main argument of chapter three was to show the inadequacy of CESA's 'flagship mentality' paradigm and it is the conviction of the researcher that the many unsolved problems on our 'paradigm shelf' are sufficient proof for this argument. This thesis argues that the depth and breadth of these problems needs more than a minor adjustment to CESA's assumptions, values and worldview which undergirds its leadership practices. In 'paradigm' language, CESA cannot attempt to play the same game better, it needs to play a totally different game, it needs a 'paradigm shift' in its leadership practices.

As has been shown in this thesis, CESA has a dominant 'white culture' paradigm of leadership, which the researcher has chosen to call the 'flagship paradigm' and a black culture 'resistance' paradigm. It is the conviction of the researcher that a third paradigm of leadership is emerging out of the transitional era.. The adherents of this paradigm are mainly the paradigm pioneers who have studied at GWC. Although the group consists of mainly white ministers, it is not so much the racial variable which differentiates them from the other two paradigms so much as their perspective, their outlook on life. This new paradigm is in its infancy stage and is also in a 'low-tension' competitive situation with the other two paradigms. The competitive situation is evident from recent denominational statements. This scenario has 'Danger and Opportunity' elements inherent in it. The danger is that the older paradigms will not allow for a more impact-making emergence of the new paradigm and thereby stifle its contribution to

develop a new future for CESA. The opportunity element lies in the potential synergy which could develop from healthy interaction between the various paradigms.

This chapter has an 'exploratory' or 'future search' feel to it. It will explore what basic values and assumptions should undergird this new paradigm. This thesis has already shown that the 'flagship' paradigm is based on a 'big boss' mentality, a long-term ministry and a strong evangelism and church-planting ethos.

It is a premise of this paper that leadership is situational, that is, there is no perfect style of leadership which suits all situations. This thesis argues that the combination of theological, psychological, political and spiritual issues have combined for CESA in such a way that it is compelled to take a transformative stance towards its leadership practices. This transformative stance is now emerging as the third paradigm and the researcher will call this paradigm servant-leadership.

Servant-leadership should rightly be perceived as a philosophy of leadership. This implies that it is the area of values and assumptions undergirding the leadership practices which form the focal point. The heart of servant-leadership is the understanding that the best way to lead people is to serve them. Leadership is therefore the highest form of service which one can render and is an outflow of service, not the other way round.

This chapter proceeds from the premise that Christian folk can often be confused about the nature of leadership when different churches apply different ecclesiastical models, based on different theological foundations and this confusion is complemented by various myths concerning leadership.

The chapter then outlines a healthy context in which servant-leadership could emerge. It is the perspective of the researcher that the combination of a Reformational worldview, the expansionist mentality of Systemic Thinking and the latest developments on the South African management scene provides a good context for the emergence of servant-leadership.

The organizational impulses facilitating the emergence of a new paradigm within an organization are often the twin challenges of added complexity and responsibility. This chapter will argue that South African Christian leaders face continental, national and denominational challenges. Leadership paradigms are also subject to different impulses. One of the reasons why servant-leadership is regarded as appropriate for our times is the increasing importance of the values of effectiveness and integration as opposed to fragmentation. The chapter then moves on to the values and transformative concerns of servant-leadership. This section argues that the institutional and herald models of the church will better serve the needs of CESA at this time if it is complemented with the servant model. The chapter ends by outlining the contents of a possible servant-leadership paradigm.

INTRODUCTION

“Servant leadership is an important part of the emerging leadership and management paradigm for the 21st century. Today, there is a growing movement of people and organizations that have been influenced by servant-leadership” (Spears 1998:XIX).

The century about to dawn requires servant-leadership. The church everywhere has come under a microscope because of her hypocrisy and corruption. She has really been under the scope of media scrutiny because many of her pastors and evangelists have lacked leadership and integrity (Miller 1995:17).

This quotation acknowledges the widely accepted fact that the 21st century will be characterized by a different form of leadership which generally is being called servant-leadership. The dominant leadership style of the past century, ‘autocratic’, or ‘big boss leadership’ is acknowledged as being inappropriate for the 21st century.

The autocratic style is usually considered not an appropriate style for the late 20th century. Given the unsuitability for modern work practices, I advocate adopting the style only under the most extreme circumstances, when the organization and its circumstances demand (Levicki 1988:99).

The current demise of authoritarian leadership is part of a very fundamental shift in our thinking and worldview. Since the Industrial Revolution the world of work has been characterized by the need to standardize and move towards increasing efficiency.

Churchman (1968:16-27) has shown that the major motivation for the move to efficiency is economic. Handy (1994) states that the constant drive towards efficiency is one of the reasons for the underlying sense of confusion which is so pervasive in mature societies. This striving towards efficiency has given birth to the whole area of the development of the science of management as embodied in business schools and more recently the Master of Business Administration (MBA) programmes. This has meant the neglect of leadership and its focus on personal initiative, creativity and entrepreneurship.

Management focuses on the most cost-effective way of maintaining a system while leadership focuses on the effectiveness and health of a system within its broader context. Leadership is concerned with influence and servant-leadership in particular is concerned with its broader and longer impact.

“Servant-leadership emphasises increased service to others, a holistic approach to work, the promotion of a sense of community, and a deep understanding of spirit in the workplace” (Greenleaf in Spears 1998:4).

“Servant-leadership is a long-term transformational approach to life and work - in essence, a way of being - that has the potential for creating positive change throughout our society” (Greenleaf in Spears 1998:5).

CESA's leadership paradigm needs to be broadened and deepened beyond its narrow missionary-evangelism focus. Its internal health problems and its ambiguous relationship to the South African society and broader Southern African community makes this movement towards a broader and deeper paradigm of leadership a moral obligation. This imperative is supported by the Church Commission report of the Study Project on Christianity in Apartheid Society (Sprocas) published in 1972, which concluded that there are three basic hindrances which obstruct mission in the life of the church. These were ecclesiastical self-concern - evidenced in the disproportionate energy, time and money invested in strictly internal affairs; pragmatic pietism - by which was meant an individualistic, inward attitude to religion fundamentally apathetic to the

life of the polis; and an emphasis on the church as constituted by professionals and ordinands (Cochrane 1987:221).

I VALUE OF THE SERVANT-LEADERSHIP PARADIGM

1.1 Negative values of the 'flagship' paradigm

As has been stated, the flagship paradigm has been based on the values of a strong pastoral personality, the stability and security of a long-term ministry and the pragmatic principle of meeting as many needs as possible. This leadership paradigm tends to create a scenario where political power play becomes an integral part of the situation. It is a situation which easily deteriorates into authoritarianism and an ideology of power where the right to speak for God remains in the hands of a small and often unaccountable elite. The underlying values of this paradigm are usually standardization, conformity, pragmatism, productivity and centralization. The combined effect of these values often leads to abusive leadership behaviour. Most of the followers become tools that leaders use to accomplish the leader's own vision and goals.

1.2 Values of Servant-Leadership

1.2.1 Service

"The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead" (Robert K. Greenleaf, *The Servant as Leader*, 1970).

The most central tenet of servant-leadership is that one aspires to serve before aspiring to lead. The heart of the issue is the understanding that the best way to lead people is to serve them. Leadership is therefore the highest form of service which one can render and leadership is an outflow of service, not vice-versa. Servant-leadership is thus a metaphorical way of describing a certain style or type of leadership. Servant-leadership encourages people to actively seek opportunities to both serve and lead others, thereby setting up the potential for raising the quality of life throughout society.

1.2.2 People-centredness

Since the Industrial Revolution, there has been the tendency to view people as objects, institutions have viewed them mainly as cogs within a machine. In the past few decades, there has been a shift in this long-held view. Major leadership writers such as Robert Greenleaf, Margaret Wheatley, Stephen Covey, Peter Senge, Danak Gobar and Max De Preez have all written in favour of a more person-centred approach to people's views concerning the value of people within our institutions. This means that skills such as listening and empathy are crucial to the art of servant-leadership.

1.2.3 Building community

A negative consequence from the Industrial Revolution and the drive for efficiency has been the impersonal nature of institutional life and the subsequent lack of creativity emanating from institutions. Servant-leadership strives to create community and work towards creating synergy - the whole becoming greater than the sum of its parts. Servant-leadership thus advocates a group-oriented approach to analysis and decision-making as a means of strengthening institutions and of improving society. Servant-leadership also challenges businesses to rethink whether economic gains should be their sole motive or whether creating a positive impact and climate for its employees and community should not enjoy a higher priority than it presently does.

1.2.4 Healing

The healing of relationships is a powerful force for transformation and integration. Servant-leadership holds the potential for healing one's self and one's relationship to others.

CONCLUSION

A leadership paradigm based on the value of service, people-growth, healing and building community will value different norms than that of an authoritarian or power-centred paradigm of leadership. It will value diversity instead of standardization, empowerment of people instead of conformity, Bible-centredness instead of pragmatism and authenticity above productivity and control. These values will lead

to an organizational culture where space for growth, creativity, room to fail and lateral thinking are accepted and valued.

2. CONTEXT FAVOURABLE FOR EMERGENCE OF SERVANT-LEADERSHIP

2.1 The Implication of the Worldview for the Thinking About Leadership

Christianity has a long history of Christian reflection on the Scriptures and our overall perspective on the world. Esteemed names in this field include, Irenaeus, Augustine, Tyndale and Calvin. Since the Protestant Reformation, this type of comprehensive exercise has aimed at teaching the depth and scope of sin and redemption. We thus have a reformational worldview and leading thinkers in this field include Abraham Kuyper, Herman Bavinck, Herman Dooyeweerd and D.H.T. Vollenhoven.

Wolters (1985:2) define a worldview as “the comprehensive framework of one’s basic beliefs about things..”

2.2 Function of a Worldview

A worldview consists of our basic beliefs and convictions and functions as a guide to our life. A worldview is a comprehensive, all-encompassing perspective. A paradigm is a set of values and convictions which develop around a particular concept, for instance, preaching or leadership or management. It is thus far less comprehensive than a worldview. A worldview informs and undergirds a paradigm. It is a pre-theoretical perspective on the world. This kind of basic orientation is indispensable for effective and healthy human functioning. Any changes on the worldview level causes severe disorientation.

2.3 Relevance of a Reformed Worldview

As a comprehensive endeavour, a worldview is a pre-theological exercise. All theological development including the development of various paradigms thus takes place within a worldview framework. A reformed worldview strives to affirm the

sovereignty of God and the authority of Scripture over all aspects of existence. It is a concerted attempt to understand our total environment and how Christians should conduct ourselves in that environment.

“One of the unique strengths of a reformed worldview is its comprehensiveness, it truly is a worldview. In keeping with Scripture, it affirms that all created reality belongs to God, that everything was affected by our sinful disobedience, and that Jesus Christ came to restore all things unto God” (Fernhout in Van der Walt and Swanepoel, 1997:64).

A reformational perspective should be seen as a process more than an event. Reformational change refers to the inner renewal of dimensions which currently are not under the authority of scripture. This perspective is undergirded by Acts 17v11 and Romans 12v2. This has two major implications for leadership.

- A dualistic perspective is contradictory to a true reformational perspective. Wolters (1995:10) shows that all Christian worldviews besides the reformational one somehow restrict the scope of their comprehension. This means that there are variations of a dualistic worldview, as all hold to a basic distinction between a secular and sacred division in the world. Churches within this fold will teach a church view and a God-view but not a worldview. From this perspective CESA cannot claim to be a truly reformational church as it holds to a dualistic worldview as the researcher argued in Chapter three.
- This correlates with the researcher’s perspective that leadership is an evolutionary practice. A reformational perspective means that “History is the generational unfolding and opening up of the possibilities hidden in the womb of creation, both natural and human” (Wolters, 1985:37).

Holding to a reformational worldview perspective implies that people can have an exploratory attitude as they strive to uncover new insights and dimensions which can add value their understanding of leadership. As humankind matures, grows and deepens in its understanding of life, so their understanding of the complex nature of

leadership should also deepen as the problems they face become more complex.

3. SYSTEMIC THINKING AS A FRAMEWORK FOR SERVANT LEADERSHIP

In the 16th and 17th centuries, the acceptable worldview based on Aristotelian philosophy and Christian theology changed radically. The notion of the world as a machine became the dominant metaphor. This Machine Age was dominated by three beliefs: that the world is understandable, that analysis as inquiry was the best way to understand the universe and that each effect had a cause. The Industrial Revolution was the technological embodiment of this Machine Age. The philosophical underpinning of this era was the Cartesian paradigm which claimed that the behaviour of the whole could be completely understood from the properties of its parts.

This paradigm has served the pure sciences such as physics reasonably well but problems arose within the sphere of the social sciences, as well as problems in the 'real world' - these being viewed as problems of management in the broadest possible sense of the word. Systems thinking developed in response to these deficiencies within the Cartesian paradigm.

The two major works which ushered in the Systems Age were *Cybernetics* (1947) by Robert Wiener, and *General Systems Theory* (1954) by Ludwig von Bertalanffy. This Systems Thinking paradigm challenged the very foundation of the modern scientific, industrial, growth-oriented, materialistic worldview and lifestyle. This new paradigm is a holistic one which approaches life from a deep ecological perspective, from the perspective of people's relationships to one another and to future generations and to the complex web of life of which all form an integral part. It views the world as an integrated whole, rather than a disassociated collection of parts, bound by a fundamental interdependence of all phenomena.

The deep ecological perspective is based on a spiritual or religious awareness. Within this perspective the individual feels a sense of belonging, of connectedness to the cosmos as a whole. This emerging new vision of reality is consistent with the so-called

'perennial philosophy' of spiritual traditions, whether we talk about the spirituality of Christian mysteries. Buddhists or the cosmology underlying the Native American traditions. The shift in values is from that of self-assertion to integration. The previous paradigm over-emphasized the self-assertive and neglected the integrative values.

3.1 Characteristics of Systems

3.1.1 The 'System' is a group of interacting, or interrelated, or interdependent components that forms a complex and unified whole. A system's components can be tangible or intangible, such as processes, relationships, information flows, interpersonal interaction and internal states of mind such as feelings, values and beliefs.

3.1.2 A system's parts must all be present for the system to carry out its purpose optimally. If you can take components away from something without affecting its functioning and its relationships, then you have a collection and not a system.

3.1.3 A system's parts must be arranged in a specific way for the system to carry out its purpose.

3.1.4 Systems have specific purposes in relation to the larger system in which they are embedded. As each system has its own purpose, each is a discrete entity and has a kind of integrity that holds together.

3.1.5 Systems maintain their stability through fluctuations and adjustments. Left to themselves, systems seek to maintain their stability through the interactions, feedback and adjustment that continually circulates among the system parts, and between the system and its environment.

3.1.6 Systems have feedback which is the transmission and return of information. The most important feature of feedback is that it provides the catalyst for a change in behaviour. A system has feedback within itself and between itself and external systems. Feedback is not necessarily transmitted and returnable through the same

system component - or even through the same system. It may travel through several interesting components within the system first, or return from an external system, before finally arriving again at the component where it started.

3.2 The Principles of System Thinking

3.2.1 *Keep the big picture in focus*

Systems Thinking is about increased understanding to facilitate better problem-solving. To facilitate better diagnosis of a problem, the person has to maintain a wide focus which includes all the related systems as well.

3.2.2 *Balancing short and long-term perspectives*

In thinking about any decision, the best approach is to strike a balance between short and long-term options and choose an option which encompasses both.

3.2.3 *Be aware of the dynamic, complex and interdependent nature of systems*

Looking at the world systemically, the perceptions are that everything is dynamic, complex and interdependent. This means that things constantly change, life is often messy and everything is connected. Simplification, structure and linear thinking therefore have limited usage and can create as many problems as they solve.

The style and understanding of leadership evolves as the complexity of our situation demands more 'sophisticated' ways of handling and dealing with our problems. In this section the researcher wishes to show that Christian leaders in South Africa such as the leaders of CESA face continental, national and denominational situations of increased complexity and by implication added responsibility.

4. INDIGENOUS IMPULSES ON SOUTH AFRICAN MANAGEMENT SCENE

It is the conviction of the researcher that the changes and developments on the South African management and leadership scene over the past decade can aid in the promotion and facilitation of the values of servant-leadership as laid out in the first section of this chapter.

De Beer (1998) has divided the South African scenario into 5 paradigms based on the variable of value differences. He labels the period from 1652 to 1977 as the 'Paternalistic Paradigm' where the framework was that of unitary Westernization. Western values were imposed on black folk whether they liked it or not. This meant the creation of a negative organizational climate for the expression and sustaining of African values. The period from the late 1970's to the early 1980's he labelled the 'Equal Opportunity' paradigm. In this period there is a shift in the way value-differences are handled within organizations in South Africa. Although white managers accepted that it would be difficult to Westernize black employees unilaterally, these black employees who wanted to improve their position in the work hierarchy needed to accept the Western values and assimilate them as their own. The Black Advancement paradigm (early 1980's to late 1980's) was spent on efforts to develop a relatively homogenous modern value system amongst senior management but there was also the realization among white managers that an exclusively Western value system is not required in order to succeed in a modern work setting. In the Affirmative Action paradigm (late 1980's and early 1990's) senior white management is prepared to accept some Afrocentric values into organizations on condition that it does not impact negatively on organizational objectives and productivity. Value differences were tolerated more readily and white management realized that affirmative action can only succeed if the traditional white male-dominated value system changed. In the 'management of Diversity paradigm (from 1994 onwards), a synergistic organizational culture, embracing both Eurocentric and Afrocentric values, is the goal of 'cutting edge' organizations in South Africa. Eurocentric values consist of free enterprise, individualism, and a modern work ethic while Afrocentric values consist of Ubuntu, African socialism, team cohesiveness, participation, consensus and interpersonal support.

The South African management scene is wrestling with the reality of multiculturalism and the synergy which could possibly result from a fusion of this mixture of values. Lessem (in Lessem and Nussbaum 1996:47-62) has shown that the South African management scene is inhabited by a combination of four different intelligences. The influence from the north is mainly logical, from the East it is intrapersonal, from the

South it is kinesthetic and from the West it is verbal. The manager who functions from a more 'northern' perspective will be characterised by logical-mathematical intelligence, like verbal intelligence, which is activated by situations requiring problem-solving and pattern recognition. This form of intelligence underlies the scientific-technological revolution and is characterised by deductive thinking. The manager operating from an intrapersonal 'eastern' intelligence looks inward towards the self. This intelligence is characterised by an introspection of feelings, thought processes and even consciousness. This form of intelligence involves a capacity to experience wholeness and unity, to discern patterns of connection and perceive higher states of consciousness. This form of intelligence forms the bedrock of systems-thinking and mental models. Managers with a more 'southern' bend are characterised by a kinesthetic form of intelligence. This is a bodily and physically based intelligence which involves the use of the body to express emotion as in dance, games and sport. A western or word-linguistic form of intelligence is stimulated by the spoken word, through discussion and debate, banter and humour. It involves convincing, explaining or educating and is strengthened by storytelling or a regular 'sales pitch'. Words are therefore used to excite, convince, stimulate, convey information or simply to please. Here we see the potential of a bridge between the western intelligence and indigenous African orientation.

The South African management scene, long dominated by values emanating from Europe and America, is now being challenged to include values from the south and the east. The emergence of prominent political leaders from South Africa who have and are making their mark on the continental and world stage are showing the value and implication of values from the south. Mbigi (1995, 1997) has shown the importance of the value of 'Ubuntu' to all areas of management on the South Africa scene.

5. TRANSFORMATIVE CONCERNS

INTRODUCTION

CESA's leadership paradigm has mainly been influenced by western and northern

values and impulses concerning its leadership practices. In this sense CESA reflects the general South African leadership and management scenario. The above section argues for a movement towards an Afrocentric approach to leadership and management. As CESA virtually consists of two churches which are now in the process of sorting out its internal conflict as well as becoming more Afrocentric, in its perspective, it needs to think through the values and implications of an Afrocentric approach to leadership. This will entail a movement towards inclusiveness but also a strongly transformative stance toward leadership practices. This Afrocentric approach will have as its philosophical base the concept of Ubuntu,. The concept of Ubuntu contains the values of supportiveness, cooperation, solidarity and communication. These values are the 'building-blocks' of what service is all about.

The case for Afrocentricity in leadership and management practices is strong. All sectors requiring leadership, from the political to the educational, from the business sphere to the NGO's on the African continent require a form of leadership that is truly African in orientation. It has to do with points of departure and modes of relating. It is intertwined with the best possible route for Africans to reach their full potential. It relates to the movement of Afrocentric values from the periphery to the centre of leadership paradigm and practices.

Kholya (in Christie, Lessem and Mbigi) 1994:118 said this about Afrocentricity:

Afrocentricity is about Africans putting Africa at the centre of their existence. It is about Africans anchoring themselves in their own continent, its history, traditions, cultures, mythology, creativity, ethos and value systems exemplifying the African collective will.Afrocentricity proposes that people of African descent or cultural orientation anchor their view and evaluation of the world within their own historical and ontological framework.

A lack of Afrocentricity in leadership practices will mean that Africans will need to undergo a cultural identity change before leading. They will need to become Northern or Western or Eastern in their orientation. For anyone outside of Africa, whether European, American or Japanese, it would appear absurd if they led or managed in any way other than the place of their origin and cultural formation. This is because leadership is so strongly influenced by culture. If Africans were to attempt to lead in any

way which is essentially less than African, it would entail placing limits on the leadership potential.

Another argument for Afrocentricity is the perception that South Africa is unique. History has produced a bundle of problems and challenges which are totally unique to South Africa. As a major part of the art of leadership is the quest for solving problems and overcoming challenges, management and leadership practices without an African philosophical base would merely produce glib solutions. Just as South Africa thrashed out a unique political solution to their unique political dilemma, it now faces the challenge of developing leadership and management practices which are indigenous enough to produce leaders who are capable of coping with the context.

This brings the discussion to a crucial development and concept within the broader scene of leadership, the concept of the 'learning organization'. The challenge of Afrocentricity highlights the necessity of establishing a closer link between leadership and learning. Churches and denominations such as CESA on the African continent, will need to change their very orientation towards life, progress and meeting the challenges of Africa if it wants to be in a position to create an effective future for itself.

5.1 The Possibility of CESA as a 'Learning Organization'

In the above section, the researcher has argued for the need to pursue Afrocentric values in an attempt to explore the content and customs of servant-leadership on the African continent. Besides this, the South African leadership scenario faces the challenges of becoming globally competitive and the inclusion of the previously excluded within formal management and leadership. All these challenges mean that the South African scene provides unique opportunities for the practice and development of creative synergy and tension out of the prevalent conflict scenario. South Africa's leadership practices should thus facilitate greater learning in organizations. CESA, with the previous decade punctuated with the three crisis events, could become a fertile soil for deep learning in the areas of assumptions, values and a philosophical base for leadership practices.

De Geus (in Christie, Lessem and Mbigi 1994:233) says this about the learning organization: "The only competitive advantage the company (or organization) of the future will have is its managers' ability to learn faster than their competitors."

The learning capacity of an organization and its ability to accumulate and consolidate its learning in the face of constant change is probably the key variable in the quest to survive. This will necessitate a decreased focus on hierarchy and reductionist thinking and an increment focus on systemic thinking and seeing thinking whole. Leadership is then totally intertwined with the health of the organization and thus concept such as transformational leadership, organizational culture and even organizational psychotherapy is receiving more and more attention. Due to the South Africa legacy, the entire field of organizational change is an area needing crucial attention in South Africa. CESA is no exception.

Bannis and Nanus (in Christie, Lessem and Mbigi 1994:235) differentiate leadership learning from other types of learning and talk of organizational learning in the following words: "Organizations are constantly transforming themselves. They are always learning. Organizational learning is the process by which an organization uses new knowledge, tools, behaviours and values."

The overall argument of this thesis is that CESA is in need of a paradigm shift in its leadership practices. The dominant prevailing leadership practices is based upon a paradigm, which developed in the 1960's, 1970's and 1980's. The decade of the 1990-2000 ushered in so many changes that it inevitably has to impact upon our leadership practices. These changes are now causing us to look at the very fundamentals of our organizational life, how we cope in the present and how we are preparing for the future. Moving from a 'flagship' leadership paradigm to a 'servant-leadership' paradigm will necessitate a quantum leap in our thinking, values, assumption and practice of leadership.

At the heart of this paper are the concepts of learning and the nature of change within CESA. In this section the researcher is arguing that the quantum leap will necessitate

exploring concepts and processes such as a 'learning community' and how leaders will need to navigate this process. CESA, as a church undergirded by western values, will need a concerted effort at organizational learning and renewed thinking if it is to effectively develop new assumptions and values concerning leadership.

As has been previously stated, the research for new thinking about leadership is in the overall framework of a paradigm shift in leadership. This necessitates an exploratory quest as the new paradigm lives side by side with the older, more well-established paradigms. The quest for servant-leadership will entail the changing of CESA into a 'learning organization' and the implication of this for leadership practices will also need to be explored. It will necessitate moving leadership to a new level of practice that is presently the case.

Senge (in Christie, Lessem and Mbigi 1994:230) says that the key disciplines in developing a learning organization in the 1990's and beyond are: building shared vision, personal mastery, team building, mental models and systems thinking. Senge's work and his book *The Fifth Discipline* are key in our quests for the development of learning organizations.

5.2 Need to Develop New Values

Values form the building blocks of any vision and the vision of CESA developing into a 'learning organization' as a process in its quest to pursue the goal of servant-leadership will need to be undergirded by certain key values.

5.2.1 Positive Use of Creative Tension

The legacy of South African organizational life, including churches such as CESA, is that of structural conflict and tension. The visions of different groups and the understanding of the current reality differed. When South Africans develop the ability to simultaneously focus on the vision as well as current reality, creative tension exists between their vision and the current reality. People's actions are geared to resolve this tension and move them to a point of equilibrium.

5.2.2 *The Need for a Liberating Vision*

An effective vision combines dimensions of the past, present and the future as it searches for a more effective future. A liberating vision will understand aspects of the past which one has to let go of, aspects of the present which should either be discarded or sustained, and aspects of the future which now need to be stimulated.

5.2.3 *Team Learning*

Team learning is a process whereby the whole becomes smarter and more creative than the parts. It includes skills such as Emotional Intelligence and strategic conversation. A key aspect of the discipline is the ability to recognise and overcome patterns of defensiveness that may undermine group learning.

CONCLUSION

In this section the researcher has attempted to show that servant-leadership cannot develop in a vacuum. Conditions have to be favourable for the emergence of new values and concerns as there is general dissatisfaction with the status quo and a search for new understanding and insight into leadership and the need to lead on a higher and deeper level.

Commitment to a Reformational worldview will provide the necessary renewal impulses for servant-leadership, a systemic perspective the necessary values of integration and connectedness, and development on the indigenous South African scene shows the importance of values such as team cohesiveness and the value of cultural dimensions of management and leadership.

6. SERVANT-LEADERSHIP AS A MODEL FOR THE CHURCH

The researcher has shown that the institutional model was the dominant model for CESA during the 'Settler church' era. In order to counter the weakness of previous models, these models need to be complemented with other models. The argument of this paper is that the model of servant should, in the case of CESA be balanced with

the other models.

When the church is perceived as servant, that church will adopt a different attitude towards the world. The weakness of the Institution model was its inflexibility while the weakness of the Herald model was its focused attention on proclamation. The strength of the Servant model is its sense of solidarity with the whole human race in its struggle for peace, justice and prosperity. Dulles (1987:31) states that this model has become popular because it satisfies a certain hunger for involvement in the making of a better world, thereby establishing solidarity between the church and the whole human race. Themes relevant to this model include reconciliation, suffering and healing. Just as Jesus was the man for others, so the church should be the 'community for others'.

In the perspective of the researcher, the biblical image of shepherd best reflects the image of servant-leader. Although Jesus used the image of servant-leader on numerous occasions, He never really spelled out the meaning of the term and thus the perspective of the researcher that we need to have an exploratory stance towards the concept. The shepherd image creatively combines the aspect of care, service and initiating leadership.

The Book of Philippians best encapsulates the essence of servant-leadership as it portrays the sacrificial nature of the incarnation as well as the attitude of Paul towards aspects of leadership such as mentoring and discipleship.

CONCLUSION

In this concluding chapter the researcher has outlined servant-leadership as an alternative to the 'flagship mentality' of CESA. This has taken place within a wider movement of the emergence of servant-leadership. As a movement, servant-leadership will undergo further refinement and improvement. South Africa, with the emergence of women and previously disadvantaged groups playing an increasingly more public role in leadership practices, can make a valuable contribution to this

movement.

CONCLUSION

In the perspective of the researcher, this thesis has been a learning journey. The aim of this thesis was to attempt to understand the influences which impinged upon a group of men who were and are still convinced that God has called them to serve and lead a denomination in a specific direction. It is the perspective of the researcher that these men, by human standards, should be considered quite ordinary. They are of average intelligence, spirituality, needs, giftings and talents. It is hard though, to classify South Africa as a normal place to be called upon to lead. The extraordinary convergence of historical, political and societal dynamics has made South Africa a particular challenging environment in which to practice leadership. It is this very uniqueness which holds tremendous potential for the emergence of more capable and mature expressions of leadership.

Servant-leadership is an expression of the maturity of a people or nation. Maturity is a slippery, amoeba-like concept. It usually emerges from a combination of experience, wisdom, hardships and constant everyday learning. CESA has walked a tricky and difficult path in its development on the African continent. The early missionary euphoria soon gave way to the reality of theological conflict with the CPSA. This situation has led to an unhealthy combination of motives which has produced a certain culture and leadership paradigm within CESA by the end of the 1980's and the beginning of the 1990's. This unhealthy leadership paradigm has meant that CESA was ill-equipped to cope with the turbulent events and many changes which it needed to face in the 1990-2000 period. These events and changes were of an internal as well as an external nature. The inadequacy of CESA's leadership paradigm is shown by the constant problems which have grown over the years on CESA's paradigm shelf.

CESA's leadership paradigm needs to be deepened in its spirituality as well as broadened in its skill level. The turbulent 1990's has made this imperative adequately clear and the main argument of this thesis is the necessity of a paradigm shift from a 'rugged leadership' perspective. The establishment of GWC has acted as the 'paradigm shifter' within CESA while the new graduate from GWC are busy acting as

the 'paradigm pioneers' within CESA. Although not totally breaking off from the old paradigm, these young ministers are forging a new direction based on the values of teamwork, training, mentoring and contextual sensitivity. This new direction is in its infancy but, in the perspective of the researcher, will gather momentum. At the present moment, tension exists between proponents of the old paradigm and proponents of the new one.

It is the perspective of the researcher that the significant relevance of this paradigm shift for CESA lies in the fact that CESA is slowly evolving into a Southern African denomination. The old paradigm, based mainly on colonial values and assumptions, would be totally inadequate to serve CESA effectively within a move to become more African-friendly,. The paradigm of servant-leadership holds inherent potential to serve CESA more effectively within the coming years.

This thesis does not have closure. The paradigm shift is happening as the researcher is writing. The leadership struggle of CESA is ongoing. The future is uncertain. Only time will tell.

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