IMPLICIT ANTHROPOLOGY IN THEORIES OF MANAGEMENT AND OF LEADERSHIP:
a dialogue with Christian Theology.
VOLUME II

by

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has been made to the work of others.

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CHAPTER 6   LEADERSHIP THEORY

6.1 LEADERSHIP THEORIES AND MODELS

Introduction

The topic of leadership is one about which there has been considerable interest shown

for millennia. Whilst Niccolo Machiavelli's *The Prince* (c.1532) is possibly the best

known work,[1] it is predated by almost 2000 years by works such as Sun Tzu's *The Art

of War* (compiled c. BC 300 by an unknown author) and Shang Yang's *The Book of

Lord Shang* (c. BC 300). The former includes the qualities of the commander (leader)

as one factor to be contemplated when considering warfare.[2] A recent book has applied

Sun Tzu's principles to modern business.[3] *Lord Shang*, like *The Prince*, is a book of

instruction for a ruler, which includes his character. Confucius (K'ung Fu-tzu 551-

479BC) had views on the nature of a leader and the relationship of leader/ruler and

subjects. In his book *The Leadership of Jesus*, John Adair mentions the works of

Xenophon (c. 430-354 BC), and particularly *ANABASIS* (Trans. as *The Persian

Expedition*), which contains views on leadership.[4] Plato's *Republic* is from a similar

period, and both he and Aristotle commented on the nature of leaders and leadership.

Leaders also feature in the Biblical chronicles; examples are Abraham, Joseph, Moses,

Joshua, David, Nehemiah and prophets such as Samuel, Nathan and Elijah.

Until relatively recently, consideration of leadership was mainly limited to military,

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[1] Bass says that Machiavelli was the "ultimate pragmatist", in that he believed that leaders needed steadfastness, firmness and must maintain authority, order and power. This was best done with the acceptance of the people, but, if necessary deceit, craft, threat, treachery and violence were also acceptable methods. Bass remarks that Machiavelli is still quoted as a guide to an effective leadership of sorts. Bernard Bass, *Handbook of Leadership, 3rd edition* (New York, The Free Press, 1990), p. 4.

[2] That the commander is a leader is an assumption. Sun Tzu writes only of the 'commander' or 'general' of the army who is "assistant to the sovereign of the state." It is unclear if the sovereign leads the troops into battle or, like a modern state, leaves it to the generals. Lord Shang, who uses Sun Tzu's book, refers to leadership on the field of battle.

[3] M. R. McNeilly, *Sun Tzu and the Art of Business, Six Strategic Principles for Managers* (Oxford, Oxford University Press, 2000).

[4] John Adair, *The Leadership of Jesus* (Norwich, The Canterbury Press, 2001), pp. 7-16.

regnal or, occasionally, ecclesiastical perspectives.[5] Since classical times there have

been books on the lives of great leaders as examples of excellence. According to

Crainer, the roots of leadership in the business context are found in the military world,

"Management, long used to the concept of divide and rule, has perennially sought its

leadership models from the military."[6] Handy, writing in the mid-1970s, suggests that

"Leadership as a topic has a sort of dated air about it. It smacks of trench warfare and

imperial administration."[7] The last century saw a development of models of leadership

based on ideas other than those from the more traditional areas. A view of this

development of leadership models is given below.

Models of Leadership

There are many models of Leadership, and, as with management models, in order to cut

down on the size of this work only a few generic headings will be considered which

group the various models into types. With much writing on leadership, there are many

different views as to what are the types of leadership theory. So, for example,

Kakabadse *et al.* have 5 types,[8] Bass identifies 25;[9] Handy has 4,[10] Bryman has 5,[11]

Crainer describes 9 generic theories,[12] Jones, *et al.* 7,[13] and Kippenberger 9.[14] The

various lists have some compatibility, and even common types when differences in

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[5] This latter as frequently ecclesiastical authorities had roles within the secular realm – if this division is historically sensible. This might be a military role: Bishop Odo of Bayeux (half brother of William the Conqueror) fought in the Battle of Hastings, and the Templers and Hospitalers were both, initially, religious, military organisations.

[6] Stuart Crainer, *Key Management Ideas* (London, Pitman Publishing, 1996), p. 178.

[7] Charles Handy, *Understanding Organizations* 4th edition (Harmondsworth, Middlesex, Penguin Books, 1993), p. 87. Handy originally wrote this in 1976.

[8] Andrew Kakabadse, Ron Ludlow and Susan Vinnicombe, *Working in Organisations* (Harmondsworth Middlesex, Penguin Books, 1988), pp. 207-209.

[9] Bass, *Handbook of Leadership*, pp. 37-55.

[10] Handy, *Understanding Organizations*, pp. 97-115.

[11] Alan Bryman, 'Leadership in Organizations,' in *Handbook of Organization Studies*, ed. S. R. Clegg, C. Hardy and W. R. Nord (London, Sage Publications, 1996), pp. 276-292, at 276-284.

[12] Crainer, *Key Management Ideas*, pp. 81-83.

[13] G. R. Jones, J. M. George & C. W. L. Hill (ed.), *Contemporary Management* (Boston, Mass., Irwin McGraw-Hill, 1998), pp. 408-423.

[14] Tony Kippenberger, *Leadership Styles* (Oxford, Capstone Publishing, 2002), pp. 6-22.

nomenclature are taken into account. (All include a 'Trait Theory' for example, and '
Style' and 'Behaviourist/behavioural' cover mainly the same theories). Bass, the most
extensive list, has a different classification, but includes many of the same models
within this.

The other characteristic of most lists is that there is an evolution of leadership models
from the simple 'Great Man' theory to the Transformational models which parallels
some of the development of management thinking and the work in the social and
behavioural sciences over the 20th century.

From this array of types has been created a list of generic types which encompasses
the schools of thought as described in the works referenced, without having too long a
list, and which also seems to include the sorts of model that were revealed by the
empirical research.

Leadership models   - Great Man

- Trait

- Style (or Behaviourist)

- Contingency

- Situational

- Transactional

- Transformational

- Servant Leadership

These types are described briefly below: [15]

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[15] Among several others are the various "Attribution Theories of Leadership" which propose
that people analyse events occurring around them to try to determine cause and effect
relationships. These fall into two types, from the aspect of the leader and from that of the
followers:

Great Man Theory

For many commentators history is shaped by the activities of a few notable leaders.

Whilst views on exactly who these were varies, the principle is that the 'man of the

moment' appeared and assumed a leadership role (usually those described are men, but

with a few exceptions – Boudicca, Jeanne d'Arc, Elizabeth I and Catherine the Great,

for examples). The 'Great Man theory', developed in the 19th and early 20th centuries,

is based on this belief that some people are born as leaders, normally into the ruling

class (that is why they ruled), with the necessary traits being thus inherited.[16] Such

leaders have, to lesser mortals, inexplicable, incomprehensible and unattainable skills

and they are thus the stuff of heroes (or evil monsters). According to Bass, "Wiggam

(1931) advanced the proposition that the survival of the fittest and intermarriage

between them produces an aristocratic class that differs biologically from the lower

classes."[17] Fenton-O'Creevy suggests that such research was largely fruitless as it

produced few useful or consistent results other than the observation that leaders were

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In the first, the theory suggests that leaders observe followers' behaviour, in particular, their performance, searching for informational 'clues' as to why something happened, attribute it to certain internal or external causes, and as a result respond in a certain way to deal with good or poor performers. This tends to give a psychological explanation for some of the leadership theories described (e.g., Style, Contingency and Situational).

Another Attribution Theory proposes that leadership is merely a set of characteristics, or traits, that some followers attribute to certain individuals, based on their observation of their behaviour. This attribution is done on the basis of an 'implicit leadership theory' held by the observer, which implies certain behaviours, qualities and characteristics as distinguishing good leaders. If an individual shows these behaviours, then they are regarded as showing leadership. The more characteristics that the 'leader' shows, the more is the implicit theory re-enforced. Calder goes so far as to suggest that "Leadership *only* exists as a perception. Leadership is not a scientific construct." Leadership, then, is in the eye of the beholder. This means, in effect, that leadership is particular to a specific group, and thus cannot be taught as a skill. B.J. Calder, 'An Attribution Theory of Leadership,' in *New Direction in Organizational Behavior*, ed. B. Staw and G. Salancik (Malabour, Florida, Robert E. Kriegar Publishing Co., 1982), pp. 179-204, at 202.

In both types, there is the possibility of errors in observing the behaviour, interpreting its cause and applying a response. Neither of these two types of Attribution Theory is especially helpful, and will not be discussed further.

[16] One might note that the tradition of the younger male offspring of the English aristocracy entering the military and the church, where they would be expected to have or rise to positions of leadership, is based on this type of theory.

[17] Bass, *Handbook of Leadership*, p. 38.

somehow different.[18] These 'Great Man' ideas are still around today, especially in some (auto) biographies of military leaders, captains of industry or politics.

Trait Theories

Trait theories assume that there are qualities (traits) of a good leader and that by looking at many leaders agreed to be successful, it will be possible to identify the personal characteristics that are responsible for effective leadership. Researchers investigated effective leaders who, it was reasoned, must have certain personal qualities that set them apart from ineffective leaders and those who never become leaders. According to these theories, a leader is still regarded as born rather than made but with these traits known then good leaders can be correctly selected from a wider pool. Decades of research (beginning in the 1940s) and hundreds of studies indicate that certain personal characteristics do appear to be associated with effective leadership. Some common traits are Intelligence, Knowledge and expertise, Dominance, Self-confidence, High energy, Tolerance for stress, Integrity and honesty, Maturity.[19] Handy suggests that the following qualities are often found: Intelligence; Initiative; Self-assurance; Helicopter mind.[20] The theories rest on the assumption that the person is more important than the situation, and that leaders are in some way different from other people. These theories are still the basis of several selection techniques and crop up with a certain regularity.[21] There is also a tendency for Trait Theories to be used in Bible Studies of Leaders.[22]

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[18] Mark Fenton-O'Creevy, 'Leadership in the new Organisation,' *Open University Diploma in Management*, Block 2, Book 1 (Milton Keynes, The Open University, 2001), p. 6.

[19] Jones *et al*, *Contemporary Management*, Table 13.1, p. 409.

[20] Handy, *Understanding Organizations*, pp. 98-99.

[21] See, for example, lectures on 'Gallop's discoveries about leaders' by Jill Garrett, and 'Qualities and skills of an effective team leader' by John Richardson, given at *At Work Together* conference, Sheffield, Sept 1998.

[22] E.g., 'Lessons from Leaders' (Daniel, Nehemiah and Peter) given at the *At Work Together* conference, Sheffield, Sept 1998

It would, though, appear that Traits alone do not provide the key to understanding leader effectiveness. There is a difficulty in that studies do not produce clear set of characteristics and tend to be ill defined. Some effective leaders did not seem to possess all of the revealed traits, and some leaders who did possess them were not regarded as effective in their leadership roles. There is no consistent relationship between leader traits and leader effectiveness. According to Adair

> The first of these drawbacks is that no one has yet been able to discover any agreement upon what are these qualities that will give a man dominion over his fellows in any situation in which he finds himself.[23]

One survey of 20 experimental studies, made in 1940, revealed that only five per cent of the leadership qualities examined were common to four or more studies.[24] The possession of all the traits identified becomes impossible and thus many people acknowledged to be leaders are exceptions. Stogdill after looking at 124 such studies in 1948 found that leaders were characterised by several groups of traits, which he classified as capacity, achievement, responsibility, participation and status.[25] He concluded that "if there are general traits which characterize leaders, the patterns of such traits are likely to vary with the leadership requirements of different situations."[26] In a later analysis using 163 studies, Stogdill produced another list of groups of leader characteristics, from which he said that

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[23] John Adair, *The Skills of Leadership* (Aldershot, Hants, Gower Publishing, 1984), p. 5. Adair refers to Professor Bird of the University of Minnesota who looked at approximately 20 studies "bearing some resemblance to controlled investigations" which contained 79 traits. "Surprisingly little overlapping is found from study to study. Actually, 51 or 65 per cent are mentioned once, 16 or 20 per cent are common to two lists, 4 or 5 per cent are found in three, and another 5 per cent in four lists. Two traits are common to five lists, and one trait, namely initiative, to six, and another one, high intelligence, to ten lists.'" Ibid., n. 1, p. 267, citing C. Bird, *Social Psychology* (New York: London, D. Appleton-Century Co., 1940), pp. 378-379.

[24] Ibid. Cf study by Bird , note above.

[25] Ralph M. Stogdill, *Handbook of Leadership Survey of Theory and Research* (New York, The Free Press, 1974), p. 72. Stogdill used 24 characteristics in the 5 categories:
Capacity: Intelligence, Alertness, Verbal facility, Originality, Judgment .
Achievements: Scholarship, Knowledge, Athletic accomplishment, Personality adjustment.
Responsibility: Dependability, Initiative, Persistence, Aggressiveness, Self-Confidence, Desire to Excel.
Participation: Activity, Sociability, Cooperation, Adaptability, Humor.
Status: Socio-economic position, Popularity.

[26] Ibid., p. 167.

It can be concluded that the clusters of characteristics listed above differentiate (1) leaders from followers, (2) effective from ineffective leaders, and (3) higher echelon from lower echelon leaders. In other words, different strata of leaders and followers can be described in terms of the extent to which they exhibit some of the characteristics.[27]

He found that, taken singly, the characteristics had little diagnostic or predictive significance. Stogdill did not regard this analysis as supporting trait theory, but as a sensible modification of the extreme view of the trait theorists and of those who suggested that all variance could be described by the situation in which leadership was exercised. Both characteristics and situation play a part. Stogdill also suggested that, because situation is involved, chance plays a part in who gets to be leader,[28] and that views of what characterises a good leader are culturally determined.[29]

The failure to achieve any consensus on leaders' traits, led researchers to look to other aspects. Was success in leadership to do with behaviour rather than breeding? The development of behavioural sciences and the humanistic schools in psychology suggested that researchers should concentrate on behaviours. Rather than focusing on what leaders are like (the traits they possess), researchers turned their attention to what effective leaders actually do, in other words to the behaviours that allow effective leaders to influence their subordinates to achieve group and organizational goals. If leadership was a particular behaviour, rather than a trait, then the potential pool of leaders is greater since leadership might be learned. The emphasis then changes from selecting leaders to providing suitable training. This led to the examination of

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[27] Ibid., p. 81.

[28] Since "A given leader may be able to rise to the top of the hierarchy in competition with one group of peers, whereas he might be unable to do so with another group of peers. Assuming potentiality for leadership, an individual's upward mobility would seem to depend to a considerable degree on his being at the right place at the right time." Ibid., p. 82.

[29] According to a 1949 study, the ancient Egyptians demanded the qualities of authority, discrimination and just behaviour, whereas the Greeks of Homer's Iliad admired (1) judgement and justice (Agamemnon), (2) wisdom and counsel (Nestor), (3) shrewdness and cunning (Odysseus), and (4) valour and action (Achilles). Ibid., p. 82. This might have some relevance for the approach to the characteristics found in admired Biblical leaders. The name 'Jacob' does figuratively mean 'the deceiver' (Gen. 25: 26).

Leadership Style and then to Contingency theories. It could also be that favour for the change from Trait to Style/Contingency theories may have something to do with democratic culture since the former implies an elite with inherited ability to lead, whereas these latter assume that, given right training or conditions, anyone can be a good leader.

Style (or Behaviourist) Theories

These are based on the task of leaders being the achievement of goals and helping others towards those. Style Theories thus concentrate on what leaders **do** rather than what they **are**, i.e., on leadership *behaviour*. They arose partly as a reaction against the mechanistic approach to employees advocated by Taylor[30] and partly from the work of Elton Mayo on the social aspects of work.[31]

Jones, *et al.* inform that after extensive study, researchers at Ohio State University in the 1940s and 1950s identified two basic kinds of leader behaviours that many leaders in the United States, Germany, and other countries engaged in to influence their subordinates: these the researchers called **initiating structure** and **consideration**.[32] Leaders engage in **initiating structure** when they take action to make sure that work is allocated, that subordinates perform their jobs to agreed standards, that processes are in place and the organization is efficient and effective. Examples of initiating structure are deciding

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[30] Taylor advocated a "Scientific" approach to Management, based on a detailed analysis of the task and then finding or training a worker to best undertake it. In effect, Taylor treats the worker as a machine. Unfortunately most people are badly designed for the sort of jobs Taylor devised, won't do as they are told and cost too much. Mechanisation thus provides one solution for industry. Economics seems to work on the same Taylorite principles. F.W. Taylor, *The Principles of Scientific Management* (New York, Harper & Row, 1913)

[31] Mayo's work is based on studies into workers' attitudes and behaviour at the Western Electric Plant in Hawthorne, Chicago (1927-32), which introduced the idea of social groups at work and gave rise to the view that management behaviour was an important component of worker performance. Elton Mayo, *The Human Problems of an Industrial Civilization* (New York, Macmillan, 1933)

[32] Jones *et al*, *Contemporary Management*, p. 409.

how work should be done, making schedules, letting subordinates know what is expected of them, assigning tasks to individuals or work groups, monitoring observance of rules and regulations, and motivating subordinates to do a good job. **Consideration** is when leaders show their subordinates that they trust, respect, and care about them. Thus managers who have real concern about their subordinates and do what they can to help them feel good and enjoy their work perform consideration behaviours. With much modern managerial focus on the importance of high-quality customer service, many managers are realizing that when they are considerate to subordinates, subordinates are more likely to be considerate to customers and vice versa. The researchers found that initiating structure and consideration are independent leader behaviours, i.e., leaders can be high on both, low on both, or high on one and low on the other.

Other researchers identified similar behaviours in leaders, in particular those behaviours that were related to the task/job, and those related to the employees and their needs (corresponding roughly to the initiating structure and consideration behaviours of the Ohio studies above). Blake and Mouton, for example, formulated a model having the separate dimensions of concern for 'production' (task-related) and concern for people.[33] The two, both psychologists, start with the assumption that a manager's job is to encourage behaviours and attitudes that promote efficient performance to achieve the organisation's goals. These behaviours can be learned and taught, and their managerial grid is a framework for understanding and developing effective management. Based on a scale of 1 to 9 for each dimension, Blake and Mouton derived from the possible combinations five typical leadership (or management) styles:[34]

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[33] Robert Blake & Jane Mouton, *The Managerial Grid. Houston* (Houston, Gulf Publishing, 1964) By "concern for" they meant the general managerial approach rather than a specific dedication to targets.
[34] See Kakabadse *et al.*, *Working in Organizations*, pp. 192-193.

Task management (9,1) has its concern almost wholly on task and with little concern for the people.[35] This style sees the manager's job as planning, directing and controlling the staff to ensure the efficient performance of the task in hand. The staff is regarded as machines that will do what is instructed, no more and no less, and any creativity is stifled.

Country Club management (1,9) is the opposite of (9,1) with all concern on the people and little for the task. In essence this style assumes that if the people are happy then the task will be accomplished. People are encouraged and supported and their mistakes are forgiven as they are "doing their best". There is little criticism of working practices and disagreements or conflicts are avoided. New ideas are suspect.

Impoverished management (1,1) – also known as *laisez-faire management* – is characterised by minimum effort on either task or people, both being left to fend for themselves. Mature relationships are difficult and conflict highly likely.

The middle of the grid is a *Dampened Pendulum (or Middle-of-the-road) management (5,5)*: as managers balance stick and carrot, task and people, by small shifts around a 'happy medium'. By being 'firm and fair' the manager fails to push for either production or satisfaction in human relations; performance is adequate.

Team management (9,9) is Blake and Mouton's preferred style with performance achieved from a high integration of both task and people. This relies on the task being clear, resources supplied and the people being involved in the decisions that result in

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[35] The style is typically shortened to an indication of the two dimensions, in the form (Task, People). So, (9,1) is a high concern for task and low concern for people. This leads to phrases such as "He's a 9,1 manager", etc.

high performance. Problems are confronted openly and creativity encouraged. New ideas are examined critically for their beneficial effects. Development of people is supported. For this style to be effective, the whole organisation needs to adopt it and for it to become the cultural norm.

Blake and Mouton reject the idea that styles other than (9,9) might be useful in some circumstances (the Contingency Approach – see below), as they contend that the (9,9) style, building long-term development and trust, is in principle the and practise the best one to adopt.[36]

A comparison that is also made is between *authoritarian* and *democratic* behaviours (Handy uses *structuring* and *supportive*); which relate to the focus of power used by the leader. In a paper, Tannenbaum and Schmidt proposed that there was a continuum of leadership styles based on the amount of power retained or delegated by the leader to subordinates.[37]

In *authoritarian* power resides with the leader; in *democratic* power is shared with a group. There is an assumption in this model that employees will work harder/better for a democratic leadership style. – "other things being equal", which they are not usually. One theoretical basis is that the democratic style tends to produce more effort by satisfying the esteem and self-actualisation needs as propounded by Maslow. Another view is that participation satisfies a need for stimulation and variety, thus produces more effort.

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[36] Blake and Mouton set up 'Scientific Methods Inc.' to promote their ideas and the use of the Grid in organisational and managerial development. This proved to be very successful and the Grid Seminar is now conducted in 40 countries spanning 15 languages. There have been several developments of the ideas since the 1960s, but the basic concept remains.

[37] Robert Tannenbaum. & Warren Schmidt, 'How to Choose a Leadership Pattern.' *Harvard Business Review*, 32(8) March-April 1958, 95-101

Two basic management styles were described by Douglas McGregor (see section on management theories), each of which has different leadership styles. Theory X, viewing humans as lazy, requires a controlling leadership style where the leader initiates, directs, controls and monitors. Theory Y, assuming humans to be mature and to seek responsibility, looks for the leader to be more participative, involving people in decisions and empowering them to complete the tasks. Style Theory assumes that a particular style of leadership is best, as typified by McGregor above where Theory Y (a *democratic or supportive* style) is preferred over Theory X (an *autocratic* or *structuring* style) in all circumstances. Handy says that there is some evidence that supportive leadership produces more effort, satisfaction, lower grievance rates and less conflict.[38] However, it is not clear that this is for the reasons claimed by the supporters of style theories, since the productivity differential is low (15%), that more effective working leads to supportive styles being used (i.e., cause/effect is the other way round [see Situational leadership]) and some people prefer to be directed or use work purely as a means to another end.[39] Other examples of Style Theories include, Herzberg[40] and Likert.[41]

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[38] Handy, *Understanding Organizations*, p. 101.

[39] There is evidence that some workers do have a similar attitude to this. Goldthorpe, for example, in a study on highly paid car production workers discovered that they were not interested in either promotion or responsibility, but that, for them, pay was a means to an end as it enabled them to undertake desired activities outside work. This attitude Goldthorpe describes as "instrumental". See J. Goldthorpe, D. Lockwood, F. Beckholer and J. Platt, *The Affluent Worker: Industrial Attitudes and Behaviour* (Cambridge, Cambridge University Press, 1968).

[40] Herzberg's work was primarily concerned with Motivation, but the description of what motivates people, leads on to suggesting a suitable style of management/leadership that will increase motivation and hence desired outputs. F. Herzberg, B. Mausner & B. Snyderman, *The Motivation to Work* (New York, Wiley, 1959)

[41] Rensis Likert looked at the style of leadership in groups with a view to determining why some were higher performing. One key determinant was the position of the leader on a continuum between *autocratic* and *participative* behaviour. for the four Systems (see section on management theory) Likert found that the leader's style was:
I Exploitive Authoritarian; commands, little communication, use of threat and coercion.
II Benevolent Authoritarian; little communication, instructions, rewards.

There is some agreement for the conclusion that style alone is neither the answer to effective leadership, nor the cause of higher productivity.[42] It can, though, be helpful to use the right style in the right circumstance, hence the development of Contingency Theories.

Contingency Theories

Contingency theories concentrate on finding the external variables, which indicate which leadership style, is the most appropriate. Typically these tend to look at some combination of four variables; the leader, the task, the led and the context; and attempt to find a style that is the 'best fit'.

So, for example, Fiedler concentrates on the leader and the task.[43] There are three key components; the relationship between leader and group (good – poor), the degree to which the task is structured (high – low) and the leader's formal position power (high – low). Fiedler based his analysis of the leader on the results of a questionnaire that measures the leadership orientation from the relationship with the 'least preferred co-worker' (LPC). A high score represents a relationship-motivated leader who prizes good relationships with subordinates. A low LPC score would indicate a task-oriented leader. These dimensions are similar to those used by Blake and Mouton in their Managerial Grid and by Hersey and Blanchard in their Situational Leadership model.

III Consultative; trust, some involvement of subordinates, shared discussion before instruction/decision

IV Participative; trust, much employee involvement in decisions and goal setting, communication and teamwork.

Likert suggested that style IV, Participative, is required for high performance, and also lists some of the actions that a leader of such a group would demonstrate. There are both Group Task roles and Group Building and Maintenance roles within the group. Rensis Likert, *New patterns of Management* (New York, McGraw-Hill, 1961), pp. 170-176.

[42] Handy, *Understanding Organizations*, p. 102; Kakabadse, *et al.*, *Working in Organizations*, p. 194; Jones *et al*, *Contemporary Management*, p. 411.

[43] Fred Fiedler, *A Theory of Leadership Effectiveness* (New York, McGraw Hill, 1967)

(see below). Handy explains that Fiedler defined as 'favourable' situations where the group trusted the leader, the nature of the task was clear, and leader's power (authority) was high.[44] Where a situation was either very favourable or very unfavourable, then a structuring/autocratic style was effective; where only moderately favourable then the supportive/democratic style was better. Fiedler thought that for an organisation to change the conditions of the task or leader's power was easier than for the leader to adapt style. This suggests that leaders are born rather than being made. Criticism of Fiedler includes that he studied unusual groups (e.g. bomber crews, basketball teams), the LPC questionnaire and that his dimensions are too restricted i.e., too simple.[45] A further criticism is that this theory accepts the assumption that leadership style is a unidimensional continuum between the extremes of autocratic and democratic.

Vroom and Yetton deal with complication by looking at the quality of a decision and its likelihood of being implemented in terms of nature of task, quality of group and relationship to leader.[46] They assert that there are 5 styles of leadership:

- Autocratic I – leader solves problem and makes decision,

- Autocratic II – leader seeks information from followers and makes decision,

- Consultative I – leader shares problem with individual group members, seeks information/opinion and then makes decision,

- Consultative II – leader shares problem with group collectively, listens to opinions and then makes decision,

- Consensus – leader shares with group, focuses/directs their discussions to allow group to make decision which leader then accepts.

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[44] Handy, *Understanding Organizations*, pp. 103-4.
[45] Ibid., pp. 105-6.
[46] Victor H. Vroom and P. W. Yetton, *Leadership and Decision Making* (Pittsburgh, University of Pittsburgh Press, 1976)

The right leadership style to adopt depends on answering 7 questions to do with the task (decision) and group relationships. Their model has 12 variables and is complex to determine in practice, despite being in the form of a decision tree to help managers (sic) choose the right style in the right situation. It has been useful in helping managers to decide what style of decision taking is appropriate. Essentially though, this only addresses part of the problem of being a leader, which is more than just taking decisions with or for a group.[47]

Adair uses a model of leadership training based on overlapping needs of task, individuals and group maintenance.[48] He was interested in the training of leaders and, from examining research done on small groups, selected one general theory, which might be called 'the theory of group needs', as having the greatest potential relevance to leadership training. By combining and developing this theory with the positive contributions of the two earlier and complementary approaches — qualities and situational — he produced a comprehensive and integrated understanding of leadership. Just as individuals differ in many ways and yet share certain common attributes and needs, so also do the corporate entities or social organisms that are known as groups. There are three needs of a group.

Firstly, especially with reference to working groups, the most obvious group need is to achieve the common *task*. Generally speaking, all such groups come together consciously or unconsciously because the individuals in them cannot alone fulfil an objective.

Secondly, in order to achieve the common objective the group must work as a team.

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[47] Handy, *Understanding Organizations*, p. 106.
[48] John Adair, *Effective Leadership : How to Develop Leadership Skills* (Aldershot, Hants, Gower Publishing, 1993). One among the many of Adair's writings which use this model.

Therefore it needs to be maintained as a cohesive unity. Many of the written or unwritten rules of the group are designed to promote this unity and to maintain cohesiveness at all costs. Instinctively a common feeling exists that 'united we stand, divided we fall', that good relationships, desirable in themselves, are also essential means towards the shared end. This need to create and promote group cohesiveness we may call the *team maintenance* need.

The third area of need is that present in the individual members rather than in the group itself. To the latter they bring a variety of needs — physical, social and vocational — which may or may not be met by participating in the activity of the group. Probably physical needs first drew people together in working groups: There are, however, other less tangible or conscious needs which the social interaction of working together in groups may or may not fulfil.[49] Adair says that needs spring from the depths of our common life as human beings. They may attract us to, or repel us from, any given group. Underlying them all is the fact that people need each other, not just to survive, but to achieve and develop personality. This growth occurs in a whole range of social activity — friendship, marriage, neighbourhood — but inevitably work groups are extremely important because so many people spend so much of their waking time in them.

The key point is that these three areas of need cannot be studied in watertight compartments: each exerts an influence for good or ill upon the others. Thus the needs may be visualised as three overlapping circles.

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[49] This idea of needs of the individual is drawn from the work of A. H. Maslow (1954). Maslow also makes the point that needs are organised on a priority basis. As basic needs become relatively satisfied the higher needs come to the fore and become motivating influences.

As there will rarely be a perfect match, leader needs to manage the ensuing tensions using a functional approach combining Task definition, Planning, Briefing, Controlling, Evaluating, Again these theories assume that a leader has an appropriate range of styles.

Handy proposes a different 'best fit' approach, which is an attempt to make operational the interactive nature of the variables.[50] He says that there is no 'best' style, but that leadership is most effective when it fits together requirements of the leader (values, confidence in subordinates, preferred style, need for certainty, stress, age...), the subordinates (self-regard, psychological contract, perceived importance of task, need for structure, experiences, culture...), the task (type, time-scale, complexity, importance, quality of solution...) and the environment (power of leader in organisation, leader/group relationship, organisational norms, structure/technology, variety of tasks, variety of subordinates). Handy suggests that trait theories, style theories and contingency theories all have an element of truth in them, but "in the final analysis failed to explain enough of the difference between effective and ineffective leadership to be generally useful in a variety of situations."[51]

Situational Leadership

In this type of leadership it is proposed that there is no one style that is best for all situations, but that a variety of styles are needed by a successful leader who uses the right one in the right situation to influence followers effectively. Prime exponents of this sort of theory are Hersey and Blanchard.[52] Following on from the Ohio Studies (see above), Hersey and Blanchard described four basic styles of leadership which are based on the interplay between dimensions of

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[50] Handy, *Understanding Organizations*, pp. 107-115.
[51] Ibid., p. 97.
[52] Paul Hersey and Ken Blanchard, *Situational Leadership* (USA, Centre for Creative Leadership, 1976)

<u>task behaviour</u> – the amount of guidance and direction that a leader gives to subordinates for the satisfactory completion of the task, including goal setting, organising. Setting deadlines, giving specific directions and controlling progress through reporting,

<u>relationship behaviour</u> – the amount of support given to the relationships between leader and followers and within the group, including communication about the task, group maintenance and support, encouragement and facilitative behaviours, active listening, and providing feedback on people's accomplishments, and

<u>maturity of the followers (person or group)</u> – defined as their readiness i.e., the ability and willingness, to take responsibility for directing their own behaviour towards achieving a *specific* task or objective. The use of *specific* is deliberate by Hersey and Blanchard, and indicates that, in their definition, maturity is task dependant.[53] Hence leadership depends on the situation. Hersey and Blanchard classify maturity into four levels from Immature to Mature:

Level	**Ability to complete task**	**Willingness to undertake task**	**Maturity of Followers**
M1	Low	Low	Low (immature)
M2	Low	High	Low to moderate
M3	High	Low	Moderate to high
M4	High	High	High (Mature)

Table 6.1   Levels of Maturity

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[53] They describe these two aspects of maturity as *Job Maturity* = ability to do something, which is related to knowledge, skill and experience; and *Psychological Maturity* = commitment and confidence related to motivation and achievement… They also produced two instruments (simple indicative tests) to allow leaders to determine approximately the levels of both job and psychological maturities in their followers. Ibid., pp. 157-9.

The appropriate leadership style for each of the maturity levels is then a combination of the task and relationship dimensions:

Maturity Level	Task Behaviour	Relationship Behaviour[54]	Appropriate Leadership Style
M1	High	Low	S1: Telling
M2	High	High	S2: Selling
M3	Low	High	S3: Participating
M4	Low	Low	S4: Delegating

Table 6.2   Appropriate Leadership Style

"Telling" is used where the follower(s) are not able to complete the task through lack of experience or skills and, possibly through insecurity, are unwilling to undertake the task. In this situation Hersey and Blanchard say that the appropriate style is for the leader to define roles and emphasise directive behaviours. Being too supportive could be seen as permissive and lead to low performance, thus this style has low relationship behaviours. The leader tells the followers what, how and when to do things.

"Selling" is the style for followers who have a low ability but high willingness. Directive task behaviours overcome the inability and supportive behaviours reinforce the willingness. Direction is still provided by the leader, but the followers are persuaded by explanations to 'buy-into' the decisions and comply enthusiastically.

"Participating" style is used for followers who have the abilities to complete the task but are, for some reason – insecurity or disinclination – unwilling to do so. Highly directive behaviour is inappropriate for competent people, but supportive behaviours are needed to create confidence or to motivate. In this supportive, non-directive

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[54] High/Low relationship behaviours should not be confused with friendliness/hostility.

style the leader and followers share the decision-making. The leader's role is one of facilitating and communicating.

"Delegating" is the appropriate style for followers that are competent, confident and inclined to complete the task satisfactorily. They need little direction other than task definition and can deploy the resources of the group to plan and execute actions. Group maintenance is a function of the group rather than the leader, who adopts a low profile.

Hersey and Blanchard summarised their theory in a simple diagram with two levels (High/Low) for task and relationship behaviours, indicating the appropriate style for each quadrant. They also maintain that using an inappropriate style would lead to a lower probability of success as a leader in that situation.

Because the leadership style is situational, then other factors can affect it. The maturity of the group is changed (usually lowered) by a change in membership.[55] A different or new task could lead to lower maturity through lower ability. Alternatively, performance might just decline. In these cases, the appropriate style will change and the ideal leader will be aware of when and how to change.

Hersey and Blanchard made links between their situational leadership theory and several of the other current, main leadership and management theories, showing how

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[55] Tuckman describes the phases of group formation as Forming (getting together), Storming (creating roles), Norming (establishing the rules of conduct) and Performing (getting on with the task). Change of group members puts the group back one or more stages. B. W. Tuckman, 'Developmental Sequence in Small Groups,' *Psychological Bulletin* 63 (1965) 6, 384-399. On task completion, Tuckman suggested that a final phase occurs – Adjourning.

these could be accommodated and in an attempt to "weave these independent viewpoints into a holistic fabric...."[56]

Although Hersey and Blanchard attempt to show how other theories are consistent with situational management, they are not without their critics. Kakabadse *et al.* question the ability of managers to operate easily outside of a 'preferred style' and suggest that managers who are required by the situation to behave constantly in roles in which they are not comfortable will exhibit symptoms of frustration and stress.[57] The author of the section on situational leadership on the Leadersdirect website is highly sceptical "Situational leadership as decision making style is surely obsolete. The traditional idea of situational leadership is flawed because it presumes that leadership is fundamentally about how the boss makes decisions. First of all, this conception fails to distinguish between leadership and management. Secondly, leadership is not primarily about making decisions anyway - it is about inspiring people to change direction. It is a change motivation process not a decision making one."[58] The author says that leadership is about advocating a change in direction, management is about executing and that the whole idea of situational leadership is based on a narrow, top-down concept of leadership.[59]

Fenton-O'Creevy concludes that these trait, behavioural and situational theories have little explanatory power.[60]

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[56] Hersey & Blanchard, *Situational Leadership*, pp. 295-312. The theories so woven include Hierarchy of Needs (Maslow), 2-factor theory of Motivation (Herzberg), Theory X/Y (McGregor), Achievement-motivation (McClelland) , 4 Management Systems (Likert), Psychological assumptions on motivation (Schein), Transactional Analysis (Berne) and Phases of Change (Lewin).

[57] Kakabadse *et al., Working in Organizations*, p. 204.

[58] See LeadersDirect website. *Situational Leadership*, August 2002, Self Renewal Group, <http://www.leadersdirect.com/situationlead.html >, 2 October 2002.

[59] Ibid.

[60] Fenton-O'Creevy, 'Leadership in the new Organisation,' p. 7.

Transactional Theories

These theories look at the transactional nature of the relationship between leader and followers to determine what each gives and receives, and especially what benefits the followers receive to justify their giving authority and commitment to the leader. Crainer described these theories as "increasingly fashionable", although this is much less the case 6 years later.[61] Although he probably did not invent the term, the description 'transactional leadership' was used by James McGregor Burns to describe a particular sort of leadership.[62] The main characteristics are

- the leader initiates structures (see Ohio studies above) to clarify goals, set standards, define and assign roles, and direct tasks.

- management of performance is 'by-exception' (i.e., intervention takes place only if the desired performance or standard is not met, or the agreed plan is not being realized). This can be *active* – the leader searches for undesirable deviations from expected performance and takes steps to correct these – or *passive* – intervention when some monitoring system indicates that performance is below standard.[63] Or, Fenton-O'Creevy adds, could be *Laissez-faire* and abdicate all responsibility.[64]

- that the leader can reward followers for high performance and, conversely, reprimand or punish for poor performance, according to a set of rules or contract that is agreed between leader and followers.[65] The stress is on the link between goal achievement and the rewards, and thus motivation comes from goal achievement.

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[61] Crainer, *Key Management Ideas*, p. 182.

[62] Burns was initially looking at politicians as great leaders. J. M. Burns, *Leadership* (New York, Harper & Row, 1978)

[63] Whilst within a business context these terms have specific uses, their meaning is wider. 'Monitoring system', for example, is a term for any method whereby the leader gathers information as to a gap between expected and actual performance of the followers. This could be in terms of inputs, outputs, behaviours, attitudes, beliefs, etc,.

[64] Fenton-O'Creevy, 'Leadership in the new Organisation,' p. 9.

[65] This idea links both with the 'Expectancy Theory of Motivation', that followers are motivated to undertake tasks in proportion to their expectation of a desired outcome, and with Schein's idea of a 'Psychological Contract' between employee/follower and organisation/leader. Edgar Schein, *Organizational Psychology*, 3rd edition (London, Prentice-Hall, 1980), pp. 22-24 .

Bass refers to reward as 'contingent reinforcement',[66] and suggests that goal-path theory explains why this works.[67]

For Fenton-O'Creevy the relationship between leader and follower is seen as a series of rational exchanges of things of value; that enable each to reach their own goals.[68] Followers comply with the leader when the exchange (i.e. the reward) advances the followers' own interests. The relationship continues as long as the reward is desirable to the follower, and both the leader and the follower see the exchange as a way of achieving their own. Transactional leaders supply all the ideas and use rewards as their primary source of power, although may also operate using coercive power to achieve performance.

In essence, transactional leadership is a different way of describing the classical concept of management and the theories of leadership reviewed above. It requires clear, well communicated and controlled goals. It involves performance measurement/appraisal, job descriptions and delegation. It presupposes hierarchical structures, cascaded objectives, processes for problem solving and decision-making, and results-oriented organisation. It is system-driven and aims to accomplish tasks whilst maintaining good relations with the followers. Whatever style of leadership (or management) is adopted, if there is a task to be done or a goal to be met, then some form of transactional leadership is involved, although not necessarily connected with financial reward.[69] Bass

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[66] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, The Free Press, 1985), p. 121.

[67] Ibid., pp. 127-8.

[68] Fenton-O'Creevy, 'Leadership in the new Organisation,' p. 9.

[69] The theory does not, in fact, require this; only that a consequence of the followers' successful achievement is the production for them of some favourable outcome (which might be granting of reward or the avoidance of penalty). It may not be possible to determine what outcomes are regarded as favourable by the followers, which is where the agreement is important. Outcomes may be either *extrinsic*, coming from outside the follower and involving some form of intermediary (pay, praise, status, benefits, forgiveness, loss of

says that Burns conceived leaders to be either transactional or transformational (see below), but that this paradigm was modified by Bass himself who regards transformational leaders as building on transactional behaviours, thus suggesting that transactional and transformational are not opposite ends of a continuum.[70]

Transformational Theories

Transformational Theories examine the intrinsic motivation of the followers (in comparison with the Transactional Theories which tend to concentrate on the extrinsic motivation) which causes them to give commitment rather than compliance to the leader, who tends to be visionary and transforming for them. Transformational leadership is more about "hearts and minds and empowering people rather than using rewards to (effectively) control them."[71] It substitutes vision for objective, motivating by a shared goal, rewarding by involvement. The leader facilitates the followers' use of skills, dedication and commitment in challenging tasks. It induces major changes in the attitudes and assumptions of organisation's members and builds commitment for the mission, objectives and strategies.[72] The initial ideas about transactional and transformational leadership were by James McGregor Burns, taken further by Bass.[73] A transformational leader is one who "motivates us to do more than we originally expected to do."[74] Transformational leadership can be achieved by any one of three ways,[75]

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freedom, dismissal, are all examples of *extrinsic* outcomes), or *intrinsic*, coming from within (e.g., self-respect, feeling of a job well done, sense of achievement, fatigue, disappointment, guilt).

[70] Bass, *Handbook of Leadership*, p. 53.

[71] Kippenberger, *Leadership Styles*, p. 94.

[72] Ibid.

[73] Burns, *Leadership;* Bass, *Leadership and Performance.* Bass dedicates this book to Burns, with acknowledgement of his debt in the Preface "To James McGregor Burns, I am indebted for the initial ideas about transactional and transformational leadership." Ibid., p. xv.

[74] Ibid., p. 20.

[75] Ibid.; and Jones *et al, Contemporary Management*, pp. 419-423.

1. raising followers level of awareness about the importance of outcomes and ways to achieve them,

2. getting followers to transcend their self-interest for the sake of the larger group (team, organisation, country, etc.)

3. by altering the followers' need level (Maslow or Alderfer) or expanding their needs and wants.

Bass regards much of this as being found in Burns, but he has added an expansion of followers needs and wants.[76] Thus, when managers transform their subordinates in these three ways, subordinates trust the manager, are highly motivated, and help the organization achieve its goals.

Transformational leaders can foster influence by:

- being charismatic,

- inspiring their followers,

- engaging in individual developmental consideration, and

- intellectually stimulating subordinates.

Charismatic leaders inspire in their followers an unswerving loyalty that disregards their own self-interest and transforms the conventional order.[77] These leaders are excited and enthusiastic about a clearly communicated vision of how good things could be in their work groups and organizations, a vision that is in contrast with the status quo. This vision usually entails dramatic improvements in-group and organizational performance as a result of changes in the organization's structure, culture, strategy, decision-making, and other critical processes and factors, and paves the way for gaining

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[76] Bass, *Leadership and Performance*, p. 20.
[77] Ibid., p. 35.

a competitive advantage. Charismatic leaders are able to inspire followers to enthusiastically support his or her vision.[78] The essence of charisma, however, is having a vision and enthusiastically communicating it to others. Thus, leaders who appear to be quiet and earnest could also be charismatic. Hence, charisma depends on followers, who ascribe charisma to a leader, as well as on the leader.[79] Bass also says "A universal trait of the charismatic leader is his own self-confidence and self-esteem."[80]

A charismatic leader is *inspirational*; using appeals to emotions,[81] communicating high expectations and using symbols to focus efforts,[82] and modelling appropriate behaviours.[83]

Individualised developmental consideration: Whilst any good leader might consider the needs of the group (see consideration above), a transformational leader will individualise this, treating each subordinate differently according to that person's needs and capabilities, through individual consultations and reciprocal understanding.[84] This leads on to the development of the subordinate by the leader on an individual basis by delegation, mentoring, advising and providing opportunities for growth.[85] Giving individuals respect and responsibility is also a part of this activity.[86] This goes beyond just a concern for the well being of the subordinates, into active support to grow and excel in the job.[87]

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[78] Jones *et al*, *Contemporary Management*, p. 420.
[79] Bass, *Leadership and Performance*, p. 36.
[80] He cites Charles de Gaulle and Yasser Arafat as two examples. Ibid., p. 45.
[81] Ibid., pp. 63-64.
[82] Fenton-O'Creevy, 'Leadership in the new Organisation,' p. 9.
[83] Bryman, *Leadership in Organizations*, p. 281.
[84] Bass, *Leadership and Performance*, pp. 82-83.
[85] Ibid., p. 83.
[86] Bryman, *Leadership and Organizations*, p. 281.
[87] Jones *et al*, *Contemporary Management*, p. 421.

Intellectual stimulation: through their charisma and individualised consideration, transformational leaders stimulate additional efforts among their followers, evoked by intellectual stimulation. By this is meant a change in how followers see problems and solutions[88], the challenging of followers with new ideas and approaches[89], and the empowering of subordinates to take personal responsibilities[90].

It should also be noted that, whilst they are conceptually distinct, both transformation and transactional leadership are likely to be demonstrated in the same individual, although in different individuals to varying extents.[91] It is proposed that transformational leadership augments the effects of transactional leadership on the efforts and satisfaction of the subordinates, leading to greater effectiveness[92]. Bass also notes several leaders who display both sets of characteristics to different degrees.[93]

Burns regarded transformational leadership as morally uplifting, and would elevate the leader to do what was good for the persons and the organisation - in Burns' case, the polity.[94] So, leaders such as Kennedy, Moses, Mother Theresa, Lincoln, Martin Luther King and Gandhi would be transforming. Bass differs from Burns in that he deems as transformational <u>any</u> leadership that transformed, whether this was for good or evil, i.e., to the benefit or cost to the followers. Bass contended that transformational leaders could wear the black hats of villains or the white hats of heroes depending on their

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[88] Bass, *Leadership and Performance* .p. 99.

[89] Bryman, *Leadership in Organizations*, p. 281.

[90] Jones *et al*, *Contemporary Management*, p. 421.

[91] Bass, *Leadership and Performance*, pp. 22, 26; Jones *et al*, *Contemporary Management*, p. 423; Fenton-O'Creevy, 'Leadership in the new Organisation,' p. 9. In contrast to Burns who regarded the two as opposite ends of a single continuum. Bass, *Leadership and Performance*, p. 22.

[92] Bass, *Handbook of Leadership*, pp. 53.

[93] Charles de Gaulle (very transformational, little transactional), Franklin D. Roosevelt (equal mix) and Lyndon B. Johnson (little transformational, very transactional) Bass, *Leadership and Performance*, pp. 26-28.

[94] Bass, *Leadership and Performance*, p. 20.

values.[95] Thus, whilst, for Burns, Hitler was not a transformational leader, for Bass he is, because

> For us, Germany is still transformed, although the leadership itself was immoral, brutal, and extremely costly in life, liberty, property, and the pursuit of happiness to his victims, and in the long run, to his "Master Race." Forty years after his death, Hitler' s malign influence still is felt in the existence of two Germanies and neo-Nazism.[96]

This is referred to as the 'Hitler problem' for transformational leadership theory. In essence, charismatic leaders, having all the characteristics ascribed to them by the theory, can act in a way that is not beneficial for their followers – or, indeed, society as a whole. The leader encourages followers to go beyond their own self-interests for the good of the organization, and emotionally engages followers irrationally in pursuits of evil ends contrary to the followers' best interests.[97] This comes not only from the leader's direct actions, but also from the desire of people wishing favours to demonstrate an anticipation of the leader's wishes.[98] This may be purely in the hope of an indication of approval (of the "well done, you good and faithful servant" variety[99]) or for the promise of reward or avoidance of punishment. In some cases, too, the leader becomes the embodiment of the organization or its ideal.[100] Bass also notes that this

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[95] Those who wear black hats are now seen as pseudotransformational. Bernard Bass, 'The Ethics of Transformational Leadership,' in *KLSP, Transformational Leadership, Working Papers* (Maryland, Academy of Leadership Press, 1997), on http,//www.academy.umd.edu/scholarship/casl/klspdocs/bbass_p1.htm Accessed 11/10/02.

[96] Bass, *Leadership and Performance*, p. 20.

[97] Bass, 'The Ethics of Transformational Leadership'

[98] Ian Kershaw in his book on Hitler regards this as a "leitmotiv" for his work and quotes Wernher Williken, a Nazi State Secretary in the Prussian Agriculture Ministry, as saying in 1934 "..it is the duty of every single person to attempt, in the spirit of the Fuhrer, to work towards him." (Kershaw, I. *HITLER 1889-1936:Hubris*, Harmondsworth, Middlesex, Penguin Books, 1998, p. 529) This, Kershaw maintains "... was one of the driving forces in the Third Reich, translating Hitler's loosely-framed ideological goals into reality through initiatives focused on working towards the fulfilment of the Dictator's visionary aims." (Ibid., p. xxix)

[99] Matthew 25:21

[100] Hitler, for example, successfully embodied in himself the Idea (and the Ideal) of National Socialism which meant that he as Leader was the Idea. Kershaw reports Hitler's view as "For us, the Leader is the Idea, and each party member has to obey only the Leader." Kershaw, *HITLER 1889-1936:Hubris*, p. 326. Kershaw also makes the point that the source of Hitler's claim to power was not as Party Leader nor as a functionary in Germany, rather Hitler saw it as coming from "his historic mission to save Germany." Ibid., p. xxvi.

transformation can be carried out by coercion, through the destruction of an old way of life and replacing it with a new one.[101] This method slips easily from transformational leadership into tyranny, such as exhibited by Ivan the Terrible, Stalin and Idi Amin, and the use of sheer terror where followers are reduced to focus on personal safety and survival.[102] One difficulty is that 'evil' might lie in the eye of the observer. So, for example, Ayatollah Khomeini might be regarded as a 'bad' charismatic leader in the West, in Iran he is regarded differently.

As well as the 'Hitler problem', transformational leadership has been criticised on other ethical grounds. Bass lists[103]

(1) lends itself to amoral puffery since it makes use of impression management;

(2) lacks the checks and balances of countervailing interests, influences and power to avoid dictatorship and oppression of a minority by a majority;

(3) is antithetical to organizational learning and development involving shared leadership, equality, consensus and participative decision-making;

(4) encourages followers to go beyond their own self-interests for the good of the organization, emotionally engages followers irrationally in pursuits of evil ends contrary to the followers' best interests, and

(5) manipulates them along a primrose path on which they lose more than they gain.

Bass puts up a strong defence against these criticisms, with discussion of the importance to transformational leadership of genuine trust among leaders and followers, of the need for authenticity, of the need to avoid the tragedy of the commons,[104] of the need to view

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[101] Bass, *Leadership and Performance*, pp. 18-19. He mentions Peter the Great, Kemal Attaturk, Alexander the Great and Henry Ford.

[102] Ibid., p. 19.

[103] Bass, 'The Ethics of Transformational Leadership'.

[104] Situations where, with the same limited resource freely available to all individuals apart from the costs and efforts to obtain it, individual self-interests outweigh the common good and

fairness as in the eyes of the beholder; and of the need to distinguish between

transformational leadership and pseudotransformational leadership.

Servant Leadership

This leadership style, based on servanthood, is aimed at bringing out people's full

potential by listening to their needs then empowering them to act and do their best.

Spears cites the basis of servant leadership as being a "visionary call" by Robert

Greenleaf in his privately published essay.[105] In his book Greenleaf defines servant-

leadership:

> The servant-leader *is* servant first... It begins with the natural feeling that one
> wants to serve, to serve *first*. Then conscious choice brings one to aspire to
> lead... The best test, and difficult to administer, is: do those served grow as
> persons? Do they, *while being served*, become healthier, wiser, freer, more
> autonomous, more likely themselves to become servants? *And*, what is the
> effect on the least privileged in society; will they benefit, or, at least, not be
> further deprived?[106]

Greenleaf "wanted to replace "enforced compliance" with "enthusiastic engagement"

and articulated a corporate vision of leadership as something more than coercive and

manipulative power."[107] Spears looks to this model of teamwork and community,

shared decision making, caring, ethical behaviours, and enhancing workers' personal

growth replacing the "more traditional autocratic and hierarchical models of

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transformational leadership is absent. The result is the depletion of the resource to the
detriment of all. Examples quoted by Bass are public grazing land becoming overgrazed,
over-fishing the Grand Banks, and global fish-stocks. Transformational leadership by
government or industry, could have stimulated agreements about priorities, shared values,
perceived common goals, and meaningful purposes. Bass, 'The Ethics of Transformational
Leadership,' para. 24.

[105] Larry Spears, 'Tracing the Past, Present and Future of Servant-Leadership,' in *Focus on
Leadership, Servant Leadership for the 21st Century*, ed. L.C. Spears and M. Lawrence
(New York, John Wiley & Sons, 2002), pp. 1-16; Greenleaf (1904 – 1990) spent most of his
career working in management research, development, and education. After reading
Hermann Hesse's *Journey to the East* in the 1960s, he formulated his philosophy that the role
of the organizational leader was fulfilled in serving others-- employees, customers, and
community. When he retired in 1964 he established the Center for Applied Ethics – now
called The Robert K. Greenleaf Center for Servant-Leadership, based in Indianapolis.

[106] Robert K. Greenleaf, *Servant Leadership A Journey into the nature of legitimate Power and
Greatness* (New York, Paulist Press, 1977), pp. 13-14.

[107] Kippenberger, *Leadership Styles*, p. 56.

leadership", and suggests that there is a growing awareness of the need for a more team-oriented and transformational approach to leadership and management.[108]

The some typical, but not exhaustive, characteristics of servant-leaders are[109]

1. Intensive listening to what is being said and unsaid, to identify and clarify the will of a group. This type of listening, which encompasses getting in touch with one's own inner voice, reinforces the traditional skills of communication and decision-making.

2. Empathy: understand, accept and recognize others as special and unique qualities; assume good intentions and not reject them as people, even when forced to refuse to accept certain behaviours or performance.

3. Healing: the potential for healing, making whole, one's self and one's relationship to others is a powerful force for transformation and integration.

4. Awareness: general and self-awareness of how things really are not how wished to be, helps in understanding issues involving ethics, power and values. It lends itself to being able to view most situations from a more integrated, holistic position.

5. Persuasion: reliance on persuasion, rather than authority, in decision making, convincing others, building consensus, rather than coercing compliance.

6. Conceptualisation: The ability to dream great dreams, thinking beyond day-to-day realities whilst seeking a delicate balance between conceptual thinking and the shorter-term day-to-day operations.

7. Foresight: ability to foresee the likely outcome of a situation by understanding the

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[108] Spears, *Focus on Leadership*, p. 2; Kippenberger, *Leadership Styles;* the Greenleaf Organization website (http://www.greenleaf.org/) and the list of available books on the subject of Servant-Leadership (e.g., http://www.amazonbooks.com/ lists some 26) support this view. Spears lists authors whose ideas support better ways of managing in the 21st century. Spears, *Focus on Leadership*, p. 2.

[109] Spears, *Focus on Leadership*; Kippenberger, *Leadership Styles*.

lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is deeply rooted within the intuitive mind.

8. Stewardship: holding the institutions in trust for the greater good of society, assuming first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion, rather than control.[110]

9. Commitment to the growth of each and every individual within his or her organization.

10. Building community: seek to identify some means for developing and building community among those who work within a given institution.

According to Kippenberger, servant-leadership has a growing body of adherents. Many of the companies at the top of *Fortune* magazine's 'Best 100 Companies to Work For in America' have adopted the Servant Leader approach. He comments that "Given the time lag between the dissemination of management thinking that exists between the US and the rest of the world, it is reasonable to expect the idea of servant leadership to start receiving much more attention in the near future in Europe, Asia and the rest of the world."[111]

In his book on Leadership Styles, Kippenberger comes to the conclusion that

> For all that they may wish to, researchers have consistently found the subject of leadership, and leadership styles, difficult to pin down. But there is no "one best way" and it is therefore up to each individual to absorb from the wealth of ideas that are available those that best fit their own personality. As James McGregor Burns said: "Leadership is one of the most observed and least understood phenomena on earth."[112]

A similar general conclusion might justifiably be said to drawn from this examination of leadership models.

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[110] There is also a view of management/leadership as 'Stewardship'. E.g., J.H. Davis, F.D. Schoorman, & L. Donaldson, 'Toward a Stewardship Theory of Management,' *Academy of Management Review* 22 (1997), 20-47.

[111] Kippenberger, *Leadership Styles*, p. 58.

[112] Ibid., p. 21.

6.2 THE CHRISTIAN LEADER: MODELS AND EXAMPLES FROM CHRISTIAN BOOKS

Introduction

The previous sections described representative models of leadership from the secular world; this section examines a representative selection of books and articles by Christian authors on the topic of leadership with the aim of surveying the models used, establishing which are advocated and comparing these with secular models. (A 'model' is a description of something real encapsulating its essential features, but ignoring other aspects.)

As with the books on management, the selection was guided by the list revealed from the empirical research, from the books considered under the management section, and other books and articles typical of the genre or by a well-known author. Whilst not exhaustive, the resulting selection of 44 references may be considered representative.

The resulting list contains:

> a mix of Clerical (28 = 64%) and Lay (16 = 36%) authors,[113]

> a mix of British (32 = 73%) and non-British (12 = 27,7 American) authors, and, in keeping with the main thrust of examination of models in use within the C of E, there are mainly Anglican authors (23 = 52%).[114]

Authors include theologians, management theorists, serving incumbents, consultants, managers, senior clergy, and a bishop. The catholic, evangelical and liberal traditions are all represented. The books range from about 24 pages (Grove booklets), via chapters on leadership in a larger work, to whole books on the topic.

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[113] Equals 44 authors in total. Although there are 44 titles considered, some works are by more than one author whilst other authors have more than one work. The Adminstry article, where the author is unknown, has been excluded from the statistics.

[114] And 13 others (= 33%), but with 8 (18%) authors denomination unknown. Others include Non-conformist, Roman Catholic and (American) Evangelical.

Some definitions of Leaders and Leadership

There follow 18 definitions of leader from the works studied. Not all the authors gave definitions as such; indeed there seems often to be the assumption that everyone knows what a leader is. However, although an author does not necessarily give a succinct definition of leadership, all the works describe leadership in some form, often providing extensive discussion of the characteristics, roles or tasks of a leader. These are discussed later.

Adair: Leadership is a journey word, thus "A leader is the person who, in one form or another, shows the way on that common journey."[115] This includes Calling, Vision, and Teamwork. Also "True leaders do not seek to create followers, but partners"[116] and the "emphasis that a leader is essentially a servant."[117]

Adam, *et al.* "it is the job of leaders to help the church to develop, dream, plan, and achieve its vision."[118]

Arbuckle: "A leader moulds and communicates a task-oriented vision which gives direction to the work of others... The primary task of the Church's leaders is to articulate according to the transforming model of leadership the vision of a believing, worshipping and serving community, bringing the Gospel into interaction with the ever-changing world of today."[119]

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[115] John Adair, *The Leadership of Jesus and Its Legacy Today* (Norwich, Canterbury Press, 2001), p. 91.

[116] Ibid., p. 117.

[117] Ibid., p. 138.

[118] Peter Adam, Alison Taylor and Richard Treloar, *Making Connections, Theological Leadership and the Australian Church* (Sydney, Australian General Synod, 2001), p. 5.

[119] Gerald A. Arbuckle, *Refounding the Church Dissent for Leadership* (London, Geoffrey Chapman, 1993), p. 125.

Avis: "Leadership is the capacity to attract followers in task

performance."[120] Or "... to define the institution's mission and role

creatively; to relate it to internal and external factors; to embody it in

the social structure of the institution so that it shapes its character."[121]

Blanchard, *et al.*There are two aspects to servant leadership; a visionary role – "doing

the right thing" - and an implementation role – "doing things right."

Leaders should "establish a clear vision and set of operating values

consistent with the principles of servant leadership.[122]

Finney: "A Christian leader does not just have to be the right person in the

right place at the right time, he also has to be God-gifted."[123]

Ford: "Transforming leaders are those who are able to divest themselves of

their power and invest it in their followers in such a way that others

are empowered, while the leaders themselves end with the greatest

power of all, the power of seeing themselves reproduced in others."[124]

Grundy   leading is about managing the shared values of the organization, in

which role leaders exercise oversight rather than control over the goals

and task performance,[125]

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[120] Paul Avis, *Authority, Leadership and Conflict in the Church* (London, Mowbray, 1992), p. 112. Citing Bruce Reed, *The Dynamics of Religion* (London, Darton, Longman and Todd, 1978), p. 165.

[121] Ibid., p. 113. citing Philip Selznick, *Leadership in Administration: A Sociological Interpretation*, International Edition (New York; London, Harper & Row, 1966), p. 62f.

[122] Ken Blanchard, Bill Hybels and Phil Hodges, *Leadership by the Book* (London, HarperCollins Publishers, 2001), p. 121 and p. 81.

[123] John Finney, *Understanding Leadership* (London, Daybreak, 1989), p. 39. Gender in original. The idea of "right place at the right time" is similar to a comment by Stogdill about the place of chance in the achievement of a position of leadership. Ralph M. Stogdill, *Handbook of Leadership* (New York, The Free Press, 1974), p. 82. Theologically, one might say that what to humans seems to be chance was in fact the operation of God's providence.

[124] Leighton Ford, *Transforming Leadership Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downers Grove, Ill., InterVarsity Press, 1991), pp. 15-16.

[125] Malcolm Grundy, 'The Challenge of Change' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 159-178, at 172. Bennis said a similar thing about the competences of a transformational leader.

Hawley	"A leader is someone who is able to develop and communicate a vision which gives meaning to the work of others."[126]
Higginson:	"Leadership, in contrast, is about setting a direction and motivating others to follow: it is about *aligning* and *inspiring*."[127]
Hughes:	There are two functions of leadership: looking after the vision; and developing their followers, to produce "members not followers."[128]
Kilroy	"Leadership has to incarnate value and meaning.[129]
Kuhrt	The main "responsibility of church leadership is to *enable* the Church to be what God has called her to be."[130]
Leach	Leaders – those who walk into the future, take a look around, and then return and tell people to follow them back into the future or, more simply – those whom God tells before he tells anyone else.[131] The task is to lead people into a different and better future.
Marshall	Leadership is neither management nor ministry but rather a leader is one who has foresight to have a vision, to be aiming at the right goals and objectives in the future and at the right time to achieve the vision, and who can persuade others to follow that vision.[132]
Skilton	"the ability to attract others to a worthwhile cause, align these followers in the same direction, encourage them to express their

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[126] Anthony Hawley, 'Leading in Urban Priority Area Parishes' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 179-202, at 191. Ref: Charles Handy, *Understanding Organizations, 4th Edition* (Harmondsworth, Middlesex, Penguin Books Ltd, 1993), p. 117. Based on Bennis & Nanus's work.

[127] Richard Higginson, *Transforming Leadership A Christian Approach to Management* (London, SPCK, 1996), p. 26.

[128] Bryn Hughes, *Leadership Tool Kit* (Eastbourne, Kingsway Publications, 1998), p. 31. The difference is outlined in a table on p. 32. This looks a bit contrived.

[129] Bernard Kilroy, 'A New Spirit in Leadership' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 107-130, at 107.

[130] Gordon Kuhrt, *Christian Ministry* (London, Church House Publishing, 2000), p. 30.

[131] John Leach, *Visionary Leadership in the Local Church* (Cambridge, Grove Booklets Ltd, 1997), p. 4.

[132] Tom Marshall, *Understanding Leadership* (Tonbridge, England, Sovereign World Ltd, 1991), pp. 5-41.

particular talents, and sustain a common vision in the face of considerable obstacles."[133]

Stott   "someone who commands a following. To lead is to go ahead, to show the way and to inspire other people to follow."[134]

Welch   There are two components of leadership, having a vision and giving direction, i.e. being able to take people along.[135]

Youssef   Leaders are people with a vision and take people with them, but must have welfare of flock at heart and not go too far.[136]

Looking at the definitions, there are two basic divisions:

A) Is leadership an Attribute (ability or characteristic), i.e., is it something that one *is* or *has*; This view can be seen in the definitions of Avis, Finney, Ford, Marshall, Skilton, Stott and Youssef.

B) Or is leadership a Function (task or role), i.e., something that one *does*. Seen in Adair, Adam, Arbuckle, Blanchard, *et al.*, Grundy, Hawley, Higginson, Hughes, Kilroy, Kuhrt and Leach.

These divisions are not as distinct as they might seem, as most authors recognise that leadership implies some form of task. However, this simple division is reflected in the list of leadership characteristics (see below). All the definitions, and the discussions of the other authors, generally differentiate between leaders and managers, with leaders having the principal role, whilst not underplaying the role of the manager. For example, Marshall's point that leadership is not management is confirmed by Higginson who says "Managers are subordinate to leaders" because leaders are in *authority* and set the

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[133] Chris Skilton, *Leadership Teams* (Cambridge, Grove Booklets Ltd, 1999), p. 6... Skilton is here citing Higginson, *Transforming Leadership*, p., 31.

[134] John Stott, *Calling Christian Leaders* (Leicester, Inter-Varsity Press, 2002), p. 9.

[135] Elizabeth Welch., 'Who Sees the Vision?' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 226-242, at 238.

[136] Michael Youssef, *The leadership style of Jesus* (Amersham-on-the-Hill, Bucks, Scripture Union Press, 1987), pp. 29-31.

framework within which managers *manage*.[137] Arbuckle, though, recognizes that both leadership *and* management are required because a transforming leader needs a leadership team who have the management gifts to implement the vision, leaving the leader to concentrate on developing the vision.[138]

Examination of the definitions shows that there are some common features:

1. Vision: that the leader is one with vision of a future, which is to be shared or communicated. This is the most common, with 11 of the 18 definitions referring to the leader having vision. Adam *et al.* assert that "Leadership is about vision"[139] and "A church without vision is a church without leaders."[140] The nature of vision will be discussed further below.

2. Direction: linked to the idea of vision, eight definitions maintain that the leader is the one who gives direction, shows the way or sets goals.[141] For some (e.g., Adair, Higginson, Welch, Stott) this is the primary function of a leader.

3. Task: most authors accept the idea made explicit in some definitions that the leader has tasks to enable the vision/ goals to be achieved. The actual tasks vary considerably (see below).

4. Followers: some nine definitions note that leaders need to have followers (Hughes = Members, Adair = Partners) who are inspired (Stott), attracted (Avis, Skilton), motivated (Higginson), persuaded (Marshall) or taken along (Welch, Youssef).

5. Meaning: some definitions refer to the leader giving "meaning to the work of others" (Hawley), to "incarnate value and meaning" (Kilroy) or "managing the shared values"(Grundy). This is similar to the suggestion of Warren Bennis that

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[137] Higginson, *Transforming Leadership*, pp. 41-42. His key point is that the roles are different, but equally important.

[138] Arbuckle, *Refounding the Church*, p. 102.

[139] Adam, *et al., Making Connections*, p. 33.

[140] Ibid., p. 5.

[141] Skilton is of this view, although he uses a definition by Higginson. See footnote above.

Management of Meaning is a key competence of Transformational Leaders.[142] The idea that leaders are 'transformational' is also expressed by Arbuckle and Ford, and implicit in Adair and Avis.

Another word occurring in two definitions (Adair, Blanchard) is that of servant. Whilst, not well represented in the extracted definitions, as will be shown below, the concept of servant-leadership is one of the most prevalent in the works considered.

Models of Leadership

The next analysis of the works considered the leadership models being used by the authors in their own terms, i.e., from the descriptions and titles used by the authors. Not all the authors use specific models of leadership. Hughes, for example, is providing a 'tool-kit' for leaders that sets out what leaders do, rather than a model of what they are. So, although Hughes describes 'communication' as a tool, this can be applied to most of the leadership models and is not a leadership model in itself.[143] However, Hughes' two "functions" of a leader (looking after the vision and developing members), suggest that Hughes is using models of leader as Visionary and Developer.[144] Others describe the characteristics of leaders[145] or the ingredients of a good leader.[146] Rudge is concerned to describe organizations and only then say how leadership might be enacted in each.[147] Cormack and Greenwood focus on leadership of/in teams and Maxwell is a largely anecdotal book, with the 21 "laws" proved by stories. Pattison concentrates on the view of leaders within the NHS, which tended to be "more that of a hoped-for deliverer than

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[142] Cited in Stuart Crainer, *Key Management Ideas* (London, Pitman Publishing, 1996), p. 188.
[143] Hughes, *Leadership Tool Kit*, pp. 158-172. The leader could, and should, have a characteristic of being communicative.
[144] Ibid., pp. 27-33.
[145] Marshall, *Understanding Leadership*.
[146] John Stott, *Issues Facing Christians Today* (Basingstoke, Marshalls Paperbacks, 1984), pp. 328-339.
[147] Peter Rudge, *Ministry and Management* (London, Tavistock Publications, 1968)

an everyday reality within organizations."[148] Pattison's conclusion is that effective leadership "is an elusive, perhaps longed-for chimera, a king of holy grail for managers."[149] This might suggest that some caution should be applied to any expectation that the models outlined by the authors can be immediately, unconditionally and successfully implemented in the ministry of those to whom the works are addressed.

At the start of the discussion on secular models of leadership it was noted that there are many models of leadership, with different authors having lists of models with limited overlap. A similar difficulty arises when considering leadership models by the Christian authors. There is a challenge that the Bible provides a large number of images or models (see below), and hence creates a problem of selection. Additionally, leadership models differ in type between Old and New Testaments. Croft observes that there are many models of leadership in the OT, which have their understanding of leadership rooted in the understanding of God. The beliefs about the sovereignty and thus leadership of God produce a picture of the ideal king/leader as both warrior and judge. The shepherd model, possibly derived from King David, is one of right leadership rather than "therapeutic care." Other OT ideas gave rise to leader as priest ordering sacrifice and worship, prophet giving critical, inspired leadership and wise scribe as a godly teacher.[150] The key model from the New Testament is that of servant-leadership, based on Jesus' ministry. However, there are many others suggested by

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[148] Stephen Pattison, *The Faith of the Managers When Management becomes Religion* (London, Cassel, 1997), p. 31. Whilst this is a bit harsh, it does indicate the difficulty of some leadership theories when compared with reality. There are leaders who fit this description, at least for part of their career, the difficulty is that leaders in general do not. Any one writer can find some characteristics or a theory which fits the selected examples, but there is no general agreement, and one can nearly always find exceptions (often more than examples).

[149] Ibid., p. 32. He also says that it may exist but is difficult to analyse concretely. This is generally true. Hence, "Leadership is thus another part of the myth and faith world that surrounds contemporary management." Ibid. One problem is that if there is difficulty in defining leadership, especially when mixed up with an unclear definition of management, it is difficult to see either in action. Of course, the two are linked.

[150] Steven Croft, *Ministry in Three Dimensions Ordination and Leadership in the Local Church* (London, Darton, Longman & Todd, 1999), p. 34.

authors. (See comparison of Ford, Greenslade and Tidball below) Greenwood notes

that Scripture has many images of leadership, but these are not exclusive and "the

existence of a variety of leadership gifts corresponds to the fact that there are a variety

of leadership functions necessary in the church."[151]

The table below pulls together the models under headings which show those considered

similar (though sometimes not exactly), so as to determine the most common models.

Model	Who uses	No.
Servant/ Servant-Messiah	Adair, Adam, *et al.*, Bennett, Blanchard *et al.*, Croft (Diakonia), Finney, Ford, Greenslade, Grundy, Higginson, Kuhrt, Marshall, Stott.	13
Shepherd	Croft (Presbyteros), Finney, Greenslade, Grundy (2), Higginson, Kuhrt, Tidball, Youssef.	9
Developer	Ford (Shepherd-Maker), Gill & Burke, Greenslade (Master builder), Hughes, Kuhrt (teacher), Rolls (spiritual entrepreneur), Tidball (builder).	7
Episkopos/Overseer	Adam, *et al.*, Croft (Episkopos), Finney, Greenslade (Doorkeeper), Higginson.	5
Seer/Visionary	Adam, *et al.*, Ford, Gill & Burke, Hughes,Higginson.	5
Steward	Adam, *et al.*, Finney, Greenslade, Higginson, Stott.	5
The Curé d'Ars/pastor	Grundy (2), Kuhrt	3
Coach	Adam, *et al.*, Greenslade	2
Parent	Stott, Tidball, [Stott 1 Cor. 4.16, Tidball 1 Thes. 2.7]	2
Pathfinder	Bunting, Greenslade (=Trailblazer)	2
Scum	Stott, Tidball, [both using 1 Cor 4.13]	2
Ambassador	Tidball,	1
Athlete	Tidball,	1
Bridge-builder	Grundy,	1
Fool	Tidball,	1
Instructor	Greenslade	1
Management	Adam, *et al.*,	1
Partnership	Adam, *et al.*,	1
Pilot	Tidball,	1
Prophet	Greenslade	1
Seeker (creating values)	Ford	1
Son	Ford	1
Speaker	Ford	1
Strategist	Ford	1
Strong One	Ford	1
Struggler	Ford	1
Sustainer	Ford	1
Therapist	Avis	1

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[151] Robin Greenwood, *The Ministry Team Handbook* (London, SPCK, 2000), p. 31.

Transformer	Ford	1
Trouble-shooter	Greenslade	1

Table 6.3   Common Models

The results show that there are some 30 different models, which are mentioned 74 times by the 20 authors represented.[152] It may also be noted that of the 30 models only 11 are used by more than one author, paralleling the profusion of models/names within the secular field. This is exacerbated because the Christian authors not only draw on research into leadership in the secular domain, but use, sometimes exclusively, the Bible as a source of leadership models and characteristics. This raises issues of selection and validity, which will be addressed later.

An additional hurdle for readers in application of the theory is that authors sometimes combine several other concepts under one model. So, for example, Tidball in his model of leader as Athlete says, "Effort, endurance, focus, training, discipline, determination, struggle, opposition and contest are hallmarks of the athlete. They should mark Christian leaders no less than the literal athlete."[153] Greenslade in his 'Eye-Opener' model describes nine characteristic actions of a prophet,[154] and Croft the "seven habits of highly effective deacons."[155]

As the table shows, three models, Servant, Shepherd and Steward, account for 29 (= 40%) of the mentions, with the next three adding a further 15 (= 20%). This means that 20% of the models account for 60% of the references. The remaining 24 models are then used by fewer than 4 authors each, and generally (19 = 63% of the 30 models) by only one.

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[152] As mentioned above, some authors do not describe models. In addition, where books are written by groups of authors, there is only one name used. E.g., Blanchard, Hybels and Hodges is listed as 'Blanchard *et al.*'

[153] Derek J. Tidball. *Builders and Fools Leadership the Bible Way* (Leicester, Inter-Varsity Press, 1999), p. 50.

[154] Philip Greenslade. *Leadership. Reflections on Biblical Leadership Today Revised edition* (Farnham, Surrey, CWR, 2002), pp. 150-155.

[155] Croft, *Ministry in Three Dimensions*, pp. 68-82.

This is brought about largely by three authors who between them make use of some 25 models, Ford (10), Greenslade (7) and Tidball (8), 15 of which are mentioned only by the particular author.[156] Nor is there much overlap between the models they use:

Ford	Tidball	Greenslade
Son	Shepherd	Instructor
Strategist	Athlete	Coach
Seeker	Builder	Master-builder
Seer	Fool	Eye-opener
Strong One	Parent	Trouble-shooter
Servant	Pilot	Trailblazer
Shepherd-Maker	Scum	Doorkeeper
Spokesperson	Ambassador	
Struggler		
Sustainer		

Table 6.4   Comparison of 3 authors

Some of the descriptions look as though they might be parallels:

So, Builder (Tidball) and Master-Builder (Greenslade) are equivalent since both authors use same biblical passage (1 Cor 3:10). The models of Pilot (Tidball) and Trailblazer (Greenslade) look similar, but are not since Tidball refers to a navigator (κυβερνητησ, 1 Cor 12.28), whose job is "safely to navigate the course of the ship."[157] Greenslade's model, on the other hand, is about one who goes ahead "breaking new ground" and Greenslade uses the word αρχηγοσ = 'founder' for this model.[158] Similarly, Spokesperson (Ford) and Ambassador (Tidball) are not parallels as Ford is dealing with Jesus as a communicator, Tidball with the idea of a representative.

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[156] Ford seems over keen on the use of the letter 'S'. It is perhaps as well he did not add Sacrifice, Saint, Scapegoat, Serpent, Shield, Sign, Sower and Supervisor, a case for all of which could be made to be a model of leadership found in the Bible.

[157] Tidball, *Builders and Fools*, p. 107. Whilst it is true that κυβερνητησ can be translated as navigator, Thistleton suggests it is better regarded as "able to formulate strategies" which contains the sense of combining pilotship with leadership. Anthony C. Thistleton, *The First Epistle to the Corinthians A Commentary on the Greek Text* (Grand Rapids, Mich./ Cambridge, UK, Eerdmans Publishing, and Carlisle, Paternoster Press, 2000), pp. 1021-1022.

[158] Greenslade, *Leadership*, p. 196.

Although Seer (Ford) and Eye-opener (Greenslade) look similar, Ford refers to a visionary and Greenslade to a prophet, which are not quite the same.

Characteristics of Leaders

Another way to consider the way that leadership is treated is to examine what are the characteristics of leaders suggested by the authors. This is different from models of leadership in that a model is an example which may be followed, whereas a characteristic, as already seen in the definitions, is a quality (something a leader IS or HAS) or an ability (something a leader DOES) possessed by a leader, which may be uncovered or/and developed. In the analysis below, these two attributes, quality and ability, are separated, but it should be noted that the authors do not generally do this. In an equivalent treatment to that in analysis of leadership models, the characteristics are grouped under headings reflecting similar attributes although the words might not be exactly those used by the authors. The two characteristics are not totally separate, and many of the qualities of a leader will result in abilities, e.g., to have the quality of being a planner means the ability to make good plans; the quality of love for others means the ability to care.[159]

The most frequent characteristic is that of Vision. The way it is used, it is both a quality and an ability. As a quality, a leader is a visionary, i.e., the leader has "a vision of people's lives transformed or significantly altered by the achievements of his or her organization."[160] But a leader also has the ability to "move from the known facts, hopes, opportunities and fears to the unknown future",[161] to "see what could be rather

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[159] Because of this, it is sometimes unclear into which category a characteristic might fall, i.e., the choice might appear arbitrary.

[160] Higginson, *Transforming Leadership*, p. 85. Bennis is cited that a leader with vision provides a bridge from the present to the future. Ibid. p. 84.

[161] Arbuckle, *Refounding the Church*, p. 103.

than just what is",[162] and to "see in a way that compels others to pay attention."[163]

Vision will be discussed more below.

Characteristic		Suggested by:	No.
Vision (Create, own, share, sustain)	IS/ DO	Adair, Adair (Leading…), Adam, *et al.*, Arbuckle, Avis, Blanchard, Brierley & Wraight, Bunting, Collinson, Cormack, Croft, Edmondson, Finney, Ford, Gill & Burke, Greenslade, Grundy (Change), Grundy (Cong.), Hawley, Higginson, Hughes, Kilroy, Leach, Marshall, Maxwell, Pattison (but negative), Skilton, Stott (Issues), Welch, Youssef.	30

Table 6.5   Vision

Qualities: what a leader is or has, i.e., are part of the make-up of the leader and are seen

in behaviours.

Quality	Suggested by:	No.
Planner	Adam, *et, al.*, Administry, Arbuckle, Edmondson, Finney, Ford, Gill & Burke, Greenslade.	8
Authority	Arbuckle, Avis, Ford, Greenslade, Leach, Tidball, Watson.	7
Communicative	Edmondson, Ford, Higginson, Hughes, Leach, Brierley & Wraight.	6
Wisdom	Adair, Administry, Greenslade, Brierley & Wraight, Stott (Calling), Tidball.	6
Humility	Adair, Administry, Marshall, Skilton, Stott (Calling).	5
Sense of calling	Adair, Ford, Greenslade, Stott (Issues), Tidball.	5
Self-understanding	Cormack, Finney, Higginson, Hughes.	4
Good reputation	Administry, Finney, Hughes.	3
Has Love of others	Marshall, Stott (Calling), Tidball.	3
Relationship with God	Adair, Cormack, Skilton.	3
Clear values	Brierley & Wraight, Stott (Calling).	2
Forgiving	Bennett, Youssef.	2
Hospitable	Adair, Finney.	2
Problem solver	Avis, Grundy (Change).	2
Self-confidence	Finney, Ford.	2
Supervision skills	Adam *et al.*, Edmondson.	2
Academic skills	Watson.	1
Bridge-builder	Grundy (Overview).	1
Conflict resolution skills	Ford.	1
Courage	Youssef.	1
Discernment	Watson.	1
Friendly	Bennett.	1

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[162] Leach, *Visionary Leadership*, p. 4.
[163] Ford, *Transforming Leadership*, p. 99.

Full of Holy Spirit/faith	Administry.	1
Generosity	Youssef.	1
Gentleness	Youssef.	1
High energy	Brierley & Wraight.	1
Integrity	Arbuckle.	1
Self-discipline	Stott (Issues).	1
Spiritually mature	Finney.	1
Truthful	Youssef.	1
Understanding of followers	Marshall.	1
Vulnerable	Adam *et al*.	1

Table 6.6   Qualities of Leaders

Abilities: things that a leader can do. i.e., are seen in actions or roles.

Ability	Suggested by:	No.
Takes role of a Servant	Adair, Adam *et al*., Administry, Arbuckle, Bennett, Blanchard, Croft, Finney, Ford, Greenslade, Grundy (Cong.), Hawley, Higginson, Marshall, Skilton, Stott (Issues), Stott (Calling), Watson.	18
Encourages growth/ learning/ development	Arbuckle, Avis, Bennett, Cormack, Croft, Edmondson, Finney, Ford, Gill & Burke, Greenslade, Hughes, Marshall, Rolls, Stott, Tidball, Watson.	16
Cares for individuals / pastoring	Adair, Blanchard, Croft, Finney, Greenslade, Higginson, Kuhrt, Grundy (Overview), Tidball, Youssef.	10
Enables/ empowers	Arbuckle, Bennett, Croft, Ford, Greenwood, Marshall, Maxwell, Kilroy, Grundy (Change).	9
Shows and encourages Trust	Ford, Greenslade, Higginson, Marshall, Maxwell, Brierley & Wraight, Welch, Pearson,	8
Teacher/ coach/ mentor	Adam *et al*., Blanchard, Greenslade, Hughes, Kuhrt, Tidball.	6
Oversight	Croft, Finney, Greenwood, Skilton, Stott (Calling).	5
Team-building/ work	Cormack, Edmondson, Greenslade, Hughes, Tidball .	5
Delegates	Adair, Gill & Burke, Hughes, Pearson.	4
Listens	Adair, Marshall, Grundy (Change), Stott (Issues).	4
Collaborative	Adam *et al*., Croft, Grundy (Cong.).	3
Example	Administry, Finney, Kuhrt.	3
Leads from front	Adair, Higginson, Youssef.	3
Range of leadership styles	Cormack, Finney, Pearson.	3
Allows others to use their talents	Higginson, Kilroy.	2
Takes people along	Welch, Skilton.	2
Focuses on relationships	Kilroy.	1
Maintains safety	Adair.	1

Table 6.7   Abilities of Leaders

That there are 32 qualities and 18 abilities indicated by the authors puts readers in the same position as with the leadership models, i.e., potential confusion, especially as, again, many of the characteristics are mentioned by only few authors (33 or 66% are alluded to by fewer than 4 authors). Whilst there is an impressive array of characteristics, there are so many that it is difficult to see how they can all be useful or, indeed, applicable. In essence, taken as a group, there seems to be the same difficulty as with Trait Theory, that is, having a set of characteristics that are unclear, tend to be ill-defined and having no consistent relationship between leader traits and leader effectiveness. Whilst the proportion of characteristics being common to more than 4 authors (28%) is better than secular Trait Theory, this is likely to be due to many of the authors using one source – the Bible.[164] The large number of characteristics, and indeed models, suggests that Biblical paradigms are not nearly so clear as the authors claim. A further danger, noted by Greenwood, is that of working with only a few of the metaphors and discounting the rest tends to bias leadership towards one style or function. Thus, "Our vision grows small when we over-emphasize just one or two..." and the variety of leadership gifts is ignored.[165] Greenwood also highlights the danger of loading these leadership ideas only into the ministry of the ordained.[166]

In the discussion on the various types of secular leadership theories (see above), reference was made to the claim by Stogdill that leaders were characterised by several groups of traits which he classified as capacity, achievement, responsibility, participation and status.[167] In a similar way, the characteristics of leaders suggested by the Christian authors may be put together in line with the five broad categories derived

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[164] For proportions in secular theories, see comment above by Adair on a study by Professor C. Bird, where less than 5% of characteristics were mentioned by four or more authors.

[165] Greenwood, *The Team Ministry Handbook*, pp. 31-32.

[166] Ibid., p. 32.

[167] See above. Stogdill, *Handbook of Leadership*, p. 72.

from the definitions. This, as a minimum, would enable some connections to be seen between what appear to be unrelated items. There is little correspondence between the characteristics of the groups and Stogdill's groupings of traits, although too much should not be read into this.[168] The table below shows this grouping as illustrated by some of the leadership models, qualities and abilities.

Definition Group	Leadership Models	Characteristics - Qualities	Characteristics - Abilities
VISION	Seer/Visionary Prophet	Vision Authority Humility Good Reputation	Vision Example (living the vision)
DIRECTION	Shepherd Pathfinder Pilot Strategist Strong One Struggler Trouble-shooter	Planner Sense of Calling	Leads from the front Takes people along
TASKS	Steward Instructor Management	Problem Solver Supervision Skills Academic Skills	Enables/empowers Oversight Delegates
FOLLOWERS	Developer Pastor Bridge-builder Partnership Therapist Sustainer	Love of Others Forgiving Hospitable	Encourages growth Cares for individuals Trust Team-building Collaborative Range of Styles
MEANING	Overseer Parent Ambassador Coach Fool Seeker Speaker Transformer	Communicative Wisdom Self-Understanding Relationship with God	Teacher/mentor/Coach Listens

Table 6.8   Five Leadership Functions

There is a fairly good fit between the categories derived from the definitions and the models, qualities and abilities. As Stogdill noted about his categories, the characteristics have little diagnostic or predictive significance. However, this

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[168] Stogdill used 22 characteristics – see above.

classification may help to clarify thinking about the role of leaders from a Christian perspective by indicating that the main areas to which a leader needs to pay attention are

- Vision: the creation, development and sharing of a vision,

- Direction: determining the way towards achieving the vision, planning the goals and objectives on the way and taking people along,

- Task: establishing (often with others) the tasks needed to maintain and progress the organization, to oversee the stewardship of resources and ensure acceptable completion,

- Followers: attracting and developing followers into a true partnership, committed to the vision and motivated to achieve it,

- Meaning: provide significance to the life and work of members in terms of shared values.

As with Stogdill's work, this analysis does not support trait theory, but suggests that both characteristics and situation play a part. These are areas for attention by the leader and there are a variety of ways in which this attention might be realized. It is also important to appreciate that good leadership is not simply the choice of one of the above models. The five areas are all functions of the leader and must all have attention paid to them. However, as Bemrose indicates in his pointers for church management from the voluntary sector, "different organisations need different types of leadership at different stages" and thus, as there is no one style of leadership, Moses' style of leadership would be inappropriate for Nehemiah.[169] Taking leadership style to be related to the combination of the five functions, then leadership has to change depending on the attention required for each of the five, which itself depends on the needs of leader,

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[169] Christopher Bemrose, 'The Church as a Voluntary Non-profit Organisation,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 111-118, at 116.

followers, context and organization. This suggests that leadership is complex and not the mechanical application of a single, simple model to all circumstances.

There are four models which do not seem to fit this classification: Servant, Scum, Athlete and Son. Scum and Athlete come from reading of specific illustrations by St Paul. 'Son' is one of Ford's models which describe Jesus' leadership, in this case His relationship with God the Father, and Ford maintains "Leadership is first of all not something one does but something one is."[170] Servant is a very common model and 'takes role of a servant' is the most commonly mentioned ability. The servant model will be discussed separately since, as will be seen, its applicability is to more than one of the categories.

Examination of leadership models

These models are chosen for two main reasons: they represent the most used models of all those extracted from the works investigated (44 out of 74 mentions, = 60%), and they cover the five areas put forward as requiring a leader's attention, plus one model (servant) which does not fit one of the five areas but which is considered important by many of the authors (13 out of 44 = 18%). In the examination below, some comparison will be made between the terms used by the Christian authors and those on a similar topic by secular writers. There will be some attempt to clarify what each means, since, as Stott says about leadership, it is "a word shared by Christians and non-Christians alike, but this does not mean their concept of it is the same."[171] Nor, though, does it mean that their concepts are different.

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[170] Ford, *Transforming Leadership*, p. 38. i.e., leadership is itself a quality.
[171] Stott, *Calling Christian Leaders*, p. 9. Stott is referring to 'servant-leadership'.

<u>Visionary</u>

What is meant by a visionary leader? In a similar proportion to the 11 out of 18

definitions that mention vision, of the 44 works examined, 30 refer to vision as a

necessary aspect of leadership.[172] There seem to be a few common characteristics:

1. A Leader is one who has a Vision: Adam *et al.*, are adamant that "Leadership is

   about vision. Good leadership is about living a different vision, showing the vision

   to others, laying plain the choices, and making the vision infectious."[173] With this

   most of the other writers would agree, with Adair,[174] Blanchard *et al.*,[175]

   Edmondson,[176] Gill & Burke,[177] and Ford,[178] as specific examples. Using Bennis's

   ideas, Ford describes leaders' taking charge through getting attention through

   vision.[179] "Vision is the very stuff of leadership – the ability to see in a way that

   compels others to pay attention."[180] Moreover, "A church without vision is a church

   without leaders."[181] Adair thinks that not all leaders are visionaries, nor all

   visionaries leaders. Other writers would maintain that one cannot be a leader without

   vision.[182] Some writers see vision as a function of the *Episkopos* ministry.[183]

   However, Leach proposes that though it is often the leader who is the visionary, with

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[172] Of those not mentioning vision, most are short or not dealing with leadership as a whole. Interestingly Kuhrt in his chapter on leadership does not allude to vision. Kuhrt, *Christian Ministry*, pp. 27-45. Nor does he in the chapter on choosing leaders for the C of E. Ibid., pp. 85-92.

[173] Adam, *et al., Making Connections*, pp. 33-34.

[174] Adair, *The Leadership of Jesus*, pp. 132-137.

[175] Blanchard, *et al., Leadership by the Book*, p. 82.

[176] Chris Edmondson. *Fit to Lead Sustaining Effective Ministry in a Changing World* (London, Darton, Longman & Todd, 2002), p. 106. Citing John Adair, *Action Centred Leadership* (Ashgate, 1979). No location or pages given.

[177] Robin Gill and Derek Burke. *Strategic Church Leadership* (London, SPCK, 1996), p. 82.

[178] Ford, *Transforming Leadership*, p. 99.

[179] Ibid., p. 26.

[180] Ibid., p. 99.

[181] Adam, *et al., Making Connections*, p. 5.

[182] John Adair, 'Foreword' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. vii-x, at ix.

[183] Finney, *Understanding Leadership*, p. 60. [Note it is the <u>leader's</u> vision]; Croft, *Ministry in Three Dimensions*, p. 155.

many churches adopting leadership teams and collaborative ministry, it may be "that it is one of the team rather than the overall leader who is the most visionary."[184] This is supported by Higginson, who indicates that when leadership is exercised collectively "vision may in fact come from anywhere."[185]

2. The origin of Vision: Leadership starts with obedience to a call from God, which may not indicate the destination, but is a call to an inheritance. This revelation forms a vision that allows the leader to give God's people a clear sense of destiny, a coherence and a continuity, and breeds endurance.[186] In the Bible, visions tend to be God-given, but this does not mean they are not carefully worked out in practice through a process of observation, investigation, consultation and reflection. Hence the leader has the right to lead, i.e., if the leader has a vision of what God wants of the congregation, and then the leader has "the God-given authority to tell them so and to help them to follow him."[187] Ford suggests that such a vision may be developed by *observing* what God is doing and being attracted to one area, to *reflect* and pray until one sees what God wants, and *act* on that vision, even in small ways.[188]

3. The vision has purpose: Leach believes that the task of visionary leadership (as opposed to any other form of leadership) is to lead people into a future that is both different and better than the present.[189] The purpose of the vision is to do with

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[184] Leach, *Visionary Leadership*, p. 11. It becomes a moot point given Leach's definition of leadership that if there is another in the team who has the vision and can communicate it who is then the leader.

[185] Higginson, *Transforming Leadership*, p. 89.

[186] Greenslade, *Leadership*, pp. 49-50.

[187] Leach, *Visionary Leadership*, p. 18. Not clear to whom 'him' applies.

[188] Ford, *Transforming Leadership*, pp. 116-117. This is the technique taught at the Leighton Ford Ministries.

[189] Leach, *Visionary Leadership*, p. 4. But who is to say what is better? In Leach's vision this is largely the leader, although the vision may be developed by a team (see above)

change. "For without vision no real change can enter history; no significant progress can he made."[190] Bennis is cited that a leader with vision provides a bridge from the present to the future.[191] Thus a leader is usually involved in change. Marshall says that leaders develop and conceptualise the vision, and clarify and communicate goals and objectives for an organization.[192] "Long-term vision is essential in assessing short-term direction."[193] A task of the leader is to create and share the vision of the organization to achieve success,[194] "to shape and mould opinion and to give direction to the work of others", through vision and example.[195] Stott equates vision with goals and strategies, derived from a "dissatisfaction with what *is* and a clear grasp of what *could be*."[196] Brierley and Wraight suggest that visionary leadership is to oppose Postmodernism.[197] Clear vision, according to Blanchard *et al.*, consists of *Purpose*, *Value*, *Image* and *Goal*.[198] Thus the purpose is to take the organization into the future.

4. The vision must fit to the situation: The vision for the organization is conceptualised into goals that are both right for the organization and right for the time, so that there is a "resonance between goals and the people."[199] "Good leaders are both proactive and reactive: proactive in big vision, and reactive in adapting this vision to the realities of their situation and to the feelings and expectations of the people they

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[190] Adair, *The Leadership of Jesus*, pp. 132-133.
[191] Higginson, *Transforming Leadership*, p. 84.
[192] Marshall, *Understanding Leadership*, p. 134. One of the Ten Commandments of Leadership.
[193] Adam, *et al., Making Connections*, p. 34.
[194] Avis, *Authority, Leadership and Conflict*, pp. 112-113. The leader does this through a four-stage process; Vision, Policy, Strategy and Tactics (which looks rather like a strategic planning process).
[195] Malcolm Grundy. *Understanding Congregations* (London, Mowbray, 1998), p. 10. citing Arbuckle, *Refounding the Church*
[196] Stott, *Issues*, p. 328.
[197] Peter Brierley & Heather Wraight, 'Christian Leadership in a Postmodern Society' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 85-106, at 102.
[198] Blanchard, *et al., Leadership by the Book*, p. 122.
[199] Marshall, *Understanding Leadership*, pp. 20-22.

work with and serve."[200] Leaders decide the timing of the implementation of the vision.[201] In a good line of reasoning, Leach points out that leaders need to understand that much of their journey "will be neutral as far as God is concerned", i.e., much of the detail will be left to the leader's discretion and decision within the overall vision.[202]

5. The leader communicates the Vision: Leach believes that leader has to communicate the vision to the rest of the church,[203] and Marshall says that leaders get people to follow by imparting the vision.[204] Arbuckle's view is that leaders must shape and share vision with others,[205] and so vision needs to be accepted by all in the organization, and each must be accountable to that vision; the leader's primary task is leading not managing.[206] For Gill & Burke "Effective leaders have a vision, have a clear notion of priorities and objectives, and then they attempt to share this vision with others, to enable others to own it too."[207] Hence, the vision needs to be turned into a strategy and action.[208] This means, "One of the characteristics of both a great leader and a great teacher - is the ability to simplify complexity. Such a leader can discern the elements in a complex situation, and then present them as the essentials."[209] Nearly as important for a leader as seeing and articulating the vision is creating the values that encourage it. "Effective leaders pass on these values not only

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[200] Adam, *et al., Making Connections,* p. 9.
[201] Marshall, *Understanding Leadership,* p. 30.
[202] Leach, *Visionary Leadership,* p. 20.
[203] Ibid., p. 17.
[204] Marshall, *Understanding Leadership,* p. 35. - although "people do not generally follow visions or dreams or schemes or ideas, they follow leaders." This agrees with Maxwell's Law 14. "People Buy Into the Leader, Then the Vision: - but have to buy-in to both for the organization to be successful." John C. Maxwell. *The 21 Irrefutable Laws of Leadership* (Nashville, Tenn., Thomas Nelson Publishers, 1998), pp. 143-152.
[205] Arbuckle, *Refounding the Church,* p. 99.
[206] Ibid., p. 105. 'Primary Task' is a term originated by A. K. Rice. See also Avis, *Authority, Leadership and Conflict* , p. 112.
[207] Gill & Burke, Strategic Church Leadership, p. 82.
[208] Arbuckle, *Refounding the Church,* p. 99.
[209] Adair, *The Leadership of Jesus,* p. 127.

through their performance, but also through their character."[210] In addition, leaders

and managers need to show their belief in the organizational vision in their

lifestyles.[211]

6. The vision is transforming for Followers: Narratives in the Bible contain examples

of leadership which attracts followers to a cause, align them in same direction,

encourage particular talents, sustain vision despite obstacles; these are all hallmarks

of transforming leaders.[212] The leader has "a vision of people's lives transformed or

significantly altered by the achievements of his or her organization."[213] Handy

writes "A leader is someone who is able to develop and communicate a vision which

gives meaning to the work of others,"[214] and so "a leader shapes and shares a vision

which gives point to the work of others."[215] The primary task of the Church's leaders

is to articulate according to the transforming model of leadership the vision of a

believing, worshipping and serving community, bringing the Gospel into interaction

with the ever-changing world of today.[216]

There are, additionally, some notes of caution. Pattison observes that "Visions may

motivate and guide, but they may also be used manipulatively to subordinate human

wishes and strivings to the will of another… just because something is called a vision

does not mean that it is automatically good, true, unchallengeable, right and useful for

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[210] Ford, *Transforming Leadership*, p. 82.
[211] Grundy, 'The Challenge of Change', p. 175. Grundy cites Tom Peters & Robert Waterman, *In Search of Excellence*(New York, Harper and Row, 1982), p. 97.
[212] Higginson, *Transforming Leadership*, p. 31.
[213] Ibid., p. 85.
[214] Hawley, 'Leading in Urban Priority Area Parishes' in *Leading, Managing, Ministering*, ed. Nelson, p. 191. Ref: Charles Handy, *Understanding Organizations, 4th Edition*, p. 117. Based on Bennis & Nanus's work.
[215] Charles Handy. *The Age of Unreason* 2nd edition (London, Business Books, 1991), p. 106, cited by Avis, *Authority, Leadership and Conflict*, p. 112. See also Arbuckle, *Refounding the Church*, p. 125.
[216] Arbuckle, *Refounding the Church*, p. 125.

the organization."[217] This is similar to what is referred to as the 'Hitler Problem' of charismatic or transforming leaders.[218] In the section on leadership, Greenwood asserts that "All human endeavour requires leaders and leadership, yet history shows that solo-flight leaders with strong vision can sometimes be a disaster."[219] Stott sees indignation with the status quo and compassion for its victims as "indispensable to vision and therefore to leadership", but cites Greenleaf's warning that "one cannot *lead* from a predominantly negative posture."[220] To Welch and Youssef, leaders are people with a vision and who take people with them, but Youssef adds that they must have welfare of their flock at heart and not go too far.[221]

These common characteristics have some correspondence with the secular model of Transformational leadership. In this, the leader is the one of vision, where the vision supplies both a direction for the organization and a set of values for the members. The vision, under charismatic or inspirational leadership, is transforming for the members in terms of attitudes and assumptions, and builds their commitment to shared goals.

Shepherd

Adair comments that "probably the strongest biblical metaphor for a leader is that of *shepherd*"[222] and it is an image used exclusively for leaders (Jesus = good or great shepherd; Peter told to be and exhorts church leaders to be such; ditto Paul.)[223] Adam *et*

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[217] Pattison, *The Faith of the Managers*, p. 70.
[218] See above in section on secular leadership.
[219] Greenwood, *Ministry Team Handbook*, pp. 25-26. A margin note also says that "Co-operation and teamwork are on every managers' agenda" too. Lack of leadership, and too much shared leadership, can also lead to disaster; in fact it seems that humans can succeed or fail at most things.
[220] Stott, *Issues*, p. 329.
[221] Welch. 'Who Sees the Vision?', p. 238, Youssef, *The leadership style of Jesus*, pp. 29-31.
[222] Adair, *The Leadership of Jesus*, p. 44. Italics in original.
[223] Higginson, *Transforming Leadership*, p. 48.

al. stress that God provides "shepherds to lead the flock."[224] The shepherd model, according to Grundy, is derived from King David who "was a good shepherd boy who always cared for and defended his flock", from Isaiah's suffering lamb, Jesus' imagery and John's description of 'the Good Shepherd'.[225] Croft suggests "The shepherd model, possibly derived from King David, is one of right leadership rather than "therapeutic care."[226] Finney describes it as "the role in which most Christian leaders feel at home" and says it is the traditional and expected work of a minister.[227]

This leadership role consists of knowing the sheep by name,[228] seeking the lost,[229] sacrificial care of the whole flock, rather than just the individual,[230] pastoring the whole congregation to maintain health,[231] leading people forward into an adult relationship, seeing that they grow as individuals and as Christians,[232] and developing future leaders (shepherds) by using power to empower, enable and transform followers.[233]

The model of shepherd is not without some difficulties if it is taken too literally, or there is a somewhat genteel Victorian view taken of the task. Marshall, for example, takes John's words on the 'Good Shepherd' and applies them to modern leaders. "The shepherd is 'leading' because he is out in front. He is going somewhere, therefore he has

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[224] Adam, *et al.*, *Making Connections*, p. 7.

[225] Grundy, *Understanding Congregations*, pp. 77-78. Also Peter's commission to "feed my sheep". Grundy also says "The good secular *manager* works in a similar way..." (my italics) Malcolm Grundy. 'Overview' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 3-27, at 8.

[226] Croft, *Ministry in Three Dimensions*, p. 33. Croft says that right leadership does include care of the weak.

[227] Finney, Understanding Leadership, p. 49.

[228] Grundy, *Understanding Congregations*, p. 78, Marshall, *Understanding Leadership*, p. 179, Greenslade, *Leadership*, p. 113, Youssef, *The leadership style of Jesus*, p. 25. The biblical concept of 'name' is more than a title, but is a knowledge of the whole personality.

[229] Grundy, *Understanding Congregations*, p. 78, Tidball, *Builders and Fools*, p. 146.

[230] Finney, *Understanding Leadership*, pp. 50-51, Greenslade, *Leadership*, p. 116, Tidball, *Builders and Fools*, pp. 144-145.

[231] Finney, *Understanding Leadership*, pp. 51-52.

[232] Ibid., p. 54, Greenslade, *Leadership*, p. 115, Marshall, *Understanding Leadership*, p. 163.

[233] Ford, *Transforming Leadership*, pp. 162-163.

gone ahead to show the way. The sheep are simply following the 'lead' of the shepherd."[234] Adair observes that both Moses and David were shepherds before becoming leaders (Abraham, as a nomad, too presumably) and suggests that "some of the qualities and skills learned there are transferable to the leadership of people and ultimately to the nation."[235] But which? This methodology of the transfer to human beings of insights gained in a non-human sphere, especially where, as here, it is an assumption, carries the same risk of reducing people's humanity as does the use of, say, Taylor's insights based on the human as a machine. This is alleviated partly by Adair adding one more characteristic of a leader that applies to humans rather than sheep; that of being inspiring.[236] There is also the possibility that the use of shepherd = leader is being too selective in its choice of characteristics by ignoring others e.g., the shepherd "owning" the sheep or being a 'hireling', the choosing of the fattest lamb for celebration, the idea of sacrifice, and the parallel in the Bible being with 'king' or 'ruler' rather than leader. Higginson identifies this problem of cultural gulf and rural background, and paternalistic model of shepherd, but asserts that these problems will disappear if one looks at what shepherds did.[237] He suggests that their tasks were moving flock to best pastures, defending from danger (= courage), being in control as the shepherd knows what is best for sheep (= tenderness, devotion and nurture and "laying down life for sheep") Thus "courage, care, protection, discipline and establishing direction – are characteristics which are relevant and applicable to leadership more widely."[238] The directive element of the shepherd's job may also act as corrective to the passive view of the servant role, although this too may be a source of difficulty if it results in the leader adopting an autocratic style.

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[234] Marshall, *Understanding Leadership*, p. 9.
[235] Adair, *The Leadership of Jesus*, p. 47.
[236] Ibid., p. 48.
[237] Higginson, *Transforming Leadership*, p. 48.
[238] Ibid., p. 50.

<u>Steward</u>

Another Biblical model put forward by some authors is that of steward. Adam *et al.* submit that God provides for the church (along with shepherds, builders and the gift of leadership) "stewards to administer".[239] The word used is often *oikonomos*, meaning a household steward or estate manager, who was responsible for "*overseeing* a household budget, purchasing, accounts, resource allocation, collection of debts, and general running of the establishment, *but only as instructed* within guidelines agreed by the employer or the head of the house."[240] The description may therefore probably be more appropriate for, and is sometimes translated as, manager or similar.[241] However, leaders must also be accountable for the power, influence and resources with which they are entrusted (and ultimately to God).[242]

The model of the steward in parables and other NT writing suggests three principles: faithfulness in small things which shows faithfulness in big things; faithful handling of material goods which shows trust to handle spiritual goods; and faithfulness with others belongings which shows trust in own sphere.[243] Hence a steward is on trust, is given ability and responsibility, and is accountable.[244] For Finney, a good steward is responsible for management in the master's absence. The characteristics are "faithfulness and loyalty, business acumen, ... and the ability to discipline and care for those under him."[245] These feature in good leadership, as a good steward is:

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[239] Adam, *et al., Making Connections*, p. 7.

[240] Thistleton, *Commentary on 1 Corinthians*, p. 336. This may, of course, be a very responsible position if the estate was large.

[241] E.g., Luke 16:1 where for *oikonomon* the KJV/AV and RSV, have 'steward', Phillips has 'agent', NEB has 'bailiff' and NIV has 'manager'.

[242] Higginson, *Transforming Leadership*, pp. 50-51. Also Adam, *et al., Making Connections*, p. 35.

[243] Greenslade, *Leadership*, pp. 122-123.

[244] Ibid., pp. 124-126.

[245] Finney, Understanding Leadership, p. 54. Also Higginson, *Transforming Leadership*, p. 50, using Finney.

- "accountable to God for his people,"[246]

- "responsible to the church for the past", i.e., valuing genuine tradition, whilst being able to move forward,

- "responsible to the church for the future," keeping before people the vision of what can be attained, "just as a manager has to keep before the workforce the goals of the firm,"[247] The leader must therefore also be a planner to make sure that the steps towards the vision are carried out.[248]

Stott extracts from Paul that pastors are stewards (= "entrusted with the secret things of God", 1 Cor 4:2), and are thus "essentially teachers" who faithfully teach what is "entrusted to us in the Scriptures."[249]

Some authors are more critical of management as an image. Marshall defines management as "the stewardship of resources" with a concern with "making the organisation work effectively and efficiently", suggesting though that management can be "merely reacting to situations as they arise."[250] If considered in the classical sense of management, Rudge believes that in essence it is a form of coercion, with managers (bureaucrats) having the authority to determine what people do, make 'rational' decisions, allocate resources and organise the work.[251] This is, though, seems to be what is indicated by the biblical model of Steward.

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[246] Ibid., p. 54.

[247] Ibid., p. 56.

[248] Ibid., p. 57.

[249] Stott, *Calling Christian Leaders*, pp. 119-120. Stott goes on to say that there are many unfaithful stewards in the church today: "now rejecting the authority of the Word of God, now neglecting to study it, now failing to relate it sensitively to the contemporary world, now manipulating it to mean what they want it to mean, now selecting from it what they like and discarding what they do not like, now even contradicting its plain meaning and substituting for it their own threadbare speculations, and now flagrantly disobeying it in their own lives. No wonder in many places the church languishes!"

[250] Marshall, *Understanding Leadership*, p. 6. This is a misunderstanding of management, or that some people would say management is about efficiency, leadership about effectiveness. It is yet another example of a writer making his own definitions and going on from there.

[251] Rudge, *Ministry and Management*, p. 26.

A further characteristic under the model of steward is that of problem-solver. Marshall (as one of the Ten Commandments of Leadership) says leaders act as problem-solving recourse,[252] Kilroy that leadership competences include creative problem solving using 'right-brain' processes, lateral thinking, mind-mapping and even creative play for team-building.[253] Avis says that leaders are problem solvers called to "tackle the most difficult problems encountered by the institution" for which "mere administrative or management ability will not suffice."[254] This suggests that managers are not problem-solvers, which statement some other management writers would dispute.[255]

Leadership as stewardship is thus a useful image showing that part of leadership is management / administration, i.e., "the provision of appropriate processes and structures is part of a leader's care for an organisation and the people who comprise it."[256]

Developer[257]

The model of leader as 'developer' encompasses a variety of ideas from different writers. The key concepts in this model are those of enthusing, teaching, demonstrating, encouraging, explaining, delegating, widening experience and maturing of followers both to increase their understanding and commitment to the vision, but also to take them

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[252] Marshall, *Understanding Leadership*, p. 134.

[253] Kilroy, 'A New Spirit in Leadership', pp. 125-127. He references Edward de Bono, Tony Buzan, and suggests that de Bono's 'thinking hat' technique is a further variant of one for problem solving by St Ignatius of Loyola.

[254] Avis, *Authority, Leadership and Conflict*, p. 115.

[255] Mintzberg's *Disturbance Handler* role is one of problem solving. Henry Mintzberg, *The Nature of Managerial Work* (New York, Harper & Row, 1973), pp. 81-85. See also Andrew Kakabadse, Ron Ludlow and Susan Vinnicombe, *Working in Organisations* (Harmondsworth, Middlesex, Penguin Books Ltd., 1988), p. 106; Peter Walker, 'Decision Making and Problem Solving.' in *Handbook of Management Skills.*, ed. D. M. Stewart (Aldershot, Gower Publishing, 1987), pp. 508-531.

[256] Adam, *et al., Making Connections*, p. 34. C.f., Finney, *Understanding Leadership*, p. 4.

[257] The title of the model, 'Developer' is not particularly good, but is descriptive of what this form of leader does; to develop people in ways that both helps them to realise their potential, and also frees and empowers them to take control of their own development.

forward from followers to "members"[258] "partners"[259] or "friends".[260] This is generally

summarised in Jesus' words in John that "I no longer call you servants, ... instead, I

have called you friends..."[261] These latter ideas suggests a move away from

dependence on the leader, which is an inherent danger of the shepherd model. Thus

Adair refers to leadership only existing "among free and equal people" and emphasises

"the stature of the disciples as being not like sheep but more like fellow-shepherds."[262]

This is reinforced by Ford's model of the leader as "Shepherd-Maker".[263]

Declares Adair "we know now that someone in a leadership role has three core and

overlapping functions: to achieve the task, to hold a group together as a unit, and to

meet individual needs."[264] Edmondson picks up, and acknowledges these same ideas on

the task of a team leader.[265] The first is about vision, but the others are part of the

leader as developer. From the analysis of the works considered, this would seem to

have four basic functions:

1. to develop followers into maturity to take place as partners/members: Being a good

    leader requires developing the skills of helping others because it is the role of the

    leader to develop a mature people of God.[266] As part of the shepherd role s/he leads

    people forward into adult relationships, seeing that they grow as individuals and as

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[258] Hughes, *Leadership Tool Kit*, p. 31. Hughes gives a table showing the difference between Followers and Members e.g., Followers "Exist" but Members "Grow". The table makes a valid point but looks somewhat contrived. Ibid., p. 32.

[259] Adair, *The Leadership of Jesus*, p. 117, Edmondson, *Fit to Lead*, p. 106.

[260] Adair, *The Leadership of Jesus*, p. 117, David Bennett, 'The Leader as... friend... brother/sister... servant,' *Transformation* 13 (1), 1996, 12-19, at 12.

[261] John 15.15 (NIV Translation)

[262] Adair, *The Leadership of Jesus*, p. 117-118.

[263] Ford, *Transforming Leadership*, pp. 161-168.

[264] Adair, *The Leadership of Jesus*, p. 44. A constant theme in Adair's work. e.g., in John Adair, *The Skills of Leadership* (Aldershot, Hants, Gower Publishing Co., 1984). Repeated about the ministry of Jesus, Adair, *The Leadership of Jesus*, p. 119.

[265] Edmondson, *Fit to Lead*, p. 106. Citing John Adair. *Action Centred Leadership* (Ashgate, 1979). No location or pages given.

[266] David Cormack, *Team Spirit* (Bromley, England, MARC Europe, 1987), pp. 197 & 201, Greenslade, *Leadership*, pp. 137-144.

Christians.[267] "Peter Drucker says 'a manager develops people', and so should the shepherd."[268] The leader empowers the people in the group to become more active, creative and confident, and thus to grow.[269] Development of people is important, and leaders, serving the interests of others,[270] may involve encouraging risk taking to allow followers to develop.[271] Leaders achieve a personal satisfaction from their followers' growth and development and desire to be held accountable for how they succeed in these.[272] Arbuckle says Transforming Leaders prefer to act from a 'politics of revelation', i.e., develop processes that encourage people to become responsible agents of their and the group's growth – a style adopted by Jesus.[273] Kilroy proposes that leadership needs a willingness to let the non-professional members of the church find their own faith, lives and work (Incarnation), and to focus on *facilitation* not direction.[274]

One intention of this development is turning Followers into Leaders[275] by leadership as partnership, which is collegial and consultative.[276] This process of a leader developing future leaders (shepherds) by using power to empower, enable and transform followers is what Ford refers to as "Leader as Shepherd-Maker."[277] Jesus developed his "under-shepherds", not by a course, but by shared experience of

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[267] Finney, *Understanding Leadership*, p. 54.
[268] Ibid. Note use of Drucker, and the word 'manager'. Finney also uses Blake here by suggesting that the 'cosy' position is a (1,9).
[269] Arbuckle, *Refounding the Church*, p. 106.
[270] Stott, *Issues*, p. 336.
[271] Youssef, *The leadership style of Jesus*, p. 29.
[272] Blanchard, *et al.*, *Leadership by the Book*, pp. 66-67, Marshall, *Understanding Leadership*, p. 71.
[273] Arbuckle, *Refounding the Church*, p. 106. The alternative is 'politics of salvation'; a non-consultative rescue from an oppressive situation. It may be that Moses was this sort of leader.
[274] Kilroy, 'A New Spirit in Leadership', pp. 120-121.
[275] Youssef, *The leadership style of Jesus*, pp. 154-158.
[276] Adam *et al.*, *Making Connections*, p. 34.
[277] Ford, *Transforming Leadership*, pp. 161-221. This covers 3 chapters.

fellowship.[278] The kingdom leadership, being both goal- and people-oriented (or as Ford puts it "in contemporary terms it is both market-driven and value-oriented."), then for Jesus, empowering leadership is not merely getting the job done, but "to help people to grow and get the job done."[279] Thus, "Leaders who divest themselves of power and invest in others will find that the initial investment has grown. This is the godly pattern of leadership."[280]

2. to encourage and sustain people in their lives and growth: Adam *et al.*, require that leadership should be encouraging, i.e., a leadership style which operates within the community, fostering and encouraging the gifts and ministries of all the church's fellowship (koinonia).[281] Croft suggests that "The ideal form of training and preparation will be the apprentice-style model where the new leader has the opportunity to work within the team or work with an established home group leader before taking on the responsibility themselves."[282] Note that most modern apprenticeships include time studying both the theory and the application, the equivalent of learning the conventions and practices of a professional body. The idea of 'dying-to-self' in servant leadership is about using one's leadership gifts for developing others by equipping and enabling them to express *their* gifts, so that "the body of Christ may be built up."[283] As a transforming leader, Jesus provided the means to sustain and renew momentum by showing His way, shaping His people thus creating a successor generation.[284]

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[278] Ibid., p. 200. He did a lot of teaching as well, though.
[279] Ibid., p. 202.
[280] Ibid., p. 199.
[281] Adam, *et al.*, *Making Connections*, p. 35. From Alistair Campbell, *Paid to Care: the Limits of Professionalism in Pastoral Care* (London, SPCK, 1986-5), p. 107.
[282] Croft, *Ministry in Three Dimensions*, pp. 173-174.
[283] Hughes, *Leadership Tool Kit*, p. 33.
[284] Ford, Transforming Leadership, pp. 273-293.

3. build and maintain relationships within and without organization, which involves conflict resolution and forgiveness and reconciliation: The family relationship points to one of equals; neither 'over' nor 'under'(except under Jesus), but 'among'.[285] Leadership is not a competition for status or to feed the ego. This does not mean that there is no organization in the church or that there is no spiritual authority; there can be differences in leadership role, even whilst there is equality of relationships.[286] The pastor/leader is neither king nor errand-boy, but leadership is in terms of equality before God.[287] The brother/sister relationship, like that in a family, is enduring despite conflict (there is always room for reconciliation and forgiving 70 times 7) and despite failure.[288] Because much leadership is about change, this often provokes conflict and a leader needs conflict resolution skills. Conflict comes from several sources, but the key issue is that all conflict is dealt with in some way, not ignored.[289] Transforming leaders can transform conflict by the way they act to handle it.[290]

4. to restore to wholeness individuals and groups: Kuhrt refers to one of the responsibilities of a leader as to exercise pastoral care[291] and Grundy alludes to the Curé d'Ars, very people-centred, with expertise in pastoring, counselling or spiritual guidance, giving much time to helping people, but little to organising and paperwork, or teamworking.[292] Grundy says this is an "acceptable variation on the pastoral model",[293] and "The role of personal management overwhelmingly

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[285] Bennett, The leader as..., p. 15.
[286] Ibid. This looks like a fudge!
[287] Ibid., p. 16.
[288] Ibid.
[289] Ford, *Transforming Leadership*, pp. 255-257.
[290] Ibid., pp. 251.
[291] Kuhrt, *Christian Ministry*, pp. 32-33.
[292] Grundy, *Understanding Congregations*, pp. 78-79.
[293] Ibid., p. 78.

preferred by lay people is that of the good pastor."[294] This is then a model of pastoral awareness; ministers seeing their job as helping people to express their deep feelings and understand what others in the group are feeling,[295] Stott says that Jesus "evidently" intended that the church should "be shepherded, or have pastoral oversight"[296] and both Stott and Tidball refer to parenting[297] whereof Tidball believes a leader is called to demonstrate both feminine and masculine characteristics - the tender fondness of a mother's love, the gentleness of a nurse and giving provision and nourishment, is balanced by the educative wisdom of a father with individual care, teaching and modelling, so that people can grow to maturity in Christ.[298] There is also a sense of a therapeutic leadership, which Avis regards as "giving back dependency rather than feeding on it", and asking how to solve problems such that it "develops other people's capacity to handle it."[299] Moreover, "truly therapeutic leadership can enable individuals to come to terms with their deep anxieties."[300]

There are, though, some dangers in these four functions. The leader may become part of the followers' unconscious fantasies and may be open to manipulation by them.[301] Pastoring, if taken to be the whole of the leaders' role, may leave leaders unable to help the church to make progress.[302] The organization as institution is a defence against anxiety (and sometimes against reality), hence resistance to change,

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[294] Grundy. 'Overview', p. 9. "Personnel management"?

[295] Adam, et al., Making Connections, p. 8.

[296] Stott, Calling Christian Leaders, p. 10. Note Stott's synonymy between 'shepherd', 'elder', 'pastor' and, effectively, 'leader'.

[297] Ibid., pp. 126-127, Tidball, Builders and Fools, pp. 101.

[298] Tidball, Builders and Fools, pp. 101.

[299] Avis, Authority, Leadership and Conflict, p. 112. This is a quote from Charles Handy's description of the 'post-heroic' leader in the "Triple-I" style organizations, which create added value from Intelligence, Information and Ideas, such as universities. Charles Handy. The Age of Unreason 2nd edition (London, Business Books, 1991) p. 132.

[300] Avis, Authority, Leadership and Conflict, p. 111.

[301] Ibid., pp. 109-110.

[302] Adam, et al., Making Connections, p. 8.

which can create a dependence of members on the leader, and thus their relationship is with the leader not with each other.[303] The role may change from therapeutic to become one of "Therapist" which is what MacIntyre calls one of the 'characters' in society.[304] Both MacIntyre and Bunting are critical of the therapist model, the latter saying that ministers have related uneasily to it.[305] Whilst pastors can have a kind of 'parental love' for the church family, this may cause a parent-child dependency.[306]

Overseer

The model of leader as 'Overseer' is used here as the model connected with the area of meaning. This might seem unusual, but Grundy implies that leading is about managing the shared values of the organization, in which role leaders exercise oversight rather than control over the goals and task performance.[307] Ford's model of 'Leader as Seeker' is also to do with meaning,[308] as is his 'Spokesperson' who brings meaning through communication.[309] He suggests that nearly as important for a leader as seeing and articulating the vision, is creating the values (meaning) that encourage it. "Effective leaders pass on these values not only through their performance, but also through their character."[310] Moreover, there is a suggestion that the role of the ordained

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[303] Avis, *Authority, Leadership and Conflict*, pp. 108-111.

[304] MacIntyre maintains that the Therapist also represents the obliteration of the distinction between manipulative and non-manipulative relations in the sphere of personal life, as the Manager does in public life. The *Therapist* has invaded the areas of education and religion, thus "truth has been displaced as a value and replaced by psychological effectiveness." Alasdair MacIntyre, *After Virtue a study in moral theory* (London, Duckworth, 1981), p. 29.

[305] Ian Bunting, *Models of Ministry Managing the Church Today* (Cambridge, Grove Books Ltd, 1996), p. 14.

[306] Stott, *Calling Christian Leaders*, pp. 126-127. Stott cites Jesus as saying that no-one should be called "father" in earth i.e., in the church (Matt. 23.9). So Paul in 1 Cor. is describing his love as parental, not demanding to be called their father.

[307] Grundy, 'The Challenge of Change', p. 172. Bennis said a similar thing about the competences of a transformational leader.

[308] Ford, *Transforming Leadership*, pp. 79-98.

[309] Ibid., pp. 223-250, and p. 26. There is a parallel with Bennis's leadership competence of 'management of meaning'.

[310] Ibid., p. 82.

ministry is that of oversight to keep the community true to the heart of Jesus as well as to enable the people of God to carry out their ministries.[311] Greenslade regards 'overseer' (*espiskopos*) as synonymous with 'eldership'(*presbuteros*), which is not an autocratic management, but a clear pastoral ministry, and can both close the door against false teaching and open it for "God-sent" ministries.[312] Hence Greenslade's description of the role as that of 'Doorkeeper' and guardian of meaning.

The term overseer is the same as the Greek '*Episkopos*', which Finney sees as a coordinating function, 'overseer' not 'bishop', and never 'ruler'.[313] Higginson understands that a good leader (Overseer, *episkopos*) exercises oversight, knowing how things fit into the overall picture and with a watching brief.[314] The leader as 'overseer' is one with the necessary vantage point from the 'edge' of things to initiate change or redirection, and to see where growth is required (particularly an episcopal ministry).[315]

Gill & Burke's idea of strategic ownership tends to relate to bishops rather than parish clergy: "Effective leaders have a vision, have a clear notion of priorities and objectives, and then they attempt to share this vision with others, to enable others to own it too."[316] So, ownership is crucial to strategic leadership. It is then the task of strategic leaders to create and maintain the vision, "to think, to plan prayerfully, to coax, to monitor, to help others to learn, and, above all, to identify and enhance opportunities for qualitative and quantitative growth."[317] Thus there is a 'strategic ownership' dimension in the role of '*Episkopos*' or 'Overseer' which is related to meaning. Avis too points to a work that

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[311] Greenwood, *Ministry Team Handbook*, p. 32.
[312] Greenslade, *Leadership*, pp. 187-193.
[313] Finney, Understanding Leadership, p. 57.
[314] Higginson, *Transforming Leadership*, p. 89.
[315] Adam, *et al.*, *Making Connections*, p. 35. This model is acknowledged to be by Christopher Moody, and is one of the "professional" models criticised by Bunting. See Bunting, *Models of Ministry*, p. 17, 19.
[316] Gill & Burke, *Strategic Church Leadership*, p. 82.
[317] Ibid., p. 86.

advocates that suitably equipped bishops "should engage in strategic long-term thinking about theological, moral and social questions."[318] Kuhrt also regards strategic thinking as a leadership role.[319] Croft sees oversight (*episkope*) as the third dimension of ministry and as complimentary to the other two, not lessening the other ministries.[320] Oversight is employed in all ordained ministry but this does not, though, remove the need for an *episkopos* (bishop) for oversight in a diocese.[321] Croft would also have this oversight as one which is not necessarily for the ordained alone, or for an individual, but better if exercised collaboratively with others both ordained and lay.[322] Others make a similar point.[323]

Finney suggests that there are four main functions of the *episkopos*:

1. oversight: aware of the lives and care of all for whom the leader is responsible.[324] Sometimes it means letting people get on with things, others closely supervising, but always with love. This is similar to the parent role,[325] and to the model of Transformation.[326]

2. coordinating the work of others: to bring the efforts of the church towards fulfilling the vision, to avoid waste of time and lack of direction.[327] Croft's enabling function and the model of 'Coach' also fit this.[328]

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[318] Avis, *Authority, Leadership and Conflict*, p. 100. The authors are Kenneth Medhurst and George Moyser in *Church and Politics Today,* ed. G. Moyser (Edinburgh, T & T Clark,/ Philadelphia, Fortress, 1985) No further details given.

[319] Kuhrt, *Christian Ministry*, p. 100.

[320] Croft, Ministry in Three Dimensions, pp. 154.

[321] Ibid., p. 155.

[322] The PCC, or extended ordained/lay staff meeting. Croft, *Ministry in Three Dimensions*, pp. 154-155.

[323] E.g., Adam *et al.*, *Making Connections*, p. 34, Finney, *Understanding Leadership*, p. 69, Higginson, *Transforming Leadership*, p. 89, Skilton, *Leadership Teams*, p. 9.

[324] Finney, *Understanding Leadership*, pp. 59-60.

[325] Stott, *Calling Christian Leaders*, pp. 126-127, Tidball, *Builders and Fools*, pp. 87-102.

[326] Croft, *Ministry in Three Dimensions*, pp. 154-164, Ford, *Transforming Leadership*.

[327] Finney, *Understanding Leadership*, p. 60.

[328] Croft, *Ministry in Three Dimensions*, pp. 165-167, Adam, *et al., Making Connections*, p. 35, Greenslade, *Leadership*, pp. 169-174.

3. exercise discipline; not harshly but fairly and appropriately, with the aim of reconciliation of the sinner to God.[329] This must be done with sensitivity. Croft describes this as a part of the 'watching over others' role.[330] Another key element is 'watching over oneself'.

4. an 'emissary' or representative of the organization to the outside world.[331] This role is also described as Ambassador[332] or Spokesperson.[333]

Servant

Despite the concept of servant leadership occurring in fewer than half the writings, it is still the most used model with 21 authors advocating or referring to it. These authors represent a good cross-section of the writings and are not confined to one particular theological viewpoint.

The basis of the servant leader model is found in the Gospels and several of the authors make Gospel passages their starting point, using either Jesus' actions in washing feet,[334] or his words "Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave to all."[335] This theme, finally understood, was repeated by the apostles and Paul.[336] That the example and teaching about servant leadership is directly from Jesus is accepted by most authors.[337] Thus, for Jesus says Ford, servant leadership forms "his master principle" within the kingdom, his "master

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[329] Finney, *Understanding Leadership*, pp. 60-61.

[330] Croft, *Ministry in Three Dimensions*, pp. 181-185.

[331] Finney, *Understanding Leadership*, p. 63. This is what Mintzberg calls the 'figurehead role'.

[332] Tidball, *Builders and Fools*, pp. 17-33.

[333] Ford, *Transforming Leadership*, pp. 223-250.

[334] John 13: 12-15; see Skilton and Youssef.

[335] Mark 10.44, and parallels; see Adair, Arbuckle, Bennett, Blanchard *et al.*, Finney, Ford, Greenslade, Higginson, Leach and Marshall.

[336] E.g., 1 Peter 5:3, 1 Cor. 13:4-7, Phil. 2:7.

[337] See Adair, Adam *et al.*, Bennett, Blanchard *et al.*, Croft, Finney, Greenslade, Ford, Grundy, Higginson, Marshall, Skilton, Stott, Youssef.

thought."[338] For Grundy it is a "basic theological and ministerial concept" of "God who initiates the one act of redemptive self-offering which is performed by the Servant-Messiah"[339] and for Leach "proper leadership" which "seems to me to be a non-negotiable factor in any Christian leadership."[340] It is for Kuhrt "the overarching principle of leadership in the New Testament"[341] and Arbuckle maintains that Christ's principle of "authority/power presupposes service and sacrifice", hence Jesus' axiom that anyone who wants to be great should be servant of all.[342] This example from Jesus is important since, as Croft points out, a Christian understanding of leadership cannot be derived directly from modern society or the OT, but must take account of the understanding of Jesus and his mission, the work of the Holy Spirit and the church as Christ's body.[343]

Other authors also contrast servant/Christian leadership with secular models. Youssef looks at how Jesus derived his power from God and exercised it through love, which was the opposite of Machiavelli's way who (in The Prince) suggested that love was the best way of holding power, but that power through fear was better than having no power at all. Arbuckle's view is that even the Church has at times lost this servant vision and embraced "the oppressive values and practices of feudalism, absolute monarchism and imperialism."[344] Bennett is particularly scathing, saying that the world's way is self-seeking by putting "me first", an in-born reaction; by political manoeuvring and manipulative behaviour (which uses people as pawns and ends); by being blind to one's faults and over-confident; by setting up in competition with others; and by abusing

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[338] Ford, *Transforming Leadership*, p. 154.
[339] Grundy, *Understanding Congregations*, p. 128.
[340] Leach, *Visionary Leadership*, p. 18. Although Leach does not justify this statement or define what he means by the term 'proper'.
[341] Kuhrt, *Christian Ministry*, pp. 30 & 40.
[342] Arbuckle, *Refounding the Church*, p. 122.
[343] Croft, *Ministry in Three Dimensions*, p. 38.
[344] Arbuckle, *Refounding the Church*, p. 123.

authority and using power to "lord it over others".[345] This is view supported by

Blanchard *et al.*, who describe those who are firstly *leaders* and who "naturally try to

control, to make decisions, to give orders. They're 'driven' to lead-they want to be in

charge. And they're possessive about their leadership position - they think they own

it."[346] To Jesus, asserts Stott, "service was an end in itself."[347] Stott criticises

Greenleaf's idea that being first a servant is the step to being seen as a leader and

believes that this principle regards servanthood only as a means to an end, that of

becoming a leader.[348] This is not what Greenleaf says about servant leadership. Rather

Greenleaf differentiates clearly between those who are "servant-first" and those "leader-

first", and for servant leaders the decision to lead comes out of the desire to serve.[349]

He states "The servant-leader *is* servant first... It begins with the natural feeling that

one wants to serve, to serve *first*. Then conscious choice brings one to aspire to

lead."[350] One must also bear in mind that Stott does not accept that Christians and non-

Christians necessarily share the same concepts of leadership.[351]

Conversely, Marshall makes several favourable references to Greenleaf's ideas on

servant leadership. This is where, unlike strong natural leaders who are driven by

assertiveness or dominance, strong natural servants "assume leadership simply because

they see it as a way in which they can serve." This leads to two conclusions: that only

leadership by natural servants can change society for the better, and that natural servants

who can lead should do so.[352] In this Marshall is supported by Grundy.[353] Blanchard *et*

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[345] Bennett, *The leader as...*, pp. 17-18.

[346] Blanchard, *et al., Leadership by the Book,* p. 42.

[347] Stott, *Issues*, p. 336.

[348] Ibid.

[349] Robert K. Greenleaf, *Servant Leadership A Journey into the Nature of Legitimate Power and Greatness* (New York, Paulist Press, 1977), p. 13.

[350] Ibid.

[351] Stott, *Calling Christian Leaders*, p. 9.

[352] Marshall, *Understanding Leadership*, p. 68.

[353] Grundy, *Understanding Congregations*, pp. 128-129.

al., describe the *servant-first* leaders, who "will assume leadership only if they see it as the best way they can serve. They're 'called' to lead, rather than driven, because they naturally want to be helpful. They aren't possessive about their leadership position - they view it as an act of stewardship rather than ownership."[354] *Servants* don't hold on to a leader's role or position if it doesn't make sense from the perspective of service. They love feedback and their focus is to serve the cause, not to enhance their own positions. They truly have servant hearts, and are willing to serve as leader, follower or team-member as is appropriate.[355]

Servant-leadership is a radical new insight of a "transforming leadership" through which "people reveal to themselves the richness of growing through service to others."[356] This sets a new standard, which, whilst it retains a desire for greatness, achieves it in a new way by pursuing excellence for God's sake in terms of serving people.[357] To be an effective servant leader involves using the servant approach in all areas of life, the intellectual, emotional and behavioural.[358] As with other models, authors depict a variety of characteristics associated with servant-leadership. The main ones are:[359]

- serving the best interests of those they lead,[360]

- satisfaction in the growth and development of those they lead,[361]

- acceptance of obligation with a desire for accountability,[362]

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[354] Blanchard, *et al., Leadership by the Book,* pp. 42-43.
[355] Ibid.
[356] Arbuckle, *Refounding the Church*, p. 122. See also Blanchard, *et al., Leadership by the Book*, Introduction, pp. xi-xii.
[357] Bennett, *The leader as...*, p. 18.
[358] Blanchard, *et al., Leadership by the Book,* p. 53.
[359] Based on the list in Marshall, *Understanding Leadership*, pp. 71-73. Blanchard *et al.* use Marshall's ideas.
[360] Marshall, *Understanding Leadership*, p. 71, Blanchard, *et al., Leadership by the Book,* p. 66, Stott, *Issues*, p. 336.
[361] Marshall, *Understanding Leadership*, p. 71, Blanchard, *et al., Leadership by the Book,* p. 66, Stott, *Issues*, p. 336, David Watson, Discipleship (London, Hodder and Stoughton, 1983), p. 87.

- caring love for those who are led, [363]

- willingness to listen, [364]

- willingness to empower others so that no body has all the power and nobody has

  no power. [365]

These are all underpinned by a genuine humility.[366]

This is not to say that servant-leader has to become a "Reverend Dogsbody", since

leaders are called by God to that role.[367] The pastor/leader is neither king nor errand-

boy.[368] Nor does servant-leadership mean that the followers decide what the leader

does.[369] Adam *et al.* express this as "A kenotic (self-outpouring) style of leadership

could also be described as 'servant leadership'; but the principle, 'I am your servant' is

not equivalent to that of 'you are my master'!"[370] It is not attempting to please everyone,

for the focus is to be on God's will.[371] However, there is a form of self-sacrifice, both as

a personal cost and in delegation, which is letting others do that they do best and keeping

to the leader what is proper for a leader to do.[372]

Whilst there is some general agreement that servant-leadership is fundamental for,

and commanded of, Christian leaders, there is less agreement about how this is to be

realized. Firstly, some authors regard it as the sole suitable leadership model for a

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[362] Marshall, *Understanding Leadership*, pp. 71-72, Blanchard, *et al., Leadership by the Book*, p. 67.

[363] Marshall, *Understanding Leadership*, p. 72, Blanchard, *et al., Leadership by the Book*, p. 67.

[364] Marshall, *Understanding Leadership*, pp. 72-73, Blanchard, *et al., Leadership by the Book*, p. 67.

[365] Marshall, *Understanding Leadership*, p. 73, Bennett, *The leader as...*, p. 18.

[366] Marshall, *Understanding Leadership*, p. 73, Adair, *The Leadership of Jesus*, p. 139, Blanchard, *et al., Leadership by the Book*, p. 67, Kuhrt, *Christian Ministry*, pp. 30 & 40, Stott, *Calling Christian Leaders*, p. 131.

[367] Greenslade, *Leadership*, pp. 11-14. Note the equivalence of 'leader' and 'Reverend'. See below.

[368] Bennett, *The leader as...*, p. 16.

[369] Blanchard, *et al., Leadership by the Book*, pp. 120-121.

[370] Adam, *et al., Making Connections*, p. 35.

[371] Blanchard, *et al., Leadership by the Book*, p. 68.

[372] Higginson, *Transforming Leadership*, pp. 45-48.

Christian leader, with all others excluded. Greenslade, for example, says of Jesus that "He expressly repudiates every secular model of leadership in favour of servanthood."[373] Marshall similarly; "When Jesus said 'Not so with you' (Matthew 20:26 NIV) he cancelled out the legitimacy of all existing concepts of leadership."[374] One should note that Jesus was talking about "the rulers of the Gentiles" and "their high officials" (Matthew 20:25 NIV). To move from this, to "all existing concepts of leadership" seems to be a leap too far (and a misuse of the text). Is Marshall here reading his thoughts into the text rather than taking the meaning out of it?

Some view servant-leadership as essentially a better model than others but not necessarily replacing them; Bennett refers to it as the "new standard",[375] and Arbuckle associates service with transforming leadership.[376] Both Croft and Finney see the servant model (*diakonos*) as being but part of leadership.[377] Then a further group consider the servant model as providing a guiding principle for conduct and the application of other models.[378] Adair views Jesus' teaching on the spirit of leadership as universally applicable.[379] Adam *et al.* say "Leadership styles are contextual and complementary"[380] and Stott that there is a "general responsibility as Christ's 'servants'."[381]

These latter comments suggest that the servant model could be regarded as a sort of 'super- or higher-model' by which other models are both transformed and critiqued.

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[373] Greenslade, *Leadership*, p. 4.
[374] Marshall, *Understanding Leadership*, p. 66. Does "all existing concepts of leadership" mean "up to that time" or for all eternity? From the rest of the chapter, it would seem that Marshall means the latter.
[375] Bennett, *The leader as...*, p. 18.
[376] Arbuckle, *Refounding the Church*, p. 122.
[377] Croft, *Ministry in Three Dimensions*, p. 188-189, Finney, *Understanding Leadership*, p. 47.
[378] For example, Blanchard, *et al.*, *Leadership by the Book*, p. 82, talk of leaders doing things "consistent with the principles of servant leadership." Some other authors seeing servant as a principle are Arbuckle, Ford, Hawley, Kuhrt and Skilton.
[379] Adair, *The Leadership of Jesus*, pp. 143.
[380] Adam, *et al.*, *Making Connections*, p. 36.
[381] Stott, *Calling Christian Leaders*, p. 119.

This is stated explicitly by Marshall when he says that there are servant leaders who are task-oriented, who are people-centred, or highly directive, or collaborative, or democratic.[382] "Servant leadership can be found right across the entire continuum of leadership styles."[383] Marshall emphasises that this is because 'servant' refers to the leader's nature, what Greenleaf refers to as a *natural servant*.[384] It is implied in Blanchard *et al.*,[385] and could be applied in those authors who advocate the use of some secular models in the Christian context. To do so would answer some of the criticisms of the authors who reject secular models. Ford points to the servant character of leadership as why "we cannot simply baptize secular leadership models and import them into our work for Christ without subjecting them to critical examination."[386] To use the servant-leadership model as a Super-model would allow this critical examination to be done and since, as Adam *et al.* suggest, in theological leadership there should be no gap between the leadership and the theology, the concepts of servant leadership would provide that theology.[387] This applies also specifically to the five models described above. "While some will place priority on what the Bible teaches, others on the theological tradition and others on experience,... What is important, is to make the connections between our practice and our theology, our life and the Bible."[388]

Issues in Leadership

The previous sections, which looked at some of the models of leadership developed by writers with a Christian perspective, raises some issues to do with the topic of leadership and how leadership is both perceived and addressed. This section focuses on some of these issues.

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[382] Marshall, *Understanding Leadership*, p. 69.
[383] Ibid., p. 70.
[384] Ibid., p. 68. See Greenleaf, *Servant Leadership*, p. 14.
[385] Blanchard, *et al., Leadership by the Book,* p. 129.
[386] Ford, *Transforming Leadership*, p. 34.
[387] Adam, *et al., Making Connections*, p. 9.
[388] Ibid., p. 11.

1. Was JESUS actually a leader (as opposed to a teacher with disciples, Messiah, prophet/ priest/ king, etc)? In his forward to Ford's book, Michael Green sets out a basic belief of many writers of books on Jesus as leader; "Jesus of Nazareth was the greatest leader in the history of the world."[389] This not unreasonable starting point is that, for Christians, Jesus is both Lord to follow and example to emulate. If he is a leader, then Jesus shows the "quintessential marks of leadership" and is "the supreme pattern for human life."[390] Note though, that these are assumptions and that there is no attempt to show that Jesus was a leader, or even what Green means by the term, just a statement that is taken as axiomatic. There is a tendency in some evangelical circles to look to anything done by Jesus and to regard that as normative for Christian life and ministry. Green asserts that "Nobody in Christian leadership can afford to neglect the model of Jesus the leader. Many of the scandals in Christian leadership have occurred precisely because church leaders have not made Jesus their example in this matter."[391] Like Green, other authors generally make unstated assumptions about Jesus being a leader and then pull out some of his characteristics as being those of leadership Authors that do this are, in effect, ascribing to the 'Great Man' or 'Trait' theories of leadership. However, is this a self-referencing argument? i.e., Jesus is a leader, here are Jesus characteristics, therefore these are the characteristics of a leader, and hence Jesus is a leader.

In the section on Christian leadership it was shown that there are a large number of characteristics which, it is claimed, are those of a leader. Possibly more useful, are the derived five areas, each associated with a typical leadership model, to which a leader needs to pay attention. These five areas have not been

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[389] Michael Green, 'Foreword' in Ford, *Transforming Leadership*, pp. 11-12, at 11.
[390] Ibid.
[391] Ibid., p. 12. One would have liked some examples to provide justification for this statement.

developed solely from an examination of Jesus' ministry and are thus less vulnerable to claims of being a circular argument. Are there examples of where and how Jesus attends to these five areas?

Vision: Adair uses Jesus' preaching on the Kingdom of God as an example of providing the vision, which is one role of leadership and gives direction as it is lived out.[392]

Direction: Ford maintains that Jesus had a "grand design", which was to announce his Father's kingdom, to show a new a powerful reality rather than create a place.[393]

Tasks: Though few authors write about Jesus establishing the tasks needed to maintain and progress the organization, overseeing the stewardship of resources and ensuring acceptable completion, the Gospels give some indication that he did these. For example, he preached the kingdom of God,[394] sent out disciples with instructions on how to precede and monitored the results,[395] and gave his followers responsibilities and gifts (Holy Spirit).[396]

Followers: Jesus had followers. Edmondson believes that whilst superficially Jesus' call to the disciples "Follow Me" looks authoritarian, Jesus was issuing an invitation not an order, as people could say 'No' and had freedom to leave.[397] Ford suggests that as a transforming leader, Jesus not only provided a legacy, but also the means to sustain and renew momentum. He did this by showing His way, shaping His people thus creating a successor generation, and he demonstrated his values by using

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[392] Adair, *The Leadership of Jesus*, pp. 132-137.
[393] Ford, *Transforming Leadership*, p. 57. The 'kingdom of God' is generally taken to mean wherever God rules, not the area within a geographical boundary.
[394] Mark 1:15, Luke 8:1
[395] Luke 9:1ff, Luke 10:1ff & v. 17.
[396] Matt. 28.18-20, also Ford, *Transforming Leadership*, pp. 31-32.
[397] Edmondson, *Fit to Lead*, pp. 105-106.

symbols that could endure. Arbuckle adds that as a transforming leader Jesus developed processes that encourage people to become responsible agents of their and the group's growth.[398] Ford expands this to:

> At first he directed his disciples to listen and watch what he did. Then he put them in some situations - like the storm on the sea - where they were clearly beyond themselves. At that point he became a coach offering continued direction and support. Later he sent them out to teach, preach and heal as his representatives. They went out somewhat timidly, but came back with great joy when they saw powerful results. Finally, after months of development - and of success and failure - he prepared to go away and to delegate the ongoing task to them.[399]

Meaning: Jesus instilled from the beginning a greater purpose ("become fishers of men"), set values (love and truth) and left a 'bigger-picture' goal ("make disciples of all nations").[400] All these give meaning to the work of the church and the lives of its members.

Whilst not exhaustive, these examples endorse the view that Jesus was a leader in the way defined in the section above. Was Jesus, and no one seems to consider this possibility, also a manager (= administration) as well as a leader? He certainly delegated administrative tasks; e.g., Judas was in charge of the finances.[401] Certain events, the ride into Jerusalem and room for the last supper, suggest a measure of pre-planning and organisation.[402] There was also a recognised support group for Jesus and his disciples.[403] His parables also indicate some knowledge of management in the form of stewardship.[404]

However, in any line of reasoning such as these, one needs to bear in mind that the Gospels are not

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[398] Arbuckle, *Refounding the Church*, p. 106.

[399] Ford, *Transforming Leadership*, p. 286.

[400] Blanchard, *et al.*, *Leadership by the Book*, pp. 126-127.

[401] John 12:6, John 13: 29.

[402] Provision of the donkey, Matt. 12: 2-3; Pre-booking the room, Luke 22: 7-13.

[403] Luke 8: 1-3.

[404] Vineyard workers, Matt. 20.1-16; Faithful Manager, Luke 12.42-45; Shrewd Manager, Luke 16.1-8.

- a complete biography (they are a theology); so one cannot confidently 'argue from silence' i.e., "if it is not in the Gospel then Jesus didn't do it", or legitimately argue that "he might have done it". One can argue that for X to happen, some management/planning must have gone on (the room for the Last Supper is one instance),

- a leadership or management handbook, therefore any leadership or management ideas from these needs to be treated with some caution,

- a theory of how to set up or run an organization.[405] There is no indication from the New Testament that Jesus worked in any form of organization, other than a loose association of followers which varied in size as Jesus' popularity changed.[406] This raises questions about the claims of transferability for some leadership models into modern, complex organizations which have both corporate existence and hierarchical structures (which applies equally to organizations such as churches) and into situations which are neither that of 1st century Palestine or of a peripatetic teacher.

Given what is said above about leaders and managers being complementary and the skills of both being required, Jesus would seem to embody characteristics of both. Additionally, he is the paradigm for servant leadership which, as has been said, transforms the other five leadership models and should do the same for the practice of management.

2. One of the issues raised by the plethora of models is that it becomes difficult for ordinary readers to decide which are best applicable to their specific situation, if indeed they realise that so many models have been described. Selecting one work

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[405] Neither is Acts – see Gill & Burke.
[406] John 6: 66.

only, as many readers will do, is likely to imply a certainty about the models of leadership, that is seen to be more in doubt when several works are considered. Although the books have been written over a number of years, there is little evidence that later authors refer much to previous ones, except to make a point in support. Those using scripture as a main source rarely cite other authors. As discussed below, other authors use works of secular writers, but with only broad agreement as to which are key. Some do examine models used by other authors. Bunting critiques the models of several.[407] Pattison, though focusing on use of secular theories in the NHS, calls for this dialogue to happen in the church.[408] Croft makes a considered discussion of the use of models by the different sectors of the church.[409] These factors, though, suggest that generally each author is writing what he considers to be an authoritative guide rather than engaging in dialogue with other authors on the topic.

3. Richard Higginson remarks that "most Christian books on leadership are about leadership in the local Church"[410] The works considered here provide some data with which to examine this claim, with the proviso that, although the works are considered to be a representative sample, they are not a structured survey of the relevant literature. The analysis of the works indicates that 4 are of a quite general nature, one (Pattison) makes observations based on work in the NHS, and there are 5 aimed more generally at leadership and management in the business and wider world, as well as being useful for a Christian leader.[411] The remaining 35 (80%) consist of works aimed at leaders in either a local (28 = 64%) or broader/national (7 = 16%) church. Thus, this brief examination would seem to

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[407] Bunting, *Models of Ministry*, pp. 17-21.
[408] Pattison, *The Faith of the Managers*, p. 161.
[409] Croft, *Ministry in Three Dimensions*, pp. 17-29.
[410] Higginson, *Transforming Leadership*, p. 1.
[411] Adair, *Leadership of Jesus*, Blanchard, *et al.*, Ford, Higginson and Maxwell.

substantiate Higginson's claim. Higginson also makes the point, based on Paul's letter to the Romans, that "Christians in the workplace should not unthinkingly go along with the world's way of doing things."[412] Although many of the works here are not aimed at the wider world of work, they might have important insights for leaders in business and commerce, whether or not they are Christian.

4. Welch and Goldie make the point that both in Biblical texts and in traditional Christian understanding the overall description of leadership has a distinctively MALE orientation, and that this male tradition is "still in the majority across the major churches today."[413] Generally authors are careful to ensure that references to leaders encompass both female and male. Some make the identity specific; Hawley, for example, cites King as listing "seven essential principles for leadership", of which one is "leaders include both men and women."[414] Ford has advice for "a young man and woman who aspires to leadership..."[415] Kuhrt devotes a chapter to 'Women - In Leadership' wherein he discusses several of the main issues arising from Biblical passages.[416] The obvious complication where Bible material is used as a source of models, imagery or example is that this is predominantly male or male-oriented. The people taken as examples of a leader from OT and NT are all men.

Abraham	Adair, Kuhrt,
Moses	Adair, Arbuckle, Higginson, Kuhrt, Skilton, Stott,

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[412] Higginson, *Transforming Leadership*, p. 5. Based on Romans 12:2.
[413] Elizabeth Welch and David Goldie, 'Relationships in mixed gender parishes,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 73-81, at 79. Written in 1996, the position is not much different 6 years later. At end 2001, the C of E had only 1194 women clergy (13%), and no bishops. Source: Archbishop's Council, *Church Statistics 2001* (London, Church House Publishing, 2003), Table 2, p. 5.
[414] Hawley, 'Leading in Urban Priority Area Parishes' in *Leading, Managing, Ministering*, ed. Nelson, p. 191. Ref: P. King, *Leadership Explosion* (London, Hodder & Stoughton, 1987)
[415] Ford, *Transforming Leadership*, p. 296. Some others making specific reference to both as leaders are Arbuckle, Finney, Grundy.
[416] Kuhrt, *Christian Ministry*, pp. 63-77.

Judges	Skilton,
David	Adair, Greenslade, Higginson, Kuhrt,
Solomon	Greenslade
Nehemiah	Croft, Greenslade, Higginson, Stott,
Elijah	Kuhrt, Skilton,
John the Baptist	Adair,
Peter	Ford, Kuhrt,
Saul/Paul	Higginson, Stott, Tidball.

Moreover, most authors refer to Jesus as the primary model of leadership. No one considers in detail Deborah, Esther, Mary Magdalene, Phoebe, Lydia, Priscilla, Junias, etc., as examples of leadership, although Kuhrt mentions them.[417] Similarly, many of the models of leadership have a distinct male preconception: for example Shepherd, Steward, Curé, Ambassador, Bridge-builder, Pilot, Son, Strong One, and Trouble-shooter. This is also reflected in some of the characteristics: Planner, Problem solver, Bridge-builder, for example. There are, though, many characteristics which would be regarded as shared by both male and female, or even to be those seen as stereotypically female, mainly to do with relationships and caring: Cares for individuals / pastoring, enables/ empowers, Listens, Collaborative, Allows others to use their talents, Focuses on relationships. These are often most appropriate for servant leadership, which suggests that in this type of leadership there should be no gender difference. The conclusion is reached by Welch and Goldie that, after experience of working in a mixed gender team, traditional male stereotypes of leadership can change where both men and women have been given the possibility of acting out of their different strengths, and there has been a possibility of sharing leadership in a variety of ways. Interestingly, "The different styles of leadership offered have depended more on the different personal characteristics of the team member involved."[418]

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[417] Ibid., p. 68.
[418] Welch and Goldie. 'Relationships in mixed gender parishes', p. 79.

5. There is a basic assumption in many of the works that the ordained ministry is one of leadership. For example, Croft outlines initially the challenges, as he sees them, faced by the churches.[419] All of these, says Croft, call for different skills, mindset, deployment and leadership from the clergy, tending towards a focus on "leading and building communities of faith who are able to engage in God's mission to the world."[420] Croft also regards the three-fold order of ministry, *diakonos, presbyter* and *episkopos*, which trace their roots to the NT, as providing a common thread through which diverse churches and different ages have expressed their "ordained ministry and leadership."[421] The Turnbull report gives support to this view with "The ordained ministry of deacons, priests and bishops performs in our time the task of leadership which St Paul, and later St Timothy, performed in theirs."[422] Grundy sees "The new task of the clergyman or woman as leader is to make collegiality of activity possible within those engaged in the life of a congregation and then of those within the ministry team."[423] Edmondson believes that the area of supervision by clergy is neither taken sufficiently seriously nor is adequate training given.[424] Leach's suggestion that "People want to be led" also looks like a justification of the clergy being in charge.[425] This leadership might be shared with others in the form of leadership teams, but in these there is usually an ordained minister as a focus. Conversely, Skilton regards leadership as a function a of Christian community, not as a higher status. Thus, "whilst it is customary for the incumbent to be 'the leader' and the 'executor of decisions,' this is not *essential* for the office."[426] Observing that ministry is

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[419] Croft, *Ministry in Three Dimensions*, pp. 3-16.
[420] Ibid., p. 12.
[421] Ibid., p. 40.
[422] *Working As One Body*, para. 1.14, p. 5.
[423] Grundy, *Understanding Congregations*, p. 92.
[424] Edmondson, *Fit to Lead*, p. 121.
[425] Leach, *Visionary Leadership*, p. 18.
[426] Skilton, *Leadership Teams*, p. 19.

rooted in the model of God as Trinity, Skilton therefore holds that any models which contain dominance, subservience or isolation are "not only immoral, but a theological wrong."[427] He notes that John Tiller asserts "the liturgy requires a president, the decision-making process requires a chairman and congregational oversight requires a pastor ... [T]here are no compelling reasons why the roles of president, chairman and pastor have to be ordained – or why any of them may not be shared."[428] Stott is convinced that "there is too much autocracy in the leaders of the Christian community",[429] though Leach is not convinced that democracy is one of the leadership models found in the Bible.[430]

6.   Leaders tend, in normal circumstances to be appointed[431] or possibly theologically chosen (be this by prophet – Samuel, by Christ, by lot – Matthias, by bishop), often for reasons other than their leadership skills or knowledge.[432] There is a thus a view that the leadership position itself, as well as leadership qualities, is a 'gift' from God: Adam et al. refer to "the gift of leadership for the church."[433] Finney regards leadership as a charism (gift) of the Holy Spirit and the leader has to be "God-gifted" and the leadership talents offered to God.[434] Greenslade sees leadership as charismatic (by gift of the Holy Spirit) and not institutional.[435] Hughes agrees with one of the "commonly held views" of leadership is that it is a

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[427] Ibid., pp. 9-10.

[428] Ibid., p. 11. Quoting John Tiller, *A Strategy for the Church's Ministry* (London, CIO Publishing, 1983), para. 110, p., 63.

[429] Stott, *Calling Christian Leaders*, p. 129. He suggests that many seem to believe in "a papacy of all pastors."

[430] Leach, *Visionary Leadership*, p. 18.

[431] Cormack, *Team Spirit*, p. 33.

[432] See Pattison, *Faith of the Managers*, p. 14, citing Gerald Egan, *Adding Value: A Systematic Guide to Business-Driven Management and Leadership* (San Francisco, Jossey-Bass Ltd, 1993)

[433] Adam et al., *Making Connections*, p. 7.

[434] Finney, *Understanding Leadership*, p. 39-41.

[435] Greenslade, *Leadership*, p. 25. Does this mean only the ordained can be leaders? Or are they ordained to be leaders?

gift from God, but says this is not the whole truth.[436] The view is not universal. Croft observes that there are few references to 'leadership' in the NT and those are not a strong theme, and offers the view that none of several lists of gifts put emphasis on "the qualities that the world around us describes as 'leadership'."[437] Whilst the abilities of a leader are a gift, the use of gift, rather than calling, to describe appointment to a position of leadership tends to lead to an over exaggeration of the function. Nor should the use of 'gift' imply that leaders are 'born' rather than 'made'.[438] Avis and Finney agree, and Ford regards this as a "myth" exposed by Jesus.[439] Marshall regards both 'style' as a 'gift' and style as largely innate.[440] He says that "Research has clearly established that a person's strengths and motivations are innate, that is they are placed there by God from birth and cannot be basically altered in nature although they can be developed or frustrated."[441] A more balanced view is that "potential leaders are born, effective leaders are made" so that Christian leadership is a blend of natural talent and spiritual gifts.[442] Watson agrees and says that "Spiritual leaders, like disciples, have to be *made*; they are not born."[443] Thus, they need training (and Watson adds that since Jesus took 3 years, we cannot do it in less).

7.   One of the developments over the recent past is the increasing interest in leadership teams rather than the 'solo-leader'. One might note that the word 'team' does not actually appear in the NT (and only 3 times in the OT, all referring

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[436] Hughes, *Management Tool Kit*, p. 25.

[437] Croft, *Ministry in Three Dimensions*, p. 37.

[438] Which is a form of Trait Theory.

[439] Avis, *Authority, Leadership and Conflict*, p. 106; Finney, *Understanding Leadership*, p. 38; Ford, *Transforming Leadership*, p. 206.

[440] Marshall, *Understanding Leadership*, p. 70.

[441] Ibid., p. 214. Marshall gives no reference to this research so the statement cannot be checked. It is similar to the views of Fred Fiedler (see section on Leadership Theories).

[442] Stott, *Issues*, pp. 327-328. Quoting from Bennie E. Goodwin, *The Effective Leader: A Basic Guide to Christian Leadership* (Illinois, Inter-Varsity Press, 1971), p. 8.

[443] Watson, *Discipleship*, p. 86.

to horses pulling chariots.[444]) The general word used in the gospels is *disciple* - over 250 times in the 4 gospels, mostly in the plural – or occasionally *follower*. Greenwood defines Ministry Leadership Teams as consisting of those in ordained and licensed ministry and others who, together and in diversity, lead, encourage and build up the whole body of Christ.[445] He states that the "New Testament suggests that from the beginning a corporate leadership was the norm."[446] Greenslade, too, reminds readers that leadership is in essence a collective noun and therefore team leadership and delegated responsibility are a part of spiritual leadership, but without letting "plurality blur the clarity that anointed leadership brings to a church."[447] However, shared leadership is "the very life of God himself" as in the Trinity is both a "surrender of individualism without loss of identity, and subordination of will without inferiority of status."[448] Croft acknowledges that "God works collaboratively", in history with women and men and in the Trinity.[449] So "the deepest expression of the nature of God is that of the open community of persons and as vital part of that community is expressed though a common labour of love in which others are invited to participate."[450] This still seems to suggest that the ordained invite the lay to participate, i.e., it is clerically directed. Recognising this, Croft says "It would be tragic if the Church as a whole were to move away from a concept of ministry in which the ordained minister *does* everything, only to take on a concept of ministry in which the ordained *decide* everything.[451] Although not quite the same as saying that ordained are not the leaders, Croft sees the oversight ministry as complimentary

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[444] Isa. 21.9, Mic. 1.13 and, in plural, Isa. 21.7
[445] Greenwood, *Ministry Team Handbook*, p. xi.
[446] Ibid., p. 31. But he does not produce any evidence for this statement.
[447] Greenslade, *Leadership*, p. 78. The use of "anointed" has overtones of kingship and Messiahship, i.e., I'm the leader and don't you forget it.
[448] Ibid.
[449] Croft, *Ministry in Three Dimensions*, p. 165.
[450] Ibid., p. 165. This is very much in line with the Christian anthropology discussed earlier.
[451] Ibid., p. 170.

and one which is not necessarily for the ordained alone, but better if exercised collaboratively with others.[452] Higginson, too, makes this point.[453] Skilton argues that Bible suggests a plurality of leadership and that through baptism ministry is shared by the whole people of God, with ordained ministers working out their calling in and for the Christian community.[454] This commissioning of all believers means that some members receive leadership gifts and there is a legitimisation for the sharing of leadership between clergy and laity.[455] Arbuckle recognizes that both leadership *and* management are required because a transforming leader needs a leadership team who have the management gifts to implement the vision, leaving the leader to concentrate on developing the vision.[456] Finney suggests that a church should be led by a team rather than an individual, as no one person can embody all leadership roles to the maximum extent. This is not merely to overcome the shortcomings of the leader, but to recognise and accept God's charism of leadership in others.[457] For Stott, leadership teams are better than solo leadership because no one leader has all the necessary *gifts*, teams *encourage* each other and team members are *accountable* to each other.[458]

The move towards team leadership is thus for three basic reasons:

- biblical example and theological consideration suggest that teams reflect a Trinitarian model and acknowledge that charisms are given to the church, not necessarily to be found in just one person,

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[452] E.g., the PCC, or extended ordained/lay staff meeting. Ibid., pp. 154-155.

[453] Higginson, *Transforming Leadership*, p. 89.

[454] Skilton, *Leadership Teams*, p. 7. There is little indication of from where Skilton derives these principles. He does discuss the issue of elders as a form of leadership, but concludes that eldership is neither 'the biblical pattern', not can it be described as a 'return to the New Testament pattern' of leadership. Ibid.

[455] Ibid., p. 9.

[456] Arbuckle, *Refounding the Church*, p. 102.

[457] Finney, *Understanding Leadership*, p. 69. The roles are Servant, Shepherd, Steward and Episkopos.

[458] Stott, *Issues*, pp. 336-337.

- teams enable the development and use of the various leadership gifts of the group thus creating a synergy, and

- teams provide mutual support and accountability.

Leadership teams represent a useful step towards a Christian view of people.

Using the Bible as a Source

The use of Scripture as a source of theory and an authority is an issue that needs discussion. Adair's claim that "Jesus' teaching on the spirit of leadership is universally applicable" is not untypical.[459] Tidball, whilst believing that contemporary images (models) are helpful, thinks that they might be illusions and that the biblical images are more secure.[460] Gill and Burke assert that the situation as depicted in Acts offers "a remarkably strategic understanding of church leadership."[461] With regard to chapters 1-4 of 1 Corinthians , Stott believes that "they have a special message to leaders today" and "found the text extraordinarily relevant to Christian leaders in the contemporary world."[462] There is some disagreement about whether the Bible actually considers leadership. Kuhrt refers to the New Testament being clear that there are the "particular gifts and ministries of leadership", for Croft "there is an abundance of material on leadership and ministry in the Scriptures", whereas for Higginson "Leadership as such is not a concept that occurs in the Bible."[463]

Croft puts forward the credible view that engagement with the Scriptures has been a source of renewal and reforming for the Church and that consideration of contemporary

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[459] Adair, *The Leadership of Jesus*, p. 145.
[460] Tidball, *Builders and Fools*, p. 11.
[461] Gill & Burke, *Strategic Church Leadership*, p. 4.
[462] Stott, *Calling Christian Leaders*, Preface.
[463] Kuhrt, *Christian Ministry*, p. 28; Croft, *Ministry in Three Dimensions*, p. 32; Higginson, *Transforming Leadership*, p. 29.

leadership still needs this foundation, rather than those of secular understandings.[464]

This view is common and, generally, the authors demonstrate a confidence that the

Bible is a valid source of insight into leadership and ministry. There are, however,

several different ways in which this is interpreted.

Some authors rely solely on the Bible and reject any model not derived from it. As

noted above in the discussion on servant leadership, both Greenslade and Marshall

regard Jesus' servant model as the only possible one. Greenslade's book on the topic of

leadership has neither mention of secular work in the field nor references to secular

writers on leadership.[465] One of Greenslade's purposes is that his book surveys

leadership today to encourage "more biblical structures to the Church's life and

ministry."[466] Stott, Tidball and Watson are others who discuss leadership solely from a

biblical perspective. Stott complains that many cultural models are incompatible with

servant imagery, but are often transplanted uncritically into the church.[467] Authors who

use the Bible as the sole authority, seem thereby to be rejecting all human experience,

learning and thinking since, say, AD 100. Does this suggest that they believe that God

(as the Holy Spirit) only works through the Bible/Church? This avoiding/ eschewing

secular theories and the use of only materials and examples from the Bible to determine

what are the characteristics, qualities, properties, nature, etc., of a 'true leader', suggest

that these authors believe that there is something fundamentally and unbridgeablely

different between a Christian and all other human beings. If so, what is this humanity

that Christ came to save? On the other hand, is it that 'secular' models, however good,

are somehow corrupted and/or evil? This latter certainly takes seriously the depraving

influence of 'The Fall', but through the redemptive work of Christ and the corrective

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[464] Croft, *Ministry in Three Dimensions*, p. 30.

[465] Although he does quote *Wind in the Willows*. Greenslade, *Leadership*, p. 46.

[466] Greenslade, *Leadership*, Preface, p. ix. This statement is key to understanding the source of Greenslade's leadership authority and the reason for writing.

[467] Stott, *Calling Christian Leaders*, p. 129.

perspective of Scripture might not secular models be transformed? Marshall apparently

believes not: in his chapter on 'The Redemption of Leadership' he declares that "you

cannot join the new creation to the old any more than you can safely put new wine into

old wineskins."[468] According to Martyn Percy, one mark of fundamentalism is "a claim

on an exclusive validity for one line (or a very small core) of development from

Scripture that refuses to recognise the diversity or development of others" which

provides a view of the world and an authority.[469] A second is that fundamentalism "has

nothing to receive from the world, since the word must receive it first, wholesale."[470]

Thus the 'Bible-only' view of leadership models has some of the characteristics of

being a form of biblical fundamentalism. By extracting leadership characteristics/

qualities and examples from the Bible (= God-given?), do the authors regard successful

leaders who do not show these 'God-given characteristics as a) not 'Godly', b) not

successful (i.e., their success is delusional – this may be so in God's eyes), or c) not

leaders? In addition, it is a valid question to ask how defensible is the transfer of the

context from Biblical times to a modern church setting, let alone a secular organization.

This is raised by Ford who asks "Can we possibly believe that one who led ancient

Galilean fishermen can be relevant to modern astronauts or cosmonauts, or to those who

send them on their journeys into space?"[471] Generally, though, those who use Biblical

models exclusively do not address this question.

There is also the matter of selectivity. Whilst, as it has been shown, Jesus could be

considered to be a leader using the criteria developed in this thesis, are **all** his actions in

the Gospels the actions of a leader which a Christian leader must emulate? Are miracles

required or healings? Selection of a "team" is an obvious leader action, but is being

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[468] Marshall, *Understanding Leadership*, p. 66.

[469] Martyn Percy, *Words, Wonders and Power* (London, SPCK, 1996), pp. 7-8.

[470] Ibid, p. 10. The others are that it is an attitude, it understands itself as holding on to authentic Christianity and is a cross-linguistic phenomenon. Ibid., pp. 10-11.

[471] Ford, *Transforming Leadership*, p. 15.

peripatetic? Although there is little discussion on this, Christian authors are obviously

selecting the qualities shown by Jesus which they believe are those of a leader. A

similar comment can be made about qualities extracted from the writings of Paul.

However, what are the criteria for selection? These are not generally made clear. This

leaves open the question as to whether the authors have already in mind, perhaps

subconsciously, a model of leadership which influences their choice of qualities.

A second group of authors consider how Scripture can either provide better models or

be used to critique secular models and improve them. Croft looks to Scripture for

resources that can "speak to our contemporary situation" and, whilst "it would be

arrogant in the extreme for the Church to say it had nothing to learn from the world of

management and leadership studies", any insights "need to engage with and be checked

against the insights of Scripture and tradition before they are incorporated wholesale

into the life of the People of God."[472] This is a wise caveat for, as Finney warns, "If

management is studied before Scripture there is a danger of adopting secular models,

and then reading into Scripture what we want to find."[473] In particular, some authors

specifically examine Jesus as a role model for a leader. Youssef concentrates solely on

Jesus to develop ideas of Christian leadership, as do Blanchard *et al.*, although these

latter also bring Jesus' model to bear on some modern thinking.[474] Ford uses biblical

material to create "a credible picture of Jesus as a leader" and compares it with a

leadership model "put forward by the specialists."[475] Adair wishes to gain a clear

picture of Jesus as a leader so as to draw out lessons "for our own times."[476] Cormack

chooses Jesus in the Gospels as an example of "the most well known and well

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[472] Croft, *Ministry in Three Dimensions*, p. 27.
[473] Finney, *Understanding Leadership*, Preface p. xii
[474] E.g., on Performance Coaching, Blanchard *et al.*, *Leadership by the Book*, pp. 147-157.
[475] Ford, *Transforming Leadership*, p. 17.
[476] Adair, *The Leadership of Jesus*, Introduction, p. ix.

documented team-building process" to suggest "10 principles for team-building."[477] All these contribute some useful insights into what leadership means for a Christian and provide important Biblical correctives to the adoption of secular models. The use of secular models is discussed later.

Bunting agrees that Christians have always used the Bible as a source of leadership models, but proposes that the ideas derived from Scripture suffer from problems.[478] Two of these are:

a) models have always been conditioned by the social structures of the times and expectations surrounding leaders, an important point as this means they tend to reflect the dominant leader-image of their age,[479]

b) there is a tendency to read **into** the biblical models what it is thought that they mean, therefore different Christian traditions will have differing views on the same model.[480] Croft makes a similar point regarding the different ways the separate traditions within the church have used models.[481]

As previously stated, Finney in his warning about secular models does not mention the other possibility: that features might be read out of Scripture that are not in management theory, but are what one desires to find there. This seems to be a danger with the use of traits 'discovered' in Biblical leaders as leadership models, and might be a risk with any reading of the Bible from a modern viewpoint. The Bible needs to be used properly, interpreting the texts with care and taking into account the context for which the text was written.[482] Croft uses Nehemiah as an example where lessons for leadership style

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[477] Cormack, *Team Spirit*, pp. 21-25.

[478] Bunting, *Models of Ministry*, p. 4-5.

[479] Ibid., p. 4; a point picked up by Tidball, *Builders and Fools*, p. 11.

[480] Ibid., p. 4-5.

[481] Croft, *Ministry in Three Dimensions*, pp. 22-27.

[482] Ibid., p. 32.

are read off, many "in harmony with secular trends in the understanding of leadership and management", but without acknowledging the differences in context between a threatened city-state and a church in a post-Christian society. "Insights from Nehemiah and other parts of the Old Testament may be valid, but they can hardly be thought of as complete."[483] Studies from the Early Church have been criticised by Sykes as abstracting Paul's theological position from its social setting. Sykes says that Paul was reacting to a specific situation, not creating a "blueprint for a church order", and "Paul says nothing about the provision for any formal structure for his churches."[484] By taking specific and often short texts from Paul's letters or the Gospels, there is a danger that some authors are suggesting a pattern of church order, and, by implication, leadership, that Paul did not intend and which "could not possibly continue on the pattern illustrated from his letters."[485] Croft also records Alan Nelson's highlighting of simplistic use the Bible in Christian leadership books that focus on "character studies of 'leaders' in the Old Testament or on brief characteristics required of early Church elders in the New Testament and ignoring cultural and historical differences in both contexts. Nelson's implicit conclusion is that the Bible is not a leadership manual and that the secular world may provide a new paradigm.[486] This might be considered a step too far and ignore the useful corrective contribution that the Bible ideas can make to secular models.

Bunting's third difficulty with Biblical models is that one finds a recurring dissonance between the theoretical model derived from the Bible and what happens in practice.[487] Adam *et al.* have also discovered this and submit that, while many are familiar with

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[483] Ibid.
[484] Stephen Sykes, *The Identity of Christianity* (London, SPCK, 1984), p.58.
[485] Ibid.
[486] Croft, *Ministry in Three Dimensions*, n. 8, p. 205, citing Alan E. Nelson, *Leading Your Ministry* (Abingdon Press, 1996), pp. 46-80.
[487] Bunting, *Models of Ministry*, p. 5.

some of the models of leadership deriving from Biblical tradition and theology and on occasions a leaders' words/actions conform to these Christian leadership models, there is a gap between theory and practice in that it is difficult over the long term to integrate consistently theological understandings with leadership practice.[488] They admit that "Many of us are 'practical deists'", i.e., "while God was no doubt directing his whole creation in ultimate ways to its final culmination, he does not intervene at all in day-to-day happenings and lesser events."[489] Leach's view that much of the journey "will be neutral as far as God is concerned" suggests a similar idea.[490]

In summary, as Croft has expressed it, the most valuable view of the use of biblical and secular models is that "We need to mine a richer theological tradition in our search for ways in which leadership and ordained ministry can connect today."[491] Hence, as he concludes, a Christian understanding of leadership cannot be derived directly from either modern society or the Old Testament images and models.[492] Nor should the use of short proof texts from NT letters be used without consideration of wider theology and context. Rather a Christian understanding of the exercise of leadership in the Church must take account of, and be integrated with, the understanding of Jesus and his mission, the work of the Holy Spirit and the church as Christ's body.[493]

Application of Secular Leadership Models

As has been noted in the section above, several of the authors do not use secular models at all, preferring to take their leadership models directly from Scripture, sometimes including their own ideas to illustrate or amplify these. Ford's submission

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[488] Adam, *et al.*, *Making Connections*, p. 36.
[489] Ibid., p. 37.
[490] Leach, *Visionary Leadership*, p. 20.
[491] Croft, *Ministry in Three Dimensions*, n. 32, pp. 206-207.
[492] Ibid., p. 38.
[493] Ibid.

that "we cannot simply baptize secular leadership models and import them into our work for Christ without subjecting them to critical examination" is surely correct.[494] However, this not to reject the ideas simply *because* they have a secular source.[495] This, as was also noted, is less than satisfactory and, as Finney remarks, "management theory talks mainly about people working together ... The Church also deals with people. It would be foolish for it to ignore this work and fail to understand its own life better."[496] Other authors agree. Hughes says that that there are similarities between the church and the secular issues of leadership. Moreover, "The excitement for me in my work and ministry is finding that the roots of good, apparently secular, leadership tools are biblical."[497] This view is supported by Robin Gill, who further contends that "some of the new management concepts, far from being secular notions imported inappropriately into churches, are in reality theological borrowings."[498] Any contemplation of the use of secular models needs to be done warily. Finney, though using some, does so with the caveat that it has to be recognised that they are built not on any biblical basis but on premises of profit and loss, and may involve manipulation and coercion which are not appropriate or possible in a Christian setting.[499] Whilst not suggesting their uncritical adoption, the comments leave room for a discerning examination of secular models and the selective use of ones found to be theologically supportable and practically helpful, whilst remembering the advice of Adam *et al.*, that any adoption of leadership practice should be "Informed by a healthy scepticism of secular organisational theories, knowing that at best they provide only partial solutions

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[494] Ford, *Transforming Leadership*, p. 34.

[495] Nor is it to say that ideas taken from religious sources, e.g., the Bible, should not also be critically examined – which many Christian writers seem reluctant to do. The question is, using what criteria?

[496] Finney, *Understanding Leadership*, Preface, pp. xi-xii. His warning needs also to be heeded.

[497] Hughes, *Management Tool Kit*, p. 14.

[498] Robin Gill, *Moral Leadership in a Postmodern Age* (Edinburgh, T & T Clark, 1997), p. 117. Gill is here discussing 'management', but in his *Strategic Church Leadership* there is no real difference between management and leadership.

[499] Finney, *Understanding Leadership*, Preface, p. xi.

to any given problem and at worst are quite uninterested in the ways of God and in human need."[500]

Several of the authors see in the models from secular consideration of leadership some useful ideas which may be helpful in the Christian context, applying ideas from all the secular leadership models considered in a previous section. Some authors, as will be noted below, employ secular models without acknowledging them as such.[501] Great Man and Trait Theories will be considered together as each shares characteristics with the other and authors do not always clearly distinguish between them. Similarly Situational and Contingency Theories. Servant Leadership has been discussed above. Assessment will thus be under five main headings, starting with a brief recapitulation of each theory.

Great Man and Trait Theories

Both these theories suggest that leaders are born different from others, either into a specific class with inexplicable and unobtainable skills, or having innate abilities that only need developing. They have characteristics that others do not have. i.e. these theories are about what leaders ARE. The theories have similarities to what Rudge describes as the Traditional and Charismatic theories.[502] There is a tendency to discount such theories; Finney says that research to find common traits of a leader has been largely ineffective.[503] Adair's comment that "no one person has all the gifts necessary

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[500] Adam *et al.*, *Making Connections*, p. 38.

[501] Edmondson, for example refers to four "stages of team development: forming, storming, norming and performing." Edmondson, *Fit to Lead*, p. 107. This model was originally described by Tuckman, who is not mentioned.

[502] Rudge, *Ministry and Management*, pp. 23-26. Rudge follows Weber's definition of 'charismatic' as being a quality of a leader, inaccessible to ordinary people, which sets him/her apart. Ibid., p. 26. This is effectively an extreme form of trait.

[503] Finney, *Understanding Leadership*, p. 38.

for leading a large body of people" also suggests that he is arguing against the Trait Theory of Leadership.[504]

Adair, however, seems to ascribe qualities to leaders in his descriptions of Abraham (generosity, sense of vocation) and Moses (wisdom, humility, authority) which though not inborn are uncommon.[505] Moses is an example of a charismatic leader. Though he would not so describe it, Ford's description of Leader as Son is effectively a Trait Theory. Ford says, but without explanation, that "Genuine leaders operate out of a sense of calling, not a sense of drivenness."[506] So, "Leadership is first of all not something that one does, but something that one is."[507] Ford is using God's affirmation of Jesus at his baptism as his source here and this is looking more like Messiahship, not leadership, so why is this a characteristic of a leader, as opposed to a characteristic of Jesus? Presumably it comes out of Ford's reading of the text. There seems to be some identification of 'Jesus is a leader, Jesus has these characteristics, therefore a leader has these characteristics?' i.e., a form of trait theory that Ford has already rejected.[508] The list of qualities of a leader (see above) tends to reinforce the view that authors believe that leaders have traits, but that it is difficult to discover which are common.

There is one other characteristic of these theories which, in the religious sphere, is different; the impact of God. For biblical writers the effective definition of a 'Great Man' is not some obvious hero (although many are heroic), nor a charismatic leader (though many were charismatic), not even an internationally known figure (even if some were). The key quality is the obedience to the word of God. Even if they cheated (Jacob – Genesis 27. 5-29), doubted (Moses – Exodus 4.1), wanted proof (Gideon –

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[504] Adair, *The Leadership of Jesus*, pp. 38-39.
[505] Ibid., pp. 28-43.
[506] Ford, *Transforming Leadership*, p. 37.
[507] Ibid., p. 38.
[508] Ibid., p. 25.

Judges 6. 36-40), behaved badly (David – 2 Samuel 11. 14-27) or ran away (Elijah – 1 Kings 19.1-18) it was God's power and their obedience which enabled them to succeed and to be considered great. They are called by God to serve, however inadequately, in a particular situation at a particular time by leading a servant people, however corrupt. Thus as leaders, their leadership already defined theologically and is different from ordinary leadership, even of a Great Man style. The Bible is not hagiographic about its leaders, and when they stop doing God's will, they fall from grace and are rejected.[509] The Bible writers thus look at leaders from a different perspective, and with God-based goals. Herein lie two difficulties with using these people as a models for leadership. Firstly, secular models cannot be applied unchanged to Biblical leaders. In this is done, there is a tendency to either remove God or make His influence incidental to the leadership. To remove the leaders from the Biblical setting, as applying a secular model is likely to do, is to remove them from what makes them holy and great. Secondly, how much is specific to these leaders as 'God-called' and which are general characteristics that can apply to any leader? This is difficult to determine, and this may explain why so many different leadership characteristics have been attributed by Christian authors.

Style/Behavioural Theories

These theories consider what leaders DO rather than ARE. Generally there are two basic dimensions of leadership action; building the organisation/completing the task (called 'Initiating structures') and care for followers ('Consideration'). This leads to different styles such as autocratic, democratic and laissez-faire. Rudge's Classical and Human Relations type organizations correspond to the two dimensions.[510] Typical secular theories include Tannenbaum and Schmidt, Blake's Grid, Likert's Systems and styles derived from McGregor's X/Y Theories.

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[509] Moses did not enter the Promised Land (Deuteronomy 34.4), Saul was rejected for disobedience (1 Sam. 15.23).

[510] Rudge, *Ministry and Management*, pp. 26-28.

Several authors refer to such theories. Adair describes Moses as setting objectives, listening to and acting on advice, appointing subordinates and delegating tasks.[511] Kuhrt uses the same delegation study of Moses.[512] These are style/behavioural actions. Cormack discusses choice of leadership style based on Tannenbaum and Schmidt.[513] Pearson indicates something similar.[514] Hughes' Tool Kit includes delegation, goal setting, appraisal, leadership styles and coaching.[515] Marshall in his comparison of task and people-oriented leaders is using the concepts of task and relationship behaviours.[516] Finney is critical of McGregor's Theory X/Y because people do not behave in the same way all the time, Theory Y is "bad news for the vulnerable" and both Theory X and Theory Y are manipulative – Y possibly covertly.[517] But Finney then suggests a 'Theory Z' which

- has people needing different encouragements at different times,

- sees people as variable and worthwhile,

- is optimistic about human nature as redeemed by Christ

- is leadership "not manipulative for his or her own ends..." [518]

Another model used is that devised by Blake, called the Managerial Grid. Finney is a strong exponent of this, applying it to the church and its leadership.[519] "Churches, like any other social organisation, operate by the same rules and have the same pressures on

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[511] Adair, *The Leadership of Jesus*, pp. 40-41.
[512] Kuhrt, *Christian Ministry*, pp. 80-81.
[513] Cormack, *Team Spirit*, pp. 33-34.
[514] Brian Pearson. *Yes Manager ... Management in the Local Church 2nd Edition* (Cambridge, Grove Books Ltd, 1994), p. 16.
[515] Hughes, *Leadership Tool Kit.*, pp. 78-97, 98-109, 133-146, 173-182.
[516] Marshall, *Transforming Leadership*, pp. 131-132.
[517] Finney, *Understanding Leadership*, p. 22. This also suggests that Finney regards 'manipulation' as one of the forbiddens for the use of management theories in the church.
[518] Ibid. Presumably manipulation is OK if it is for God's ends? This is often a danger of religious leadership.
[519] Ibid., pp. 17-20.

the leadership."[520] He uses the terminology throughout the book in sentences such as "Those who wish to find safety in the church will often be enthusiastic about small groups, social events, and a 1 ,9 'happy fellowship' pattern"[521] and "Otherwise the vision will fade, the people become frustrated, and the church will return to a 5 ,5 position of mutual bickering."[522] A similar example of taking a secular theory and using it in a church context is "an adaption of a grid" with axes of 'work done' and 'friendly/caring' and scored on a 1-9 scale in Grundy.[523] In effect this is Blake's Management Style Grid with slightly different labelling. The question is not whether it may be a useful instrument, but what research was done to validate it.

Situational and Contingency Theories

Underlying both these types of theory is the belief that there is no one best style of leadership for all situations, but rather several factors need to be considered. Thus a variety of styles are needed by a successful leader who uses the right one in the right situation effectively to influence followers to achieve the leader's or organization's goals. Typically both tend to look at some combination of four variables; the leader, the task, the led and the context; and attempt to find a style that is the 'best fit'. Contingency Theories concentrate on finding the external variables which indicate which leadership style is the most appropriate, whereas Situational Leadership includes internal factors; the maturity of the followers based on their ability and willingness to take responsibility for directing their own behaviour towards achieving a *specific* task or objective. These theories are concerned with how the leader operates as well as what the leader does. In essence Situational theory complements Contingency Theory,

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[520] Ibid., p. 17.
[521] Ibid., p. 25.
[522] Ibid., p. 57.
[523] Grundy, *Understanding Congregations*, pp. 44-45. Adapted from Thomas Downs, *The Parish as a Learning Community: Modelling for Parish and Adult Growth* (New York, Toronto, Paulist Press, 1979), pp. 41-42.

however, authors do not always clearly distinguish between the two.

Leadership that fits the situation and takes into account the needs and understandings of followers seems to be attractive to several authors. Some see this as the pattern of Jesus' leadership. Adair, for example, of the model of *Shepherd* says "For we know now that someone in a leadership role has three core and overlapping functions: to achieve the task, to hold a group together as a unit, and to meet individual needs."[524] The "three core and overlapping functions", the '3-Circle model', had been devised by Adair in his early works and became a theme throughout his teaching and writing.[525] It is then repeated about the ministry of Jesus where Adair looks at teamwork.[526] This is a contingency model, although Adair does not reveal where it originated. Edmondson also picks up, and acknowledges such, Adair's ideas on the task of a team leader.[527] Hughes uses Adair's 3-Circle leadership model as a tool to examine team development.[528] Croft has three scriptural and historical-based elements in his *episkope* dimension of ministry; "Vision Unity and transformation", "Enabling ministry of others", and "Watching over yourself and others."[529] These are in essence John Adair's model of leadership where the leader has the responsibility for the need to accomplish the Task, the Development and Maintenance (unity) of the Group and the needs of Individuals, including him/herself.[530] Ford, following the model developed by Blanchard whereby the mode of leadership depends on the maturity of the group, states "Jesus used a kind of "situational leadership."[531] Simplistically Ford says that "leadership must pay attention to the position which the leader holds, the person that the leader is, and the process which the

[524] Adair, *The Leadership of Jesus*, p. 44.
[525] E.g., Adair, *The Skills of Leadership*.
[526] Adair, *The Leadership of Jesus*, p. 119.
[527] Edmondson, *Fit to Lead*, p. 106.
[528] Hughes, *Management Tool Kit*, pp. 191-194.
[529] Croft, *Ministry in Three Dimensions*, summary chart, Appendix 1, p. 193.
[530] See John Adair, *The Skills of Leadership* (Aldershot, Gower Publishing, 1984)
[531] Ford, *Transforming Leadership*, p. 286. cf. Kenneth Blanchard, Patricia Zigarmi and Drea Zigarmi, *Leadership and the One Minute Manager* (New York, Morrow, 1985)

leader employs",[532] i.e., a contingency approach.

Finney proposes that leadership is concerned with the people being led, their attitudes and needs; the organization; the culture and the leader's personality.[533] Thus a good leader in one set of circumstances may be ineffective in another, i.e., a Contingency Theory. For Arbuckle, successful leadership takes on "the style of leading suited to the overall purpose of the group at the particular time. This is generally termed 'situational leadership'; that is, there are particular occasions in which the leader needs to delegate, persuade, provide directives or foster participation/collaboration."[534] Arbuckle suggests particularly the leadership theory of Hersey & Blanchard, although in a very simplified form.[535] Cormack believes that the overall situation is a main determining factor in leadership.[536] Hence, there is no single right style, but effective leaders behave comfortably over the range of styles and correctly assess the forces that influence the style to adopt.[537] Grundy's look at the various ways ministers choose to work with their congregations (i.e., their leadership style) are very similar to Hersey and Blanchard's change in leadership style as a group matures.[538] Collinson asserts that "Research reveals that there is not a preferred form of leadership for all situations, but leadership may require a number of different patterns."[539] Similarly Marshall, "what is the most effective style for a particular occasion is also situationally determined." Hughes sees leadership as determined by the leader's preferences, the maturity of the person

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[532] Ibid., p. 26.
[533] Finney, *Understanding Leadership*, pp. 36-38.
[534] Arbuckle, *Refounding the Church*, p. 99.
[535] Acknowledged Ibid., n. 4, p. 126. See Paul Hersey & Ken Blanchard, *Situational Leadership* (USA, Centre for Creative Leadership, 1976)
[536] Cormack, *Team Spirit*, p. 32.
[537] Ibid., pp. 36-37.
[538] Grundy, *Understanding Congregations*, pp. 65-70.
[539] Collinson, 'Management isn't mysterious, it's just difficult', in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 22-35, at 31.

addressed and the context or setting and gives examples of various styles from the NT.[540]

Pearson gives a number of factors that "contribute to the style you adopt in a given situation."[541]

Adam *et al.* look at the concept from a theological viewpoint. "What is important, is to make the connections between our practice and our theology, our life and the Bible."[542] "In practice", the authors say, "What is needed is leadership that expresses *theological principles*, though aware of the *pragmatics* of the context, the impact on the *popularity* of the leader, the *politics* of the situation, and with *pastoral awareness* of those who are involved, both leaders and those affected by the ministry."[543]

This is, in effect, a theological version of Contingency Theory, where

pragmatics of the context=	Task
popularity of the leader =	Leader
politics of the situation =	Situation
pastoral awareness of = those who are involved	Led

The purpose is "to make sure that the ways in which we respond to our society reflects the bewildering diversity of the ways in which God treats our world and ourselves."[544]

Transactional Theories

In these, which form another viewpoint on the classical theories of leadership and consider it as an exchange of benefits, the Leader initiates structures, designs active or passive performance measures, and there is an exchange of benefits (rewards or lack of punishment) between leader and led (i.e., extrinsic motivation). They require clear goals, performance measurement/appraisal, job descriptions and delegation, and

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[540] Hughes, *Management Tool Kit*, pp. 173-174.
[541] Pearson, *Yes Manager*, p. 16.
[542] Adam, *et al., Making Connections*, p. 11.
[543] Ibid., p. 8-9.
[544] Ibid., p. 32.

presuppose hierarchical structures. They are system-driven and aim to accomplish tasks whilst maintaining good relations with the followers. Authors who advocate Transactional Theories may also be thinking of other theories. A few authors suggest that Transactional Theories are useful, though without describing them as such. Finney sees *Episkopos* as a coordinating function, of oversight: being aware that sometimes it means letting people get on with things, others closely supervised, but always with love; coordinating the work of others; exercising discipline; and being an 'emissary' or representative of the organization to the outside world.[545] Greenslade's proposals that Jesus called men to share his life, trained and involved them, delegated authority and checked on their progress are all transactional actions.[546] Gill & Burke maintain that "Effective leaders have a vision, have a clear notion of priorities and objectives, and then they attempt to share this vision with others, to enable others to own it too."[547] It is then the task of strategic leaders to create and maintain the vision, "to think, to plan prayerfully, to coax, to monitor, to help others to learn, and, above all, to identify and enhance opportunities for qualitative and quantitative growth."[548] Delegation is also a key task, to free leaders to engage with the churches.[549] Higginson says that shepherds directed flocks to best pastures, defend from danger, and are in control as know what is best for sheep. He adds that the transactional actions involving "courage, care, protection, discipline and establishing direction – are characteristics which are relevant and applicable to leadership more widely."[550] His 'Overseer' (*episkopos*) also has transactional elements.[551]

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[545] Finney, *Understanding Leadership*, pp. 57-63.
[546] Greenslade, *Leadership*, pp. 117-119. But could also be transformational.
[547] Gill & Burke, *Strategic Church Leadership*, p. 82.
[548] Ibid., p. 86.
[549] Ibid., p. 90.
[550] Higginson, *Transforming Leadership*, p. 50.
[551] Ibid., p. 89.

Transformational Theories

These are based on the intrinsic motivation of the followers of leaders who tend to be visionary and transforming for them. Transformational leadership is about empowering people rather than using rewards to (effectively) control them. The leader facilitates the followers' use of skills, dedication and commitment in challenging tasks. Major changes in the attitudes and assumptions of organisation's members are achieved, thus building commitment for the mission, objectives and strategies. Rudge adopted the idea of an *organic* organization suggested by Burns and Stalker, which is a transformational theory. There seems to be a particular attraction to authors for Transformational Theories, not only three works having Transforming/ Transformational in the title, but with more authors referring to some form of Transformational leadership than any other model apart from servant leadership. This is possibly because Transformational theories appear to align better than other theories with some theological and Biblical ideas of transformation under the influence of the Holy Spirit. Examples from Scripture are "be transformed by the renewing of your mind", "being transformed into his likeness" and "will transform our lowly bodies..."[552] Being a "new creation" in Christ and being "made new" in one's attitudes may also be pertinent.[553] Stott's warning about assuming words in religious and secular contexts have the same meaning may be relevant here too.

Ford dismisses most management theories as transactional relationships and calls for a transformational leadership."[554] Although he uses Bennis and Gardner as his two main sources,[555] Ford takes from Bass the description of transformational leadership and

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[552] Romans 12:2; 2 Cor. 3:18 & Philippians 3:21; NIV translation.
[553] 2 Cor. 5:15 & Ephesians 4:23; NIV translation.
[554] Ford, *Transforming Leadership*, p. 21.
[555] Warren Bennis & Bert Nanus, *Leaders: The Strategies for Taking Charge* (New York, Harper & Row, 1986); John W. Gardner, *Leadership Papers* (Washington DC, Leadership Studies Programs, Independent Sector, 1987).

differences between transactional and transformational leaders, but fails to mention

that Bass argues both are likely to occur the same person.[556] Ford's key is that Jesus is

a *transforming leader*, in the sense of the word used by Bennis, based on James

McGregor Burns. He says "Transforming leaders are those who are able to divest

themselves of their power and invest it in their followers in such a way that others are

empowered, while the leaders themselves end with the greatest power of all, the power

of seeing themselves reproduced in others."[557] He uses material from the Gospels "to

provide a credible portrait of Jesus as a leader, and to interact at a number of points

with certain aspects of transformational leadership as put forward by the

specialists."[558]

Arbuckle proposes that "a *transforming* style of leadership is necessary" where the task

is unclear, as in times of change.[559] He uses Burns' work to create a definition of

transforming leadership.[560] Like Ford, he maintains "Today the emphasis in leadership

has moved from management in order to control groups to a transforming style that

aims to bring the best out of people and to respond quickly to change."[561]

Higginson picks up Burns' descriptions of 'transactional' and 'transformational'

leadership and the connection of the latter with 'empowerment'.[562] He says that

narratives in the Bible contain examples of leadership (Moses, Nehemiah and David, as

examples) all of whom display hallmarks of transforming leaders.[563]

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[556] Ford, *Transforming Leadership*, p. 22. Ford is here using Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York, The Free Press, 1985), chapters 1 & 2, pp. 1-32.
[557] Ford, *Transforming Leadership*, pp. 15-16.
[558] Ibid., p. 16.
[559] Arbuckle, *Refounding the Church*, p. 99.
[560] Ibid., p. 101.
[561] Ibid., p. 125.
[562] Higginson, *Transforming Leadership*, p. 27. Although this might well not be what it seems.
[563] Ibid., p. 31.

Vision as part of transformational leadership has already been discussed. Change is another key feature and is considered by several authors. Higginson cites Bennis that a leader with vision provides a bridge from the present to the future and is this usually involved in change.[564] Rolls discusses the effect of transformational leadership on businesses and then suggests its application to churches, with clergy as change agents.[565] Adam *et al.* have the leader as 'overseer' with the necessary vantage point from the 'edge' of things to initiate change or redirection, and to see where growth is required. (particularly an episcopal ministry)[566] Since the Scriptures make it clear that "to be a leader is to be involved in change",[567] Edmondson examines reactions to change, giving as a "helpful tool", an equation:

$$C \ f \ D + E + F \leq £^{568}$$

The key elements in managing change are to assess the need for and establish a suitable climate for change, to build a suitable leadership team, to consult and communicate, and to anchor the change into the culture.[569] There is a similarity here with the ideas of Kurt Lewin on the Stages of Change, Unfreeze (create climate/willingness to change), Change (make the move with suitable communication) and Refreeze (reinforce new pattern).[570] Finney regards it as too easy for leader to become enthusiastic about and to introduce change without realising that the people affected have not gone through the thinking process that the leader has. Therefore have to help people through same process. Finney uses "The Mouton diagram" to explore relationship between level of

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[564] Ibid., p. 84.

[565] Jayme Rolls, 'Transformational Leadership,' in *Leading, Managing, Ministering*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1999), pp. 65-84, at 75-79.

[566] Adam, *et al.*, *Making Connections*, p. 35. This is a model devised by Christopher Moody.

[567] Edmondson, *Fit to Lead*, p. 111.

[568] Ibid., p. 112. It is unclear why Edmondson thinks that this equation is helpful.

[569] Ibid., pp. 112-115.

[570] A model later adopted by Edgar Schein. See G. A. Cole, *Management Theory and Practice* (London, Letts Educational, 1996), pp. 195-196.

discontent and possibility of change.[571] Greenslade gives his "suggested ways of co-operating with God in effecting biblical changes in the Church " as including "Repeatedly teach and affirm the biblical basis of the changes that are taking place."[572] Grundy also sees leadership as about change and influence, saying that "the best leaders and managers want to change things" and to "foster responsible dissent."[573]

From the above, which, it has been suggested, is a fair sample of works, the use of secular models seems to be quite widespread between two groups of authors, covering most of range of leadership models from the secular field. As was found with Christian authors' use of management theories, whilst there is a good range, any individual author does not use many models. This implies both a lack of engagement with the whole body of secular leadership theory and that there is insufficient theological critiquing of the leadership models, other than a rejection of them by authors who use only the Scriptures. This may also suggest that the authors who use secular models regard them as value-neutral. It has been shown in the section on management theories that this is not so. That secular theories are also "more readily available in terms of a myriad of available books and courses"[574] can influence the general world-view that people hold and thus ideas become an unchallenged and acceptable assumption. This is not to suppose that there is not a theological justification for the 'secular' understandings. It may well be that secular 'laws' and understandings are a proper but inadequate or incomplete description. Certainly, those that omit the 'spiritual' side of human nature, as most secular models do, are incomplete from the viewpoint of Christian theology. Comparison with a Christian anthropology is one strand of assessment of secular theories. Whereas 'incomplete' does not mean 'wrong', any such model should be

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[571] Finney, *Understanding Leadership*, p. 136 ff. Although he neither references it nor acknowledges any source.
[572] Greenslade, *Leadership*, p. 205.
[573] Grundy, 'The Challenge of Change', pp. 176-177.
[574] Adam, *et al., Making Connections*, p. 37.

approached only with prudence as it could admit attitudes and behaviours which are unchristian and inappropriate.

The description and example of Jesus as a transforming leader as advocated by, for example, Arbuckle, Ford and Higginson, raises another question. If the one who is "the supreme pattern for human life"[575] is also a transforming leader, does this identification in effect validate the transforming leadership model? Certainly those who advocate this model seem to be suggesting such. In principle, this may also sanction any other model of which characteristics are perceived to be demonstrated by Jesus. This avenue is not without difficulties. Can one be sure that the terms used in modern theories have exact correspondence with similar concepts in Biblical times? Are there aspects of the secular model which do not correspond to Jesus' behaviour? Do differences in the underlying philosophies/ theologies affect the validity? In particular, modern secular theories tend to be based on a philosophy that human beings are basically good, that human nature is improving as time passes, and that this is by human effort. The doctrine of 'The Fall', however one views the biblical story, proclaims that all human activity is subject to the corruption of sin. Consequently, no matter how good a theory, the issues of power, manipulation, exploitation and selfish goals are bound to arise. This is true also in non-secular organizations. Again, only critical theological examination can resolve these issues.

Conclusions

1. In many works the assumption has been made that the portrait of Jesus in the Gospels is that of a leader. Whilst not unreasonable, it is not obvious that this is so and it could be that Jesus was a teacher with disciples, Messiah, prophet/ priest/

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[575] Green, 'Foreword' in Ford, *Transforming Leadership*, p. 11.

king, etc., but not what would be considered a leader. By using the analysis of leadership, it has been possible to demonstrate that Jesus does indeed fit the necessary criteria and that the description of him as a leader is apposite. This allows for the Gospels to be examined in order to ascertain leadership characteristics. The proviso is that the Gospels are not a complete biography, a leadership handbook, nor a source of organization theory. There is some evidence that Jesus was also a manager, fitting with the theory that characteristics of both leader and manager are required.

2. With some exceptions, there is little evidence of authors engaging in a sustained dialogue with secular writers or with each other about leadership models.

3. This brief examination, whilst not being a comprehensive survey of the field, would seem to support Richard Higginson's claim that "most Christian books on leadership are about leadership in the local Church."

4. Authors are careful to ensure that references to leaders encompass both female and male, some make the identity specific in that "leaders include both men and women." Much of the Bible material is used as a source of models, imagery or example is predominantly male or male-oriented and some of the models of leadership have a distinct male preconception. There are, though, also many characteristics which would be regarded as shared by both male and female, or even to be those seen as stereotypically female. These are often most appropriate for servant leadership, which suggests that in this type of leadership there should be no gender difference and, by inference, nor in other models.

5. There is a general assumption that clergy are to be leaders, or the main leader in a team. In practice this is normally a function of appointment to a position rather than being a criterion for selection. There is thus a need for training of clergy in leadership skills, a need that is recognised in the Church. It is likely that the gift of leadership requires to be developed and a balanced view is that potential leaders are born, effective leaders are made so that Christian leadership is a blend of natural talent and spiritual gifts. The gift may also be given to non-clergy, as leadership is required at most levels in an organization.

6. There are a wide variety of approaches to the use of leadership models. Generally, authors divide into three groups. There are those who do not refer to any secular models, using Scripture alone or with their interpretations and ideas. A few, such as Maxwell, use very little biblical material. The second group see secular models as helpful and which may be applied to Christian organizations including the Church. There is a wide spread of models actually used, with a preference for the situational/ contingency style models. In some cases models are adapted for use in the church.[576] Although there are several caveats to the effect that secular models should not be adopted uncritically, there is less evidence of theological critique being done in practice. The third group do not advocate using secular models, but use secular ideas without acknowledging their source. It is not suggested that the group is deliberately concealing this, rather that there are ideas which are in common currency and, as Adam *et al.* remark, "we may espouse a biblically based model of parish or diocesan leadership, but in reality our practice may derive much more from modern management theory."[577] This is sometimes evident in writings.

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[576] The use of Blake's Grid in Grundy for example. Grundy, *Understanding Congregations*, pp. 44-45.

[577] Adam, *et al., Making Connections*, p. 37.

7. The Scriptures have been a source of renewal and reforming for the Church and generally authors demonstrate a confidence that the Bible is a valid source of insight into leadership and ministry, despite some disagreement about whether the Bible actually considers leadership. There are several different interpretations, but consideration of contemporary leadership still needs this foundation, rather than those of secular understandings, to provide important correctives and meaning to secular models. Authors who use the Bible as the sole authority, seem to undervalue more recent human experience, learning and thinking and imply there is something fundamentally and unbridgeablely different between a Christian and other human beings. Whilst it takes seriously the depraving influence of 'The Fall', a Bible-only' view of leadership models has some of the characteristics of biblical fundamentalism. The use of the bible is not without difficulties. Models have always been conditioned by the social structures of the times and tend to reflect the dominant leader-image of their age. There is a problem of reading **into** the biblical models what it is thought that they mean, and one of reading out of Scripture what is not in management theory, but what one desires to find there. There are important differences in context between biblical eras and modern times, so that insights from the Scriptures may be valid, but may not be complete. Thus Christian appreciation of leadership cannot be derived directly from either biblical images and models or modern society, rather must take account of, and be integrated with, a knowledge of Jesus and his mission, the work of the Holy Spirit and theological reflections.

8. Examination of a range of works has shown that there is some agreement across the authors in regard to servant leadership, but in little else. Whilst several extract models and characteristics of leaders from Scripture, this results in many models and no real convergence of view. Skilton concludes that whilst in the OT there is an

understanding of God as one who leads his people, there is "no single biblical blueprint for leadership in one particular form" or any one clear definition of how leadership of God is to be enacted in Israel.[578] Because, as Croft says, "Leadership and the forms of leadership matter to God" the concern of the Bible as a whole is with a right ordering of leadership and ministry.[579] Whilst recognising the tradition, there must be a balancing of Scripture, Tradition, Reason and Experience.[580] The Bible, though, needs to be used properly, interpreting the texts with care and taking into account the context for which the text was written. Hence, an uncritical application of biblical paradigms may be as misleading as the doing the same with secular models.

9. Since leadership has many functions, the proliferation of models is understandable and the amount of attention given to each depends on the whole context of the organization. Most of the Christian authors' models may be grouped into five categories, each representing a different aspect of the role/ function of a leader. Parallels between the five functions and secular models, are shown below:

Function	Leadership Model	Contingency Model	Situational Leadership	Transformational Leadership
VISION	Seer/Visionary		} }	Vision
DIRECTION	Shepherd	The leader	} Relational } Aspects }	Change and commitment to shared goals
TASKS	Steward	The Tasks	Task behaviours	Challenging tasks
FOLLOWERS	Developer	The Led	Group and Individual maturity	Empowerment and development
MEANING	Overseer	The Context		Giving meaning

Table 6.9   Parallels between five functions of leader and secular models

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[578] Skilton, *Leadership Teams*, p. 6.
[579] Croft, *Ministry in Three Dimensions*, p. 31.
[580] Ibid. These four are discussed in Croft's previous chapter, p. 21. The concept is from Andrew Irvine, *Between Two Worlds: Understanding and Managing Clergy Stress* (London, Mowbray, 1997)

It can thus be seen that there is a quite good fit between the models and the functions. Given that the two groups were derived separately, the conclusion is that, with the caveats and safeguards outlined, some combination of Contingency/situational and Transformational models would give useful insights for Christian leaders. The key point is that at any one time and given situation all functions are needed, but in different proportions and different organisations need different types of leadership at different stages. Leadership has to change depending on the attention required for each of the functions, which itself depends on the needs of leader, followers, context and organization. Leadership is complex and sensitive to the overall situation, not the mechanical application of a single, simple model to all circumstances.

10. The following criteria should be considered for Christian models of leadership:

   a) The model of Servant leadership, as exemplified in the ministry of Jesus Christ, should be a 'Super-model' to inform, transform and critique the other models. This requires that any application of a model be done with a 'servant-mind', i.e., that leaders are serving both God and their fellow humans, including those at any level in the organization.

   b) There are five areas of attention for a leader, all of which require the transformational model of leadership to be fully effective.

   c) There is no one style of leadership which adequately fits to all leadership situations. Hence a form of Contingency/Situational leadership styles is required, which takes into account the four facets of leader, led, tasks and situation, whilst considering appropriate internal motivators such as the maturity and development needs of individuals and groups.

   d) Leadership is better when exercised through a team, for a team allows different leadership gifts and experiences to be used fully, helps to support individual

members in their roles, resolves the objection that clergy are called to priesthood not leadership and enables a theological critique of methods to be undertaken in a collaborative atmosphere. Leadership teams should, ideally, be composed of clergy and laity, women and men. Teams can provide opportunity for both men and women to use their different strengths and of sharing leadership in a variety of ways, thus changing traditional male stereotypes of leadership.

e) How the leadership models are employed in practice depends on the context, including the theological alignments of the leaders and the organization.

6.3 LEADERSHIP AND HUMANITY

Introduction

This section extends the discussions of secular and Christian views of leadership by drawing comparisons and correlations with the principles of Christian anthropology derived in a previous chapter and thus exposing the implicit anthropology within each model. Few of the Christian authors consider their models from a viewpoint of Christian anthropology.[581]

The order of exposition has been changed slightly from previous sections. The transactional model will be discussed first since the following two, Great Man and Trait Theories, are largely transactional in nature. Transformational models will then be discussed, followed by Style/Behavioural and Contingency/ Situational as these latter types may be either transactional or transformational, or a combination. Finally, some attention will be given to the Servant Model, because this, as has already been indicated, can form a Super-model potentially to illuminate and transform any of the other models. A brief resumé of the theory is given at the start of each section.

Transactional Model

The essence of transactional models is that it is the leader who initiates and develops the organization, and who determines what benefits the followers receive for their effort. At best, this resembles the covenant relationship between God and human beings.[582] Under the influence of human's fallen nature, covenant can deteriorate into a form of oppression. From a Christian anthropology viewpoint, the transactional model is related to management models in Quadrants 1 and 2 of the 'Valuing Humans' diagram, with

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[581] Of those that do, Rudge and Finney provide additional helpful insights into the relation between leadership and a theology of human beings.

[582] Which is personal, i.e., an encounter between different, independent partners engaging on the basis of freedom. McFadyen, *A Call to Personhood*, p. 18.

similar features.[583] The goals of the organization are taken as beneficial, and the purpose of employees (or followers) is to achieve those goals, in which terms the organization (or the leader) sees its destiny. The relationship is contractual in employment terms and psychologically. Whilst this builds in a concept of fairness and does give some security to the employee/follower, it also can lead to coercion. The secular model tends to concentrate solely on the 'animal' side of human nature and ignore both the spiritual side and that humans are made in the image of God. It has thus a low value of human beings and reduces personhood by concentrating on individuals rather than groups and by communication being within the organization and generally downwards. The value of the person is thus determined by the function and hence worth to the organization. It is the leader who determines all processes, which reduces opportunities for creativity in the employees. People may be seen purely as a part of the process and this dehumanizes them. This model accepts implicitly a fallen nature of human beings and therefore, as well as rewards, imposes systems of monitoring, control and punishment for 'sin' against the organization. Active pursuit by or on behalf of the leader of deviations from desired performance may effectively demonize individuals or groups. The fallen nature is taken as an innate part of humans and there is no real concept of redemption.

Aspects of the Transactional model can be applied to other leadership models; indeed as mentioned earlier, Bass suggests that leaders act in both transactional and transformational manners depending on the situation. As an example, an immature group (in Hersey and Blanchard terms) may require transactional behaviour (i.e., direction and control), whereas a mature group require transformational behaviours (empowerment and development). The model of Steward, reflecting the management /

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[583] See section on Management Theories.

administration role of a leader to provide appropriate processes and structures, to be accountable for results and to discipline, tends by its nature to be transactional. Similarly, the directive aspects of the Shepherd model and Greenslade's portrayal of Overseer as 'Doorkeeper' and guardian of meaning also show transactional attributes.

From their contractual nature, Transactional models have advantages of being mutually beneficial to both parties. The contractual nature allows each to obtain the rewards and places an obligation to provide what is agreed. Although not always possible, the existence of the agreement allows appeal to a third party, or at least to some concept of 'fairness', which may curb unreasonable use of power by the stronger party to enforce a particular interpretation of the contract. The contract creates a starting point for discussion of grievances and for variation. To the extent that entry into and exit from the contract can be done freely, which includes the capability to evaluate all the consequences of doing either, then freedom of action is retained. Hence, the model may be acceptable as a part, but not the whole, of human life. At worst, by becoming oppressive, it can dehumanize and reduce personhood to an unacceptable extent.

Great Man Theory

'Great Man theory' suggests that some people are born as leaders with the necessary qualities being innate and either peculiar to the Great Man or inherited as part of an order of leaders. Marshall believes that even people's God-given abilities are innate, i.e., "they are there from birth", and are consistent throughout a person's life.[584] Great Man theories have some affinity with Quadrant 1 management models. Organizations described by Weber as 'traditional' and 'charismatic' are grouped under this heading.[585]

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[584] Marshall, *Understanding Leadership*, p. 185.
[585] See Bureaucracy in section on Management Models above.

As a Traditional Leader, the leader has a place in the elite of the wise and the sacred and is the embodiment of the tradition, which bestows authority. The theory recognises a natural order created and sustained by God. The tradition explains the purpose of the organization and its destiny. The leader then interprets the tradition and protects it against deviation.[586] The leader forms the focus of the organization and is "in a paternal position: all parts of the organization look to him for patronage."[587] The values of the organization may have a spiritual dimension and be based on religious principles.[588] The tradition in effect describes who is a part of the organization and thus puts boundaries on the acceptable deviations from the norm. This defines identity and personhood, and exploration of other modes is discouraged. There is a mixed value of the person, with organization members being valued highly and non-members often being disregarded as non-persons. This characteristic may be found in very competitive companies and ultra-traditional religious bodies. For this reason the sense of community and belonging is often high, but the concept of who is the community is restricted to those who are members of the in-group as defined by the tradition or interpreted by the leader. Rudge says this theory is capable of being "close to the mainstream of Christian thinking", but "the operative view is somewhat different."[589] The security of this approach can dull human creativity and reduce initiative. Instead of a doctrine of fall and redemption, "man is taken to be somewhat innocuous and mildly virtuous, qualities which will make him content with his lot and amenable to the continuance of the status quo."[590] The traditional customs and the interpreting role tend to make the leader take a transactional stance as to transform is to deny the tradition.

A Charismatic leader may also be transactional. Rudge describes a charismatic leader

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[586] Rudge, *Ministry and Management*, pp. 23-24.
[587] Ibid., p. 123.
[588] Several British organizations started out in this manner; Rowntrees, Cadbury's.
[589] Rudge, *Ministry and Management*, pp. 63-64.
[590] Ibid, p. 64; Finney, *Understanding Leadership*, p. 112.

as one who "pursues an intuition", either revelation or pure whim.[591] The leader proclaims this and his followers are those who recognise, also by intuition, the compelling quality of the message. "Both he and they are bound to obedience and complete support of the goals made explicit in his utterance."[592] The purpose and destiny are those declared by the leader. Leadership is thus vested in a specific person who demands total loyalty. A sense of community is focussed on loyalty to the leader. The question of free will is avoided. Again the issue of human nature is seen in stark terms; sinfulness and perfection. Humans are rescued by divine intervention from hopeless state of sin into purity and perfection. This can lead to assumption that the surrounding culture is sinful, so to be pure members must cut themselves off from the world. In fact sin is deep rooted in humans, who cannot escape from it, only be saved by action of Christ.[593] Identity and personhood are bounded as in the traditional model, but by the declaration of the leader. A high degree of commitment by the leader is needed to avoid failures and to keep support; hence there is no span of control or delegation. The leader is therefore involved "in anything and everything that is related to pursuance of his particular cause or vision or intuition."[594] This produces a tendency for transactional leadership, as structures, procedures, standards and behaviours all originate in and are legitimised by the leader. There is a danger that the Visionary leader may become like this.[595]

In both traditional and charismatic models, development of the human being is seen as solely towards becoming a perfect member of the group as established by tradition or charismatic leadership. Deviation or further exploration of personhood is not permitted.

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[591] Rudge, *Ministry and Management*, p. 25.
[592] Ibid.
[593] Ibid., p. 64. Also Finney, *Understanding Leadership*, p. 112.
[594] Rudge, *Ministry and Management*, p. 121.
[595] See comment by Pattison and discussion of the 'Hitler Problem' in section on Visionary Leader above.

Trait Theories

The basic difference between Great Man and Trait theories is that in the former qualities

are endowed onto an individual or class, whereas in Trait theory the qualities of a leader

are spread generally, though thinly, across the whole population.[596] Leaders are still

regarded as born rather than made, but, with the personal qualities that set them apart

known, good leaders can be correctly selected from a wider pool. Trait Theory is

loosely related to Scientific Management and Administrative Management, called by

Rudge 'Classical Theory' and Finney 'Mechanistic'. These management theories all

distinguish between operatives and managers/leaders, suggesting that each has a

particular role and task within the organization for which each must be selected. This

implies that each have different qualities, i.e. traits.

Although not imbued in principle with a low view of human beings, the Trait/Classical

theories are what McGregor described as 'Theory X', which is an implied view of

human beings, an anthropology.[597] Although not stated explicitly in the Classical

theory, McGregor inferred that managers who espouse this believe that human beings

want security; have little ambition; wish to avoid responsibility, preferring to be

directed; dislike and avoid work, so must be coerced, controlled and threatened to

deliver adequate effort. Rudge comments that

> These observations were not couched in theological terms but they were
> statements about the nature of man that can be transposed into the doctrine of
> original sin. This estimate of the nature of man tends towards the position of
> depravity the more the classical theory is pursued; and this is an extreme and
> not the central position in the Christian doctrine of man.[598]

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[596] A sort of democratic Great Man theory.

[597] McGregor stated explicitly "behind every managerial decision or action are assumptions about human nature and human behaviour." McGregor, *The Human Side of Enterprise*, p. 33.

[598] Rudge, *Ministry and Management*, p. 63. The Doctrine Commission does not accept the term total depravity. Doctrine Commission, *Doctrine in the Church of England*, p. 60. Niebuhr regards the experience, found in all humans, of the contrast between what human beings are essentially and what they have become refutes any theory of total depravity, as a realisation of sin is needed to form the contrast. Reinhold Niebuhr, *The Nature and Destiny of Man Vol. I Human Nature* (London, Nisbet & Co, 1941), pp. 281-282.

Finney compares this to a view of 'original sin' that means "man is lazy and requires coercion."[599] The Classical theories, especially Taylor, have thus an underlying or implicit anthropology based on human beings having a fallen nature and, according to McGregor, a deep-rooted assumption that humans dislike work, stemming from the belief that the expulsion of Adam and Eve from the Garden of Eden into a world of working was as punishment.[600] The Classical Theory then sets up its organizations and devises management and leadership methods on the basis of this anthropology, i.e., that workers need directing and controlling in order that 'a fair day's work' can be achieved for the day's pay. These theories assume that workers have an instrumental attitude to work and no interest in being creative. They address the bodily side of human nature, but ignore the spiritual side.[601]

In common with the management theories, this form of leadership has a tendency to dehumanise the employees in the pursuit of the organization's purposes since it deals with people in such a way as to value them for their function and creates two forms of human being contra to principles of equality of worth of all humans. This reduces freedom of choice. There is diminution of personhood both by curtailing of communication and by ignoring social relationships through a concentration on the individual. Control and direction of the 'workers' also implies that the models are concerned mostly with their animal nature and ignore the spiritual side. There are some benefits with fairness and an equitable sharing of the results of the labour, an investment in the training and a measure of security. The theory takes seriously the fallen nature of

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[599] Finney, *Understanding Leadership*, p. 112.

[600] McGregor, *The Human Side of Enterprise*, p. 33.

[601] Regarding people as being what Schein calls "Rational-Economic Man," i.e., as being motivated primarily by economic incentives. Derek Pugh and David Hickson, 'Edgar H. Schein', in *Writers on Organizations, 5th edition* (Harmondsworth, Penguin Books, 1996), pp. 167-171, at 167.

humanity, but disregards the potential to be redeemed from this. Thus these leadership models need to be considered carefully before being applied.

Because of the hierarchical nature, the leader is the focus of initiative and drive, as the one in direct control and as a check on final performance.[602] The leader "sees his work as running a machine: he has to make it go, he provides the initiative, he issues the orders, he specifies every detail of procedure, he makes each part move in its appointed way, and he checks on performance."[603] In an extreme form the leader effectively becomes a slave of the machine. This is a transactional model.

Where an author lists qualities of a leader, derived from Scripture, of as being typical of a model of leadership, this effectively becomes a trait theory.

Transformational Theories

These theories look at leadership as something that changes (transforms) an organization through the vision and accomplishments of the inspirational leader. It involves providing meaning for the group, shared goals, commitment and empowerment rather than control. Charismatic leadership is necessary but not sufficient as such leaders may empower, but can create dependency. The leader pays attention to development of individuals as well as the group. Although Burns regarded transformational and transactional leaders as different, Bass considers them as distinct but not mutually exclusive. A key consideration is that several Christian authors regard Jesus as the perfect example of transforming leadership.

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[602] Rudge, *Ministry and Management*, p. 26.
[603] Ibid., p. 119.

That the leadership provides a clearer vision and wider perspective is an aspect of transcendence, taking people out of themselves and dedicating their lives to 'higher' purposes. This may both fulfil human destiny and participate in the creative works of God. Transformation is of the organization/ group, thus enabling social relationships to develop. It may include the spiritual as well as involving the intellectual (animal) aspects of human nature. Rudge (who is using Burns' work) says that the function of the leader is to monitor not run the organization, thus empowering members.[604] "The monitoring function is the organizational expression of the cherished roles of prophet, priest and pastor."[605] Empowerment entails free will and recognition of the person. The theory treats individuals as valued and who have the capacity to develop into full personhood. There is also care how relationships are cultivated and community developed, with trust being a key element. The Visionary model of leader fits to the transformational theory and, with its emphasis on the development of people, the Developer model also does. The attention to meaning aspect of Overseer would also fit the transformational model.

In that, in a Christian context, humans both need to and can move from self-centredness to Christ-centredness and find their true dignity restored, the theory converges with Christian anthropology. This, and the use of Christ as a model, makes it attractive and a helpful way of thinking. However, the secular theory is based on the assumptions that humans are perfectible by their own efforts, and that expanding and fulfilling a hierarchy of needs is the purpose of human existence.[606] This does not give sufficient substance to the concept of the Fall, for, as Pattison observes, there is no check that vision is to good ends and it can be manipulative, using people as objects and as means

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[604] Ibid., p. 125.
[605] Ibid., p. 126.
[606] Bass, *Handbook of Leadership*, p. 20. Referring to Maslow's Hierarchy of Needs.

to an end.[607] Redemption may be seen as becoming a perfect member, and community corrupted to serve the leader. The leader is both transformational and transactional, so there is the danger that the latter becomes the sole method of control, and individual identity and worth are disregarded. At best Rudge is right that "This conception thus obviates the extreme positions about human nature implicit in the classical and human relations models and it provides a more adequate remedy for the sin of man than do the two other theories."[608] At worst, the transformation is coercive and demonic.

Style/Behavioural Theories

In these theories, leaders engage in two independent modes of behaviour; **initiating structure** (task, job, control) when processes are devised, tasks allocated, standards monitored, and **consideration** (people, supportive) when leaders show their subordinates that they trust, respect, and care about them. Most theories assume dimensions of low or high, thus giving four basic styles. In addition, leaders can decide on the power they retain, giving a second behaviour mode ranging from *autocratic* to *democratic*. Generally these theories tend towards suggesting that high consideration and democratic behaviour is best, i.e., most productive. This is because most are based on what McGregor calls Theory Y, although, like Theory X above, this is an anthropology. Theory Y states that humans find work natural, exercise self-direction and control, seek responsibility, can be committed dependant on rewards and are creative. It is based on Maslow's Theory of Needs, a motivation theory, starting with the most basic need for food, shelter and security, but including others such as the needs for social contact, status, and self-fulfilment.[609] Maslow sees 'self-actualisation' as the highest need towards which a person strives. This theory essentially believes that

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[607] Pattison, *The Faith of the Managers*, p. 70.
[608] Rudge, *Ministry and Management*, p. 64. Rudge is describing the "Systemic Theory", the *organic* organization of Burns & Stalker, which Rudge called "the systemic answer."
[609] Abraham Maslow, *Motivation and Personality* (New York, Harper & Row, 1954)

human beings are basically good and can reach a form of perfection by their efforts.

With a high value of the individual, these Theories (like Quadrants 3 & 4) tend to a treatment of human beings in ways that are nearer to those envisaged by a Christian anthropology. Consultative and participative leadership styles lead to greater freedom to choose, creativity and increases individuality. Individuals are valued for their contributions to goal achievement and encouraged to develop. Like other theories, these do not consider human's fallen condition. Rudge says that "in theological terms, this is a modest statement of the doctrine of original righteousness; the extreme position of the human relations approach tends towards the doctrine of the perfectibility of man by his own efforts - a position that is well removed from the central Christian conception of man."[610] These approaches, with emphasis on personal contacts and being a 'professional counsellor' create great demands on the leader and much personal involvement.[611] Leadership may degenerate into creating dependency. Finney criticises both Theories X and Y because people do not behave in the same way all the time, both are manipulative (Y possibly covertly) and Theory Y is "bad news for the vulnerable."[612] Finney cites Maslow as criticising McGregor's theory for its " inhumanity to those who cannot achieve the self-discipline and ability to take responsibility for their own self-command, which is required by Theory Y."[613]

Contingency/ Situational Theories

Contingency/ Situational Theories reject the idea that there is one effective leadership style and say that effectiveness depends on a variety of factors. In essence they use the findings of Trait and Style theories in different ways. Consequently they have the

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[610] Rudge, *Ministry and Management*, p. 63.
[611] Ibid., p. 125.
[612] Finney, *Understanding Leadership*, pp. 21-23.
[613] In Abraham Maslow, *Eupsychian Management* (Homewood, Ill, R.D.Irwin , 1965)

merits and faults of both, the latter moderated by appropriate use of each behaviour. This values people as individuals and in communities, enabling them to develop as human beings. It is a high value view of human beings, allows for creativity, free will and personhood, takes community seriously and could serve God's purposes for human destiny. The secular theories may share the general view of humankind as good and improving, which like Style Theory is a doctrine of original righteousness and fails to take adequate account of the sinful nature of human beings. Finally, in the secular world it is the organization whose goals are paramount and the leader's efforts are directed towards these. The leader may be transformational or transactional.

The model of leader as Developer may use contingency/situational theory to determine what sort of direction, instruction and delegation are best for an individual or group at one particular time. This, according to Ford, is a pattern found in Jesus' development of his disciples.[614] When directed by principles of servant leadership, the transformational contingency/ situational theories come closest to a Christian anthropology viewpoint.

Servant Leadership

Although both secular and Christian sources present a theory of servant leadership, the origin of these is different. Robert Greenleaf, the proponent of servant leadership in the secular field, after working in management research, development, and education was influenced by the servant Leo in Hermann Hesse's *The Journey to the East* and formulated his philosophy that the role of the organizational leader was fulfilled in serving others (employees, customers, and community).[615] Although a Quaker,

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[614] Ford, *Transforming Leadership*, p. 286.
[615] Robert K. Greenleaf, *Servant Leadership A Journey into the nature of legitimate Power and Greatness* (New York, Paulist Press, 1977), p. 7.

Greenleaf did not base his writings on Scripture.[616] He did, though use some Biblical examples.[617]

Greenleaf suggests that the basis of servant-leadership is a natural desire (or calling) to serve others, out of which grows an aspiration to lead as an expression of that service. It is to serve something greater than oneself, which gives purpose to the leadership. This may well serve the purposes of God and human destiny. There is a danger that this might turn inward and selfish, or that the organization may become the purpose of the leadership. Greenleaf's test of leadership, that as a result people being served grow as persons and there are benefits to the least privileged members of society, acts as a corrective and puts a high value on human beings. Servant-leadership should be both team-oriented and transformational which also shows high value of community, although it might have some of the faults of transformational leadership described above.

There are certain characteristics of servant-leaders (described above) which may be collected into three groups:

1. A vision of what might be: conceptualization, awareness and foresight. This links with the idea that humanity has a destiny that is more than just the purposes of the organization. There is the risk that the leader's vision may become all embracing and that service of the vision becomes oppressive, or requires too much from the people who are realizing it.

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[616] See Jack Collins, *Spirituality and Servant-Leadership*, July 2002, The Robert K. Greenleaf Center for Servant-Leadership, 30 September 2003, < http://www.greenleaf.org/leadership/read-about-it/articles/Spirituality-and-Servant-Leadership.htm>

[617] Zechariah, Greenleaf, *Servant Leadership*, p. 167; Jesus, Ibid., pp. 28, 186, 318. Greenleaf is critical of Moses accepting Jethro's advice to appoint 'judges' to relieve Moses of some workload. It seems that Greenleaf argues that this concentrated power in Moses' hands whilst diminishing his servanthood without any countervailing guardianship of strong trustees. This "mistake" has remained in organizations ever since. Ibid., p. 84.

2. Attention to people: listening without judgement, empathy without being condescending, persuasion rather than coercion, and a commitment to growth of each person. These demonstrate the high value put on the individual by the servant-leader theory. They require mutual communication and envisage free will to allow response. Whilst not overtly acknowledging the spiritual nature of human beings, Collins believes that this is a part of servant-leadership as Greenleaf envisaged it.[618] The service of a greater need shows an aspect of transcendence. People are treated as generally good and are not judged, but does this take the fallen nature of humanity sufficiently into account? It is, however, very much as Christ seemed to treat people. Although the need for transformation is recognised, as a secular theory redemption, however conceived, is by people's own efforts. If service to the organization becomes overriding, there is a risk that task will predominate and transactional leadership behaviours emerge.

3. Concern for community: building community, healing relationships, and the concept of the organization as a steward for society. The model has a high regard for community and the view that it is important for being a person, i.e., that humans have a social nature. That relationships need healing indicates recognition of how sin fractures society. That healing is needed in oneself as well as others is an appreciation that sin affects everyone. The steward of society role takes seriously both the wider community and the care of created resources. It does not seem to reflect the view that alienation from God is a source of human restlessness and that true relationships are impossible until this is resolved.

The servant-leader model avoids some of the assumptions identified by Pattison. The organization is for society and a steward of their resources, not vice versa. Individuals

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[618] Collins, *Spirituality and Servant-Leadership.*

are respected and not looked upon as resources for maximum exploitation. Relationships are not solely hierarchical, but span the organization. There is, however, still a view that the world is controllable and the future can be planned. Measurement is not mentioned. It is also likely that advocates for this model see it as transferable, that the organization as basically good and that the world should be managed. It does not regard people as totally substitutable, i.e., treats them as individuals. As with most models, a key question is how does the model behave or survive when conditions for the organization become difficult. One key difference between servant-leadership and other models is the use of power. This will be considered in the next section.

There are, despite reservations by, e.g., Stott, clear parallels with the servant model as envisaged by Christian writers. The source of the model may be different, the qualities required by a leader and the organization are analogous. Similar comments may be made about anthropology, although the Christian model has specific references to God and a Scripture base, i.e., a theology. The question of difficult conditions still arises.

The above analysis suggests that the theory of servant-leadership has discernible similarities to important aspects of Christian anthropology. It is therefore a model that, in view of the servant model in Christian writings, should be considered seriously.

CHAPTER 7   SOME COMPLEMENTARY THEOLOGICAL ISSUES

In the preceding chapters there is consideration of theological aspects of management and leadership from the viewpoint of Christian anthropology. This chapter examines briefly two complementary theological issues that the evaluation has raised, but which are not discussed there.

7.1   LEADERSHIP AND POWER

In the section on Leadership and Humanity reference was made to power being a major difference between servant leadership and other forms of leadership. Any leadership involves the exercise of some form of power. "All leaders handle power. In a sense it goes with the job."[1] Christian theology relating to management or organization therefore cannot ignore the issue of power and to do so makes it deficient, since the manner in which power is used is often influenced by the theories espoused. Whilst this is not the place for a major dissertation on power, it is a sufficiently important aspect of leadership to require a brief exposition in order to clarify these differences. Christian anthropology can also illuminate some aspects of power, as power and its use is a part of being human.

Why Power?

According to Hemmerle, there are two basic theological reasons why it is important to understand what is meant by power:[2]

a)   Power is one of the primary religious ideas: Humans are aware of God as

powerful – it is one of God's attributes; creation is dependant on His power;

Israel's history manifests God's power; Jesus as human, Lord and Christ shows

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[1] Tom Marshall, *Understanding Leadership* (Tonbridge, England, Sovereign World Ltd, 1991), p. 42.

[2] K. Hemmerle, 'Power,' in *Encyclopaedia of Theology*, ed. K. Rahner (London, Burns and Oates, 1975), pp. 1263-66, at 1263-64.

that power.

b)   Fundamental to human relationships is a right attitude to power, not only as between human beings, but between humans and God.

As a wider concept, to be human is to live in community, in communicative social relationships,[3] which implies examining the various structures of power that exist not only between individuals, but also within groups and communities. Various forms of abuse are primarily perversions of a power relationship.[4]

Tillich regards power, along with love and justice, as a fundamental concept.[5] Given the strong Biblical theme of a just God and justice,[6] this connection of power with justice, and indeed with creation of injustice, is another key reason for its study. The various theologies of liberation (including Liberation Theology, Feminist theology, etc) have in common a challenge to the understanding of power (and operation of power structures) both by a change of perspective from power wielders to power subjects and by attempts to redefine power from the frequently used terms of domination to those of co-operation, from 'power-over' to 'power-with'.[7] Power is connected to the concepts of Freedom, Autonomy and Responsibility, as "…involving a positive differential in power between myself (construed as an independent centre of power) and all the other forces exerting an influence on me."[8]

Further, the rise of the 'charismatic/fundamentalist' churches, especially in the USA and South America, with their connecting of the power of God with political power, requires

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[3] See Al McFadyen, *The Call to Personhood A Christian Theory of the Individual in Social Relationships* (Cambridge, Cambridge University Press, 1990)

[4] Al McFadyen, Bound *to Sin: Abuse, Holocaust and the Christian Doctrine of Sin* (Cambridge, Cambridge University Press, 2000), pp. 74-75.

[5] Paul Tillich, Love, *Power and Justice* (New York, Oxford University Press Galaxy paperback, 1960, Original book 1954), p. 1.

[6] Deut. 32:4; Lev. 19:15; Ps. 99:4; Isa. 5:16; Mic. 6:8; Luke 18:7-8; Rom. 3:21-26; for examples

[7] Anna Hamar, 'Some Understandings of Power in Feminist Theologies', *Feminist Theology* 12(1996), 10-20, at 10.

[8] McFadyen, *Bound to Sin*, p. 131.

a critique of power in theological terms. Martyn Percy's analysis of John Wimber's Vineyard Ministries provides a useful introduction.[9] The main-stream Churches (particularly the Church of England) are organizations with hierarchical structures and, as such, are both a wielder of power and involved in the use of power within the wider community to achieve their objectives.

Given the above, and the wide variety of situations where power seems to play some part, a theological discussion of power is useful. It is therefore perhaps somewhat surprising that there is not a profusion of discussions of power in the theological literature. Some Dictionaries and Encyclopaedias[10] or basic texts on theology[11] do not mention power. Others refer only to the power of God [12], to "the Powers"[13] or equate power with authority.[14] It is, though, a somewhat ambiguous subject and there is little agreement on what power actually is – a disagreement shared with secular writers about power. Moreover, power is sometimes regarded as evil or unsuitable for Christians; it is said that Christians "tend to flee power and call it evil."[15] Cox comments that "Christian theological ethics has often made the mistake of assuming that any exercise

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[9] Martyn Percy, *Words, Wonders and Power* (London, SPCK, 1996)

[10] E.g., C. Brown (ed.), *New International Dictionary of New Testament Theology* (Exeter, Paternoster Press, 1976); Adrian Hastings, Alistair Mason and Hugh Pyper (ed.), *The Oxford Companion to Christian Thought* (Oxford, Oxford University Press, 2000); A. Richardson, & J. Bowden (ed.), *A New Dictionary of Christian Theology* (London, SCM Press, 1983)

[11] E.g., Colin Gunton (ed), *The Cambridge Companion to Christian Doctrine* (Cambridge, Cambridge University Press, 1997); P. Hodgson, & R. King, *Christian Theology* (London, SPCK, 1983)

[12] Alister E. McGrath, *Christian Theology An Introduction 2nd Edition* (Oxford, Blackwell Publishers, 1997), pp. 258-260; John Macquarrie, *Principles of Christian Theology Revised Edition* (London, SCM Press, 1977) Macquarrie does suggest that the NT condemns seeking for power by Christians, which is the sin of pride. Macquarrie, *Principles*, p. 430.

[13] E. Livingstone (ed.), The *Concise Oxford Dictionary of the Christian Church* (Oxford, Oxford University Press, 1977)

[14] J.Y. Campbell, 'Authority,' in *A Theological Word Book of the Bible*, ed. A. Richardson (London, SCM Press, 1950), p. 26.

[15] Ernest W. Lefever, "Politics- Who Gets What, When and How," in *The Christian Student and the World Struggle*, ed. R.J. Nelson (New York, Association Press, 1952), p. 35, cited in E. L. Long, *A Survey of Christian Ethics* (New York, Oxford University Press, 1967), p. 229.

of power was sinful, but sin has more to do with how power is exercised."[16] Sykes, for example, defines power as "the capacity of some persons to produce intended and foreseen effects on others."[17]

Power and Anthropology

The authors of *Being Human* maintain, "to be human is to have and to exercise powers of various kinds."[18] This section brings together some of the Christian anthropology from the chapter on Humanity and the theology of power established in *Being Human*.

God is Creator, and all humans are a part of the created order, made for a relationship with God. God is a God of power and might and all power comes ultimately from God.[19] Because everyone is thought of in relation to God, some involvement in God's power is inevitable.[20] To have power is thus a part of being made in the image of God. Since Christians share in the divine nature and that nature involves power, then Christians and possibly all humanity share in that power.[21] Thus from the Christian viewpoint, power cannot be seen as intrinsically corrupt, and to be created by God means being gifted with human powers, the wise use of which is part of being fully human.[22] Human beings are in a covenant relationship with God for stewardship of creation and part of the power given to them is for this purpose, but not in domination,

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[16] Harvey G. Cox, 'Power,' in *A New Dictionary of Christian Ethics*, ed. J.F. Childress & J. Macquarrie (London, SCM Press, 1986), pp. 489-491, at 490.

[17] Stephen Sykes, *The Identity of Christianity* (London, SPCK, 1984), p. 54. Sykes is following the definition by Dennis Wrong, and he uses Wrong's book for other aspects of power. Dennis H. Wrong, *Power, Its Forms, Bases, and Uses* (Chicago, The University of Chicago Press, 1988)

[18] The Doctrine Commission of the General Synod of the Church of England, *Being Human A Christian Understanding of Personhood Illustrated with Reference to Power, Money, Sex and Time* (London, Church House Publishing, 2003), p. 32.

[19] Doctrine Commission, *Being Human*, p. 18.

[20] Ibid., p. 33.

[21] Ibid.

[22] Ibid., p. 53.

rather in care and love. It is a gift to be used not denied.[23] Through this gift of 'power

from on high', Christians can never see themselves as literally powerless.[24]

Because Human Beings have a two-fold nature of both spirit and matter, issues of

power cannot be considered solely from a material perspective.[25]

Just as to be human is to have value and identity, power is to be used to affirm this.

Human beings are created as 'male and female' having an equality of status and being

complementary in a unity of relatedness. So, although men and women may conceive

their identities in different ways and there are cultural distortions of the understandings

of power, it is only a partial reading of Scripture to suggest God as "relishing a male

separateness."[26] However power may be comprehended, it is not for the domination,

enslavement or devaluing of others in any relationships between human beings,

including those between the sexes where exchange of power is a part of the

relationship.[27]

The corollary to the relationship with God is the human need for social relations,

building into community. This is a communicative relationship between free beings,

without which full personhood is not reached. An influence of power on these

relationships is inevitable, especially as in the world the power of individuals is not

equal. Similarly, the influence of power inequalities emerges in the tensions between

rights of the individual and of the community. As human relationships reflect the

Trinity in Community, so use of power must reflect the power of love in the Trinity.

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[23] Ibid., p. 51.

[24] Ibid., p. 48.

[25] Walter Wink views spiritual power "not as separate heavenly or ethereal entities, but as the inner aspect of material or tangible manifestations of power." Walter Wink, *Naming the Powers* (Philadelphia, Fortress Press, 1984), p. 104.

[26] Doctrine Commission, *Being Human*, p. 34.

[27] Ibid., p. 92.

The incarnation, passion, death and resurrection of Christ redefine the meaning of power, not only by its expression as vulnerability and weakness, but as self-giving being a triumph and act of strength.[28] Power is embodied in Jesus but, in a radical challenge to how power is thought of, he regarded service as the greatest use of power.[29] Power is to be used for the empowerment of the Church and expressed in the role of a servant. "The exercise of power is thus not presented as an alternative to service, but as an essential means to service."[30] Transcendence enables humans to examine power use from 'outside' and to be open to new possibilities of power. God's power is concerned with justice and moral order.[31] Thus, power is also a moral issue.[32] The exercise of free will applies to the use of power for oneself and in the empowerment of others. Moreover, nothing in life escapes God's sovereignty.[33] Hence those entrusted with power, especially leaders, are accountable to God for their use of it.[34]

All human beings share a common fallen human nature, and it is a part of the Biblical portrayal of power that the temptation to abuse power is always present and possible,[35] even in the service of the Gospel.[36] Some maintain that power is corrupted.[37] The effect of the alienation from God to increase a desire to control and reduce trust increases the likelihood of using power as 'power over' to effect control. Using power to effect one's own will (Weber's definition – see below) is not only control, but also using other human beings as a means to an end. The distorting effect of sin on moral

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[28] Ibid., p. 47.

[29] Ibid., p. 19.

[30] Ibid., p. 52.

[31] Ibid., p. 18.

[32] Morriss suggests that one "context in which we use the concepts of power is the moral one of blaming, excusing and allocating responsibility" Peter Morriss, *POWER, a Philosophical Analysis* (Manchester, Manchester University Press, 1987), p. 38.

[33] Doctrine Commission, *Being Human*, p. 46.

[34] Richard Higginson, *Transforming Leadership A Christian Approach to Management* (London, SPCK, 1996), pp. 50-51.

[35] Doctrine Commission, *Being Human*, p. 49.

[36] Ibid., p. 52.

[37] Marshall, *Understanding Leadership*, p. 43.

behaviour may even lead to a belief that this use of 'power over' is done in the best interests of the power recipient. The use of manipulation rather than persuasion, preventing the person from thinking on their own; subtly creating feelings of guilt, shame or ignorance; or making threats and inducing fear through self or others are all abuses of power.[38] Greenleaf declares that all leadership is manipulative to some extent.[39] Hence, power in one part should be balanced by a "countervailing power" elsewhere, and "no-one should be powerless".[40] A power holder should be surrounded by strong equals, with close oversight by a monitoring group.[41] Authority backed by power is therefore needed in this imperfect world.[42] The Fall is the root of 'power struggles', 'power plays' and 'power politics'. Moreover, there is the temptation by the rich to use their wealth (= power) to stifle criticism and debate, rather than to include the marginalized.[43] However, the attribution of power to God cuts down the pretensions of human beings, especially those of tyrants.[44]

Just as human beings are redeemed by Christ, so power, as one of the gifts to humankind, shares in that redemption. "Fallen power that imposes its own will is now brought to yield to the Father's will."[45] This redeemed power is that of Jesus, the power of a servant. "This power has a radically different orientation, it is power wholly for others, not power for self or power over others."[46] In this comes not only redemption of power, but of leadership itself, the creation of true, empowering, servant leadership.

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[38] Michael Youssef, *The leadership style of Jesus* (Amersham-on-the-Hill, Bucks: Scripture Union Press, 1987), pp. 88-93.

[39] Robert K. Greenleaf, *Servant Leadership* (New York, Paulist Press, 1977), p. 42.

[40] Ibid., p. 85.

[41] Ibid., p. 85. Is this too like the Quaker set-up?

[42] Ibid., p. 42.

[43] Doctrine Commission, *Being Human*, p. 52. This is similar to what Lukes refers to as the third dimension of power; the use of power to prevent discussion. Lukes, *POWER*, p. 21-25.

[44] Doctrine Commission, *Being Human*, pp. 19, 46.

[45] Marshall, *Understanding Leadership*, p. 63.

[46] Ibid., p. 65.

Discussing Power

One of the problems with any discussion of Power is that there is consistent agreement neither on a definition, nor on the relationship between power and related issues of influence, authority and control. Use of a dictionary shows that there are many ways in which the word power is used.[47] The approach of the authors of *Being Human* is "to accept the imprecision of ordinary speech, and invite the reader to attend to the particular meanings of the word in particular contexts", using the simple definition of "the production of effects."[48] This has the merit of linking the meaning of power to a context and avoids defining power too precisely which "has proved to be for social scientists 'a bottomless swamp' (Dahl)."[49] There is no one definition that adequately covers all many different ideas of power. Even such a broad definition as "production of effects" doesn't include power as a capacity or ability if it remains latent since no effect is produced.[50] Jesus was asked to demonstrate his power by a "miraculous sign", but refused; power was there but showed no effect.[51] Nor does the definition deal with power as a commodity that can be transacted.[52] Jesus gave the disciples "power and authority..." saying they "will receive power when the Holy Spirit comes on you."[53] These, however, merely show the difficulties of describing power.

The definition used by the authors of *Being Human* more or less follows that of

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[47] Chambers has some 20 uses of the word, ignoring those in physics, mechanics and mathematics. E M Kirkpatrick (ed.), *Chambers 20th Century Dictionary, New Edition* (Edinburgh, W&R Chambers Ltd. 1983), p. 1007-8.

[48] Doctrine Commission, *Being Human*, p. 33.

[49] Charles Handy, *Understanding Organizations*, p. 125.

[50] *Being Human* mentions that people's abilities can be called "powers". Doctrine Commission, *Being Human*, p. 35.

[51] Matthew 12.38-39.

[52] See Mary Cavanaugh, 'A Typology of Social Power,' in *Power, Politics and Organizations: A Behavioural Science View*, ed. A.P. Kakabadse & C. Parker (Chichester, England, John Wiley & Sons, 1984), pp. 3-45, at 10-12. This aspect is also mentioned in *Being Human*, in a comment on the "modern" proposal or assumption that there is only a finite amount of power which must be divided up. Doctrine Commission, *Being Human*, p. 43.

[53] Luke 9:1, Acts 1:8.

Bertrand Russell, who wrote that "Power may be defined as the production of intended effects."[54] The important concepts for Russell were the effects and the intention. The will or choice of the Power Actor is a deciding factor.[55] So in Russell's definition, power is not present if there is no effect, nor if the effect was unintentional. Wrong requires that the effects produced should be both intended and foreseen.[56] Lukes, though, maintains that an intended effect is a case of successful power, and that power is still exercised providing that the person on whom it is exercised does something he/she would not have otherwise done, even if it is not what the power exerciser intended.[57] Generally, the definition of power as 'producing an effect' is necessary for describing power, but the effects, and the power use, may be of several types.

One is that of domination, or 'power over'.[58] This follows the definition by Weber that

> Power (Macht) is the probability that one actor within a social relationship will be in a position to carry out his will despite resistance, regardless of the basis on which this probability rests.[59]

Lukes' view is that "... *A* exercises power over *B* when *A* affects *B* in a manner contrary to *B*'s interests."[60] This requires some element of conflict. Whilst this definition may be regarded as too narrow, Lukes introduces an important concept that people may be the subjects of a power action without being aware of it, because it is mediated through manipulation of the structures and existing order so as to prevent any perception that challenge is possible.[61] This is a particular danger in theocratic and hierarchical organizations where power is assumed without being questioned.

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[54] Bertrand Russell, *Power: A New Social Analysis* (London, Allen and Unwin, 1938), p. 25.
[55] Power Actor is the person/ group who wield or use power to produce the effects; Power Recipients those towards whom the power is directed.
[56] Wrong, *POWER*, p. 2.
[57] Steven Lukes, *POWER: A Radical View* (London, Macmillan Publishers, 1974), pp. 40-41.
[58] Discussed in *Being Human*, p. 35.
[59] Max Weber, *The Theory of Social and Economic Organization*, Trans. A.M. Henderson & Talcott Parsons (New York, Oxford University Press, 1947), p. 152.
[60] Lukes, *POWER*, p. 26.
[61] Ibid., pp. 24-25.

Although most people think of power as domination, it is not inevitable since there is often countervailing power which enables a balance of power to exist. Morriss, for one, is concerned that this concentration on 'power over' i.e.; power over a person, has distorted the more natural meanings attached to the concept of power. "So the location 'power over' has a specific use of its own; it is not the general, and certainly not the main, way we talk of power."[62] The authors of *Being Human* are right to say "it is a misuse of the word to equate it with domination."[63] It is accepted that some power is used justifiably, usually called "authority", which may be defined as 'the acknowledged right to express power in certain restricted ways on behalf of others."[64] The "right" may be due to tradition, personal characteristics, bestowed by an organization, or granted by a community or society.

Another effect is where people and organizations *do* something; i.e., their efforts are to achieve something as a result of the use of power by the utilisation of resources, called 'power to'. Ng and Bachrach & Botwinick make similar distinctions between 'power over' and 'power to.'[65] This moves away from people as the objects of power and concentrates on the goals and objectives. In the sense that this looks to power to provide the means to achieve some future desired state, it is similar to Thomas Hobbes' famous definition of power as " The POWER of a Man (to take it Universally) is his present means to obtain some future apparent Good."[66]

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[62] Morriss, *POWER*, p. 33.

[63] Doctrine Commission, *Being Human*, p. 35. Which they describe as "a serious, culturally imposed distortion of the notion of power." Ibid., p. 34.

[64] To be legitimate authority, the Power Actor must have an acknowledged right to command and Power Recipient(s) an acknowledged obligation to obey. It is thus the source rather than the content of this power which gives it legitimacy. Wrong, *Power*, p. 49. Even this form of power may be abused.

[65] Sik Hung Ng, *The Social Psychology of Power* (London, Academic Press, 1980), p. 60; P. Bachrach, & A. Botwinick, *Power and Empowerment* (Philadelphia, Temple University Press, 1992), p. 57.

[66] Thomas Hobbes, Leviathan (Cambridge, Cambridge University Press, 1991), p. 62.

A different form of power is 'power against', which is the ability of one person to ward off or resist the attempts of others to impose their will. This in shown, for example, in the definition of Tawney which includes "… and to prevent his own conduct from being modified in the manner which he does not."[67] This form of power is also identified by Hollander and Offermann as a form of power, which they call "power from".[68]

Furthermore, Hollander and Offermann describe a power "… which gives individuals the opportunity to act more freely within some realms of organizational operations, through power sharing, to what is commonly called *empowerment.*"[69] This is different from the 'power to' definitions by Morriss, etc., as it is power directed towards enabling others to achieve goals. Although whose goals is not stated, it would appear from the context that here it is power to achieve the organization's goals but with some freedom for those empowered to choose the manner in which this is done. The concept may justifiably be extended to enabling others to achieve *their* goals.

So, there have been identified several types of power;

> Power over = ability to force compliance on another, this is also the power to victimize,[70]
>
> Power to = ability to achieve something
>
> Power against = the ability to ward off or resist unwanted power
>
> Power sharing = joint use of power to achieve something
>
> Empowerment = giving someone else power to enable them to achieve the organization's goals.

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[67] R.H. Tawney, *Equality,* 4th edition, revised (London, George Allen & Unwin, 1952), pp. 175-176.

[68] E.P.Hollander & L.R. Offermann, 'Power and Leadership in Organizations: Relationships in Transition,' *American Psychologist,* 45 (1990), 179-189, at 179.

[69] Ibid.

[70] An idea from Arthur C. McGill, *Suffering: A Test of Theological Method* (Philadelphia, The Westminster Press, 1982), p. 61.

Intentions of Power

Being Human makes the point that in certain situations the intention of the use of power is important.[71] Consideration of the power types above suggests that they are all connected with the **intention** of the power use and that there are three viewpoints:

- how much is the power directed at enabling oneself or others (DIRECTION);

- how much is the power aimed at controlling (CONTROL); and

- how much is power aimed at achieving goals (ACHIEVE).

Taking each of these generates a 2x2x2 matrix as shown below. This then allows some redefinition of the types of power and an extension of these definitions to reveal additional categories of intention, which have not been described explicitly in the literature.

Each square represents an extreme end of the spectrum and power use is often a mixture of types, as common with other aspects of human beings. Each, too, is related to the anthropology, as will be indicated in the descriptions below.
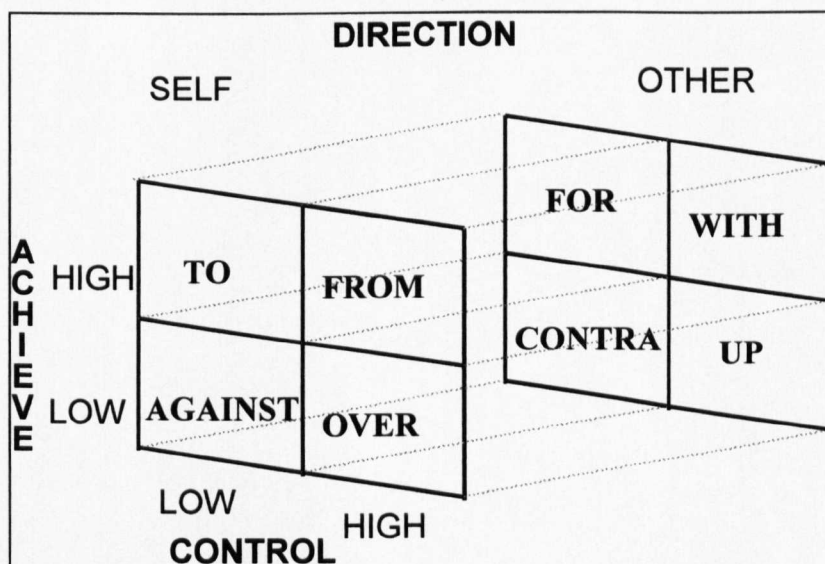
Figure 7.1   Power Intentions

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[71] Doctrine Commission, *Being Human*, p. 35.

SELF-DIRECTION

The objective of the Power Action is towards some gain for the Power Actor. The results of the Power Action may be beneficial for some Power Recipients, but this is either incidental or is done because the Power Actor gains from it. This end corresponds to the Fallen human nature, where aims are selfish or directed totally towards those of the organization. This form of power is basically coercive and could be categorized as Tyrant. Greenleaf says that coercive power may be brutal but open and acknowledged, but may also be covert and manipulative, insidious and difficult to see, and thus needs watching for.[72] Coercive power is used principally to destroy and not much enduring is built on it. Its value is in inverse proportion to its use.[73] Sometimes it will be used to dominate and manipulate people into a predetermined path. "Even if it is "good" for them, if they experience nothing else, ultimately their autonomy will be diminished."[74] Coercive power, though, strengthens resistance and is only powerful as long as it has sufficient force.[75] Finally, it is self-defeating.

POWER TO   =   The Power Actor uses power to achieve a desired goal or to obtain a desirable state of affairs. The goal may be a personal one or one that the organization requires the Actor to achieve.

POWER FROM   =   Similar to TO but in this case the Power Actor requires the co-operation of others, either Power Recipients or other Power Actors, in order to achieve his/her desired goals. It is Power for achieving and is taken FROM others.

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[72] Greenleaf, *Servant Leadership*, p. 42.
[73] Ibid., p. 85.
[74] Ibid., pp. 41-42. Their personhood will also be diminished.
[75] Ibid., p. 42.

POWER OVER   =   The Power Actor dominates the Power Recipient(s) and forces him/her/them to comply with the Power Actor's wishes. (This is a common definition) It reduces free will and diminishes the recipient's personhood.

POWER AGAINST = The Power Actor here has to defend against actions of other Power Actors who would seek to dominate the Power Actor or to frustrate efforts to achieve goals.

OTHER-DIRECTION

The objective of the Power Action is towards beneficial outcomes for Power Recipients. The results of the Power Action are often of benefit to the Power Actor, but this is because the Power Actor gains from the mutual power sharing. These forms of power include much of what is described as Empowerment, Power sharing and Delegation. Since all power is directed towards others, this is equivalent to the servant leadership described as being the ministry and example of leadership shown by Christ. It is power used in the image of God. It is the power of enabling, which is not just personal, but may be used to build community. This form of power is not coercive, but persuasive, never compelling, but guiding. The power of persuasion is that used by the servant leader. Greenleaf contrasts the power of persuasion with that of coercion, saying that "Leadership by persuasion has the virtue of change by convincement rather than coercion. Its advantages are obvious."[76] He notes that in western society there will be concentrations of power, which may be "a servant's power of persuasion and example ... This form of power is used to create opportunity and alternatives so that individuals

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[76] Ibid., p. 30.

may choose and build alternatives."[77] This applies also to groups. In essence, this aspect shows how God uses power towards human beings, and hence how humans should use power towards each other and all of creation.

POWER FOR = The Power Actor makes power available to achieve a desired goal of, or a desirable state of affairs for, others. The goals may be personal ones or ones that the organization requires the Power Recipients to achieve. Control is largely in the hands of the people whose goals are to be achieved.

POWER WITH = Similar to FOR but in this case the Power Actor encourages the co-operation of Power Recipients (or possibly other Power Actors) in order to achieve their desired goals. It is Power for achieving and is undertaken WITH others' consent and agreement, but there is a higher control in the hands of the Power Actor. Since power is directed towards benefit of others, this is similar to the use of power in stewardship of creation.

POWER UP = The Power Actor empowers the Power Recipients and enables them to have the power and responsibility to achieve their goals. There may be a restriction in terms of the goals being those of the organization. This values people and allows operation of free will.

[77] Ibid., pp. 41-42.

POWER CONTRA =   The Power Actor here uses power to protect or assist the Power

Recipients against the actions of other Power Actors who would

seek to dominate the Power Recipients or to frustrate their

efforts to achieve goals. As defence, it is akin to God using

power to defend or redeem humankind.

Power and Leadership

From this brief study, certain conclusions are drawn.

1.   All leadership, including Christian leadership, involves the use of power; the issue

is how it is used.

2.   Power is important from a theological view as ultimately all power comes from

God. Humans are made in the image of God and this includes the gift of power,

which becomes a fundamental to human relationships. This is not only between

human beings and God, but also between humans as individuals and communities.

The style of leadership of organizations is affected by the manner power is used,

which affects also the value put on the individual and the status of personhood.

Power is to be used, not denied.

3.   Human beings share a fallen nature, and abuse power is always present and

possible. A desire to use power to control, 'power over', is an effect of alienation

from God. Using power to effect one's own will is not only control, but also

using other human beings as a means to an end.

4.   Power has a spiritual as well as a material dimension, and, since it may be

misused, the use of power is a moral issue. Thus leaders have to be accountable

for their use, or abuse, of power, finally to God. However, in the fallen world, all

leadership is manipulative to some extent and power needs to be balanced so that

"no-one should be powerless". Authority, the legitimate use of power, is therefore needed in this imperfect world.

5. The intentions of power use are important. Studies of different forms of power use have indicated that there are eight distinct forms, which split into servant power (used for others) and coercive power (used for self). These are related to Christian anthropology and the nature of God, and to leadership.

6. Power, as one of the gifts to humankind, shares in redemption by Christ. This redeemed power is the power of a servant, which is also the redemption of leadership itself, the creation of true, empowering, servant leadership. This conclusion affirms the view that Christian leadership should be in essence a servant leadership.

7.2 ORGANIZATIONS AND IDOLATRY

Sin is a reality in human nature, but, as has been indicated, is not an essential condition of it, rather a corruption of human nature.[78] By denial of a "proper dependence and subordination to the transcendent" the self becomes self-seeking and idolatry arises as a consequence.[79] Idolatry is a form of pride and an elevation of self or that with which one identifies, in this case the organization and its goals, to "the ultimate good, the arbiter and criterion of the worth of everything else."[80] Thus idolatry is a misdirection of worship and a fundamentally wrong orientation of one's life.[81] Paul Tillich defines idolatry as the elevation of something that is finite, partial and conditional to be of ultimate concern.[82] Niebuhr's idea of a covert idolatry where " a subordinate principle

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[78] See section on Humanity. Also Robert R. Williams, 'Sin and Evil,' in *Christian Theology. An Introduction to Its Traditions and Tasks*, ed. P. C. Hodgson and R. H. King (London, SPCK, 1983), pp. 168-195, at 189.

[79] Williams, 'Sin and Evil,' in *Christian Theology*, p. 189.

[80] McFadyen, *Bound to Sin*, p. 217.

[81] Ibid., pp. 221-222.

[82] Paul Tillich, *Systematic Theology: Combined Volume* (London, James Nisbet & Co, 1968), Vol. 1, p. 16.

of coherence and meaning is regarded as the ultimate principle." is similar and relevant.[83]

There are two specific aspects of management and leadership theories that lend themselves to the charge of idolatry.

Firstly, mention has been made previously, at various points, of the work of Abraham Maslow on the Hierarchy of Needs.[84] Maslow categorised all human needs into one of five groups:

Self-Actualization	need to realise one's potential
Self-esteem	needs for self-respect, autonomy, status
Social	needs for friendship, love, companionship, other people
Safety	needs for security & protection from danger, threats, misfortune
Physiological	basic biological need for food, drink, warmth, reproduction

According to Maslow these needs form a hierarchy, with Physiological needs being the most basic and Self-Actualisation as the pinnacle of achievement. These needs are often represented as a triangle or pyramid. Maslow proposed that there is a requirement for lower needs to be satisfied before the next higher one becomes of importance and also that a satisfied need no longer motivates.

Maslow was one of the first to describe the effect of needs in a systematic way and so he was an influence on some of the important motivational theorists such as Hertzberg

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[83] Reinhold Niebuhr, *The Nature and Destiny of Man Vol. 1 Human Nature* (London, Nisbet & Co., 1941), p. 176.

[84] Abraham Maslow, *Motivation and Personality* (New York, Harper & Row, 1954)

and McGregor.[85] The Hierarchy of Needs has influenced many writers and probably become ingrained into the thinking of contemporary managers. The theory is part of a manager's basic assumptions having been taught extensively on management courses,[86] and in management textbooks.[87] Maslow's needs theory also has an influence beyond the realm of commerce and into books relating to Church management and leadership.[88] Finney accepts not only the 5 needs of Maslow (the Social Needs he describes as a need for Love = acceptance into a community and for human contact), but adds a sixth "- the need for a relationship with our Creator, the God-shaped void which aches to be filled."[89] In a book describing itself as the first "to make motivation a practical and non-technical tool…" New and Cormack redefine the 5 needs as to Survive, Be Secure, Belong, Be Appreciated and Serve.[90] They say that the last is 'self-actualisation', but that this "may include fulfilment in service of others…"[91] The principles also occur in writers on Christian topics without being acknowledged as such. John Stott, for instance, writing about "Work and Unemployment", refers to work as part of human's "self-fulfilment", to the need to "enrich" working conditions and to "job-satisfaction", noting that this latter arises from the work itself and its "significance."[92] He also says that if not able to work "… we are denying a basic aspect of our humanity…"[93] These ideas owe much to Maslow, Herzberg and McGregor. As has been seen with other

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[85] And possibly theorists such as Argyris, Likert and Bennis (who was a pupil of McGregor)

[86] The Open University Business School Certificate course B600, for example.

[87] See Handy and Kakabadse et al. above.

[88] For example Paul Avis, *Authority, Leadership and Conflict in the Church* (London, Mowbray,1992), p. 130; W. E. Beveridge, *Managing the Church* (London, SCM Press, 1971), p. 43; David Cormack, *TEAM SPIRIT People Working with People* (London, MARC/Kingsway Publications, 1987), p. 42 and John Finney, *Church on the Move, Leadership for Mission* (London, Darton, Longman and Todd, 1992), p. 29. Finney, whilst using Maslow's categories, doubts their hierarchical nature and recognises that different needs operate at the same time and in different circumstances.

[89] Finney, *Church on the Move*, p. 29. Finney turns the triangle into a circle with "The Need for God" in the centre.

[90] George New & David Cormack, *Why Did I Do That? Understanding and Mastering Your Motives* (London, Hodder & Stoughton, 1997), p. 31.

[91] Ibid, p. 30.

[92] John Stott, *Issues facing Christians Today* (Basingstoke, Marshall, Morgan and Scott, 1984), pp. 154-72.

[93] Ibid., p. 157.

theories, motivation theory is often adopted without any theological critique or by providing a veneer of theology on top of the untouched theory.

That Maslow referred to the needs as a 'hierarchy' was his observation of the order in which needs occur and are met. However, this has led to a sort of social Darwinism, with the "higher" needs being considered better than the "lower" needs."[94] Herzberg, for example, referred to the two different sets of needs as applying to a human's 'Adam' and 'Abraham' natures.

> Man's basic needs can be diagrammed as two parallel arrows pointing in opposite directions. One arrow depicts his Animal-Adam nature, which is concerned with avoidance of pain stemming from his environment, and for man the psychological environment is the major source of this pain. The other arrow represents man's Human-Abraham nature, which is concerned with approaching self-fulfilment or psychological growth through the accomplishment of tasks.[95]

This shows how self-actualization is being treated as the highest objective to which humans can aspire. The growth of the multitude of self-help, self-fulfilment and therapy style books, courses and 'consultants' may come in part from this desire for self-actualization propounded by Maslow. As this becomes the sole goal for the self, it becomes a doctrine of the perfectibility of human beings by their own efforts.[96] The self-actualization model and its use by management and leadership theories is, as has been mentioned in a previous section, to all intents and purposes a form of salvation model. Self-actualization is in effect an idolatry. In that management and leadership theories, such as the human relations and transformational theories, also promote this as an ideal, these too are idolatrous.

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[94] Higher are Self-actualisation and Self-esteem; lower are Physiological and Safety – Social may be in either or both.

[95] Fred Herzberg, *Work and the Nature of Man* (World Publishing, 1966) Chapter 6, reprinted in *Organization Theory, Selected Readings, 4th edition*, ed. D.S. Pugh, (Harmondsworth, Middlese, Penguin Books, 1997), pp. 369-386, at 373.

[96] Peter Rudge, *Ministry and Management* (London, Tavistock Publications, 1968), p. 63.

Secondly, in their setting and treating of goals and objectives, organizations can become idolatrous. Niebuhr is of the view that no "politically crystallized social group has, therefore, ever existed without entertaining, or succumbing to, the temptation of making idolatrous claims for itself."[97] Though looking at political groups as examples, Niebuhr's ideas are applicable also to socio-economic groups, thus organizations. Macquarrie says that the tendency for humans to idolatry has become prevalent in this technological age, which has forgotten 'Being', with a resulting idolizing of things, leading to both indulgence and greed.[98] Although consisting of individuals, organizations can, and do, take on a particular culture; a mix of values, behaviours, roles and communication networks, which is not the sum of the cultures of the individuals.[99] The rationale that companies, and by analogy other organizations, can be said to have moral agency, i.e., can sin, has been argued by Justin Welby.[100] Hence, idolatry can be a sin of both the individuals regarding the organization and of the organization regarding itself.

Many of the practices and models used by organizations are to improve their efficiency, a not unreasonable aim in itself. To be both efficient and effective is an aim that the Church also is being urged to adopt.[101] It is assumed, for example, by Hughes, by Finney, and in the Turnbull report.[102] Beveridge suggests, "there is no spiritual merit in being unbusinesslike if that means also being ineffective."[103] Kuhrt relates "the later twentieth century produced reports that drew attention to the need for greater

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[97] Niebuhr, *The Nature and Destiny of Man Vol. I*, p. 223.

[98] Macquarrie, *Principles of Christian Theology*, pp. 260-261.

[99] Terrance Deal and Allan Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life* (London, Penguin Books, 1988), pp. 13-16.

[100] Justin Welby, *Can Companies Sin?* (Cambridge, Grove Books, 1992)

[101] The opposite, to be inefficient and ineffective, is not something to be advocated loudly.

[102] See Bryn Hughes, *Leadership Toolkit* (Eastbourne, Kingsway Publications, 2002), p.80; Finney, *Church on the Move*, p. 128; Working *As One Body* p. 15.

[103] Beveridge, *Managing the Church*, p. 117.

effectiveness and efficiency in the running of the Church."[104] However, the acceptance

of 'secular' theories and practices as to what actually constitutes efficiency and

effectiveness is pressing people into frameworks that are necessarily not compatible

with Christian values of people. It would seem also to be allowing other sets of values

to claim a priority, to become a reality, and to accept these as a panacea for Church

inefficiency is yet another form of idolatry. This tendency towards idolatry is there, or

even ensured, whenever the Church thinks of itself in terms of management or

leadership models. This underlines the key role of worship, the orientation of the

organization towards something outside itself, in countering the view that efficiency as

defined by management models can be the sole criterion. It is also a counter to the pride

that accompanies the acheivement of such efficiency.

Essentially, all management and leadership theories have as a basis the view that the

organization has legitimate and worthy goals and objectives, and that the workers/

employees/ members of the organization have a role to assist in the achievement of

these. Generally, the theories have been developed for commercial or industrial

organizations, i.e., companies, and then either transferred directly to, or been adapted

for, not-for-profit style organizations, which includes transfer of the theories, in

substance or essence, into church organizations. As noted above, when organizations

become totally ends in themselves, there is a strong inclination to treat employees as

means to an end and value them for their function. This is accompanied by a belief that

the organizations goals are not only right, but also definitive and that all efforts should

be directed to their achievement. There is thus a danger of distortion of the proper

function of the organization, which becomes self-legitimising and idolatrous.[105] Where

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[104] Gordon Kuhrt, *Ministry Issues for the Church of England* (London, Church House
Publishing, 2001), p. 30.

[105] Similar to what McFadyen recognizes in institutions. McFadyen, *The Call to Personhood*, p.
232.

the goals of the organization become the only good, there develops a structure of idolatry in terms of requiring people to have a goal that is not Christian. The mitigating factor is the extent to which, in a free society, a person is free to leave such an organization or otherwise not participate in those goals.

However, one difficulty in discussing idolatry as a consequence of both the self-centredness of organizations, especially, but not exclusively, secular, and the reality of human nature, is that this brings in the concept of sin. In an everyday world that is, in practical terms, atheist, with God reduced to private decision on personal values, theological ways of thinking are missing from the methods used to interpret events and provide grounds for action.[106] Talk of sin, and hence idolatry, is not a part of business language or organizational theory. It is then difficult even to see what is wrong with devoting oneself wholly to the organization's good, or in the organization requiring this.

In conclusion, within this fallen world, there is a tendency and actuality of idolatry that occurs in the operations and often the very structure of organizations. This comes to some extent from the view of human beings taken by the organization and is inherent in the theories which are utilized in their management and leadership; their implicit anthropologies.

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[106] As McFadyen has highlighted. McFadyen, *Bound to Sin*, p. 8.

CHAPTER 8   CONCLUSIONS

The research and discussion in the previous sections leads to a series of conclusions about theories of management and leadership and their use within the Church. This chapter pulls those together to draw out the main lines of argument and to indicate their significance as a whole.

Achievements and Originality

Carrying out the research and exploration of the various texts has achieved the following:

1. The focus of the research is on Christian anthropology, which is one segment of Christian theology. This focus on one aspect allowed more detailed reflection than would be the case if several theological topics were considered. The research addresses, in part, the request of Pattison that "it would be good to see much more careful theological analysis of the beliefs, metaphors, myths theories and assumptions implicit within managerial techniques and made explicit in managerial theory,"[1] and of Dunning who suggested that "further work is needed ... to fill out all that is implied by the three critical questions."[2]

2. A précis of Christian views of humanity was created using writers of original texts and those providing an overview of the subject. The writers used are generally considered to be typical and orthodox whilst retaining different views of what is a Christian anthropology. Variety within these views comes not only from the development of theology through time, but from tensions within the tradition about what it is to be human, which, since these tensions cannot be fully resolved, means that the development of Christian anthropology is a dynamic process which is never

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[1]   Stephen Pattison, *The Faith of the Managers When Management becomes Religion* (London, Cassel, 1997), p. 161.

[2]   Martyn Dunning, *Applying Management Theory to the Local Church*, Thesis for degree of MA (Durham, University of Durham, 1994), Abstract.

finalised. The thesis contention is that secular management/leadership theories presuppose an "anthropology"; i.e., there are implicit anthropologies in the theories, some of which may be derived, in whole or in part, from Christian values. The summary establishes criteria for an examination of management/ leadership models from a Christian anthropological viewpoint. Whilst reviewing the subject of Christian anthropology to write this summary, some general thoughts emerged of issues with which this study might be concerned. In addition, certain statements from particular writers prompted specific questions to be addressed regarding management and leadership theories.

3. The work provided some evidence obtained from original empirical research about the range and type of knowledge, training and books on leadership and management being recommended to those training for and in the C of E and consequently some indication of the models and theories being used. The data, gathered by questionnaire, came from national C of E bodies, from officers at diocesan level, training establishments and consulting organizations. The information gave some direction to the research being undertaken and allowed the concentration on a reduced number of sources. It also pointed towards other areas that might be investigated with benefit. The investigation gathered together information that is usually found piecemeal, which could allow interested parties to gauge what others are doing and thus assess themselves against the rest and might assist in the formulation of ideas for education and training or to expose gaps in a syllabus.

4. The grouping, examination and evaluation of ideas of a extensive but characteristic sample of authors of works on management and leadership, representing both secular and Christian viewpoints, was done in such a way as to allow and engagement with it from the perspective of Christian anthropology. The significant number of works considered, nearly 180 in total on the topics, allowed a wide

variety of views to be covered in unusual breadth, whilst enabling some depth of study to be retained. In this extensive study a variety of representative management theories has been examined, showing how these were developed and some relationships between them. A way of grouping these theories was devised, using categories derived from Christian theological anthropology, such that a more general critique could be made about the theories' view of people.

5. Whilst undertaking the study, several new taxonomies and syntheses of related models and theories were devised, which enabled additional insights to be gained into the relationships between the models and exposed aspects of the underlying anthropologies.

6. In the course of the explorations into the models, the questions arising in the section on Christian anthology were considered and answered. Further issues were addressed as to the values and beliefs below management theories and practices, in an extension of the work of Stephen Pattison. These have been shown to be true for the theories considered. From the analysis, additional underlying assumptions were derived. All these assumptions have been subjected to a critical theological examination from the viewpoint of Christian anthropology

7. Although not specifically aimed at this area, the work, by a reflective practitioner manager, has made a contribution to the discussion between Christian theology and the domain of work. This might be useful to managers as a reflection on the models and theories being used at work and their responses to them. It will also contribute to the development of a "theologically resourced practice of management" called for by Grundy.[3]

8. Overall, the work has made a contribution to the Christian examination of theories and practices of management and leadership being used in commerce and in the

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[3] Malcolm Grundy, 'Overview,' in *Management and Ministry*, ed. John Nelson (Norwich, The Canterbury Press for MODEM, 1996), pp. 3-27, at 19.

Church, and exposed some of the underlying assumptions and anthropology which need to be carefully considered if such are to be imported into a Christian organization. Some indications of suitable precautions have also been made.

Review of Conclusions

Each chapter has a set of conclusions relating to the discussion in that section of the thesis. In this chapter, these conclusions are brought together under headings showing how they relate to each other.

<u>Christian Anthropology</u>

1. All the theories fall short of a full Christian view of what is to be human. Management theories largely ignore the effects which Christ's redemption makes concrete in the lives of his followers, and split into two main approaches to the fallen condition of human beings. One group, generally theories with a low view of humanity, create forms of control that allow management to specify tasks and methods, to monitor performance and to apply a system of rewards and punishments to ensure compliance. This control tends to emphasise humans as fallen over their being created good. The other group of theories, generally those with a high view of people, base the control for the achievement of the organization's objectives on the willingness of the members to undertake tasks responsibly and to exercise self-direction and self-control in the service of objectives to which they are committed. Even if receiving remuneration, a person's real rewards come from the task itself and the achievement of these objectives. The emphasis here is on the essential goodness of humanity, with the roots of badness being located elsewhere. As has been observed above, Theory X and Theory Y are not, as McGregor is perceived, an either/or requirement, but rather that each may apply in different situations and with

different people, or possibly even with the same people in different circumstances. The difficulty with either of these approaches from the viewpoint of Christian anthropology is not that either is wrong, as both may be considered to be partially right, but that the full nature of humanity, created, fallen and redeemed, is not given sufficient seriousness. Whilst the theories have been developed under the idea that work is only a part of life, the Church makes a claim on the whole of a person's life. Hence the conditions for acceptability of a lessening of humanity do not, or at least should not, apply. It is not that the theories are wholly wrong in general, so much as inadequate as a description and in some detail divergent from Christian principles. The theories espoused need to be carefully examined to avoid unacceptable provisions.

2. The essence of Christian anthropology is that of being a person. How far do management and leadership allow this to happen? Do the theories and practices treat people as objects to be utilised, rather than as subjects? It has been shown that management theories, especially those with a low value of human beings, tend to treat people as objects to be utilised, rather than as subjects. The lack of God-centeredness in the management and leadership theories considered produces a consequent focus upon the theory itself, which weakens the concept of the individual to the point where the substitution and replaceability of one human being with another is considered normal and acceptable. Once substitution is accepted, then the value of the persons is in their function to the organization and not in their unique identity construed and fostered in their sedimented relationships both with God and with other humans. Certainly, one danger is that the organization demands more than its entitlement and requires the whole of a person's life to be dedicated to achieving the goals of the organization. Work then becomes "work-fanaticism" and

the overriding priority in life, which again is not treating people as persons. However, the arena of work is, generally, only a part of a person's life and therefore some lessening of humanity might be acceptable as an exchange for the rewards of employment. To the extent that the theories confine their application to the working part of life and not to life as a whole, that the contract between organization and members is freely entered into by the individuals affected, and that the treatment of humans respects their integrity, personhood and freedoms, then the lessening of humanity which this necessarily entails might be acceptable.

3. Questions were asked relating to whether management / leadership theories would reduce the humanity of the people in the organization in various ways. The Christian principle of humanity as 'fallen' comprises a balance between the belief that human beings are created by God as good and their current condition where all their actions, even those that are carried out with the best of purposes and motives, are affected by a fateful inevitability to sin that cannot be avoided. Transactional leadership models may, by becoming oppressive, dehumanise and reduce personhood to an unacceptable extent. In both traditional and charismatic models, development of the human being is seen as solely towards becoming a perfect member of the group and deviation or further exploration of personhood is not permitted. Trait theory takes seriously the fallen nature of humanity, but disregards the potential to be redeemed from this, thus ignoring an important component of the Christian view of people.

Management and leadership theories tend to treat people as a means to an end, i.e., to achieve the goals of the organization. This fails both theologically and morally, in that that people should be treated as ends rather than means. Some theories use a

division of labour to increase efficiency, a concept recognised in the Bible. Where division of labour deskills and dehumanises people by overfragmenting the whole task, it is to be avoided. The desire to use power to effect one's own will, 'power over', is not only control, but is also using other human beings as a means to an end. Since relations between people are human relations only to the extent that each person allows the other to be a person, these theories create deficient conditions and any power needs to be balanced so that "no-one should be powerless." Moreover, management and leadership are generally manipulative, ceasing to regard humans as persons.

The idea of freedom and respecting personhood requires that opportunities are given for communicative relationships, for growth (including spiritual growth) and for just and fair reward for the reduction in freedoms. Where division of labour, enhances the use of God-given skills and abilities it forms a part of the creative co-operation that is part of the work and destiny of human beings. This concept may also be applied to the hierarchical structures that are seemingly a consequence of division of labour. Christian anthropological principles would suggest that situations where a hierarchy leads to repressive control, distortions of power distribution and reduction in communicative relationships are unfavourable. More favourable is where efficiency and effectiveness result without compromising human dignity.

4. Generally, the role of leadership and management is to co-ordinate activities on behalf of the organization. In doing this, the theories can, in fact, be divisive in terms of personhood. If the value of the person is in the function, this leads to a stratified valuation of people and the possibility of creating sub-classes of personhood based on a 'lower value'. Where a management theory concentrates on

group rather than individual there is a danger of displaying competitive behaviours (often encouraged by management in order to improve productivity) and power struggles replacing co-operation, both of which reduce humanity by creating "outsiders", thus distorting communicative relationships which are an important part of being human. Terms and metaphors of warfare, competition, struggle and winning are frequently used in commerce of the relationships with other organizations in the same sphere of activity. This creates a distortion of the social and communicative relationships between people causing divisions and competition to emerge, which then boosts the desire for management control, and trust for achieving results is placed in structures and procedures rather than in people.

5. It has thus been demonstrated that, for the wide variety examined, management and leadership theories do have underlying them assumptions about people i.e., an implicit anthropology. The analysis shows that there are points at which these implicit anthropologies are, if only partially, at variance with the basic tenets of a Christian anthropology. Hence, these assumptions need to be reflected on carefully if such theories, and the practices they generate, are to be adopted by organizations such as churches and other Christian bodies.

Discussion of Management and Leadership Theories

1. On the whole the Christian authors are using a relatively narrow selection both of secular writers and of the works of any one writer. With some exceptions, there is little evidence of authors engaging in a sustained dialogue with secular writers, or with each other, about management or leadership models. The one exception is a general agreement of the suitability of the servant model of leadership. Whilst, taken overall, there is a wide spread of secular writers' works being referenced,

there is little agreement across the Christian authors about which secular writers are key or which of their ideas are the most important. Although, taken as a whole, there is a wide range of both ideas and works being cited, any individual author generally only uses a few. Even with the most popular secular writers the same pattern of limited use by individual Christian authors is repeated. This reflects the books recommended by respondents to the questionnaire, which also suggest that the different bodies are not engaging well with the field of leadership and management, as they tend to have a one/two book approach. The question is then raised whether one or two books can cover adequately the complexity and diverseness of the topic, and whether the effect of this approach is to cause the church to engage with the subject in too simplistic a way?

2. Particularly with the models of leadership, although with some indication of a similar tendency with management theories, authors divide into three groups. There are those who do not refer to any secular models, using Scripture alone or with their interpretations and ideas. The second group see secular models as helpful and which may be applied to Christian organizations including the Church. These two conclusions, whilst approached from a different angle and engaging with considerably great number of works, are similar to observations made by Dunning.[4] There is a wide spread of models actually used, with a preference for the situational/ contingency style models. In some cases models are adapted for use in the church. Although there are several caveats to the effect that secular models should not be adopted uncritically, there is less evidence of theological critique being done in practice. The third group, whilst not advocating use of secular models, nevertheless use secular ideas without acknowledging their source. This suggests that authors derive much more from modern theories in common use than realised.

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[4] See Dunning, *Applying Management to the Local Church*, Synopsis.

3. The Christian authors are generally not engaging individually with the full range of management thinking. For example, none of the authors undertakes a systematic critique of the range of management models as outlined in the thesis section on management. Where an author, e.g., Finney, uses many models, these are applied to the church without suggesting that other models may be as useful. Other authors are less extensive in their use of models. There is a developing succession of secular theories to explain behaviour, structure organizations and endorse particular management methods. Later theories do not, on the whole, supersede earlier ones, but rather either refine and improve them or provide insight into other aspects of management that add to or modify previous management models.

4. There is a disagreement about the range and use of management ideas, which is a reflection of a similar situation within secular management writings. However, a reader picking up the works of one of the Christian authors, or a few books by the same author, would not be able to appreciate this. The impression given would be of a unity and clarity of management theory, which is not there in practice. This may lead readers to accept or discard the particular theories depending on the views of the individual author, without them being put into the context of, or compared with, other management theories. Further, by choosing single ideas from individual writers, Christian authors may perpetuate simple ideas that a writer has then developed, modified or even discarded in a later work. There is a similar difficulty with ideas that are later regarded as 'fads' and jettisoned by the secular theorists.

5. There is some support from the empirical research for the view that the majority of the books suggested are Practical, i.e. give instruction on 'how to' rather than a theoretical basis of action. The view is reinforced from the brief examination of leadership books. This would seem to support Higginson's claim that "most Christian books on leadership are about leadership in the local Church." Whilst it is

important to have books that enable the ready application of tools or techniques in ministry, the theoretical books allow the application of the theory to be worked out appropriately in that ministry.

6. There is a disappointingly common, though not total, lack of theological critique of the models espoused or rejected. Sometimes there is a tendency to 'bolt on' some theology to a secular idea or technique and apply it to church situations.[5] This is an especial temptation when the secular idea reinforces what is already a comfortable concept within the church organization. This can take the form of either searching the Bible for what looks to be a similar situation and then reading the management model out of the Bible, or of simply stating the management idea. When this is done without reference to the secular originator it gives to the idea a sort of theological justification or respectability, as it is perceived to then come from a religious source.[6]

7. The acceptance of the secular theory is also eased if the concept is assumed or mistaken to be identical with the similar theological concept. The idea of the 'learning organization', which is generally approved of and advocated by over a quarter of authors, might come into this category. It is, however, unclear what this phrase means within the church setting. It is possible that it is being confused with the idea of 'life-long learning' and the Church's teaching roles. There is also the possibility that 'Learning Organization' is more powerful because its language – personal, shared vision, team learning, visualization, relationships – doesn't sound like management.

8. There seems to be some trust that the topics of management and leadership are like a scientific subject such as Physics, where there is an agreed body of facts, together

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[5] Gill & Burke's use of Acts to justify SWOT analysis would be an example.

[6] The Turnbull Report, an influential document, does this with 'learning organization' and with strategy, and objectives. *Working as One Body: The report of the Archbishops' Commission on the organisation of the Church of England* (London, Church House Publishing, 1995), pp. 3 & 14-15.

with some areas of current discussion, about which there is no value judgment required. This leads to a view that the organization, management and leadership models being adopted are neutral and value-free. In reality, leadership and management theory is more like a series of discussions, where various thinkers in each field put forward in books and lectures the results of their researches and inferences from them for the assistance of practitioners. The management theories are asserted to be "scientific", based on knowable 'laws' of human nature, and by being scientific to be value-free; both these claims are refuted as misleading and, when adopting methods and models, some care needs to be taken as to what values are behind them, especially with theories developing. Moreover, because the theories are derived using social science methodologies which tend to be statistical and probabilistic in nature, the management theories are also probabilistic rather than deterministic. Probabilistic models are such that the conclusions drawn from them are applicable to large numbers of subjects with a (known) degree of accuracy, but as numbers decrease so does the accuracy of prediction. Hence management theories derived from social science methods when applied to individuals are only indicative of how that person might behave, not determinative of what behaviour will occur.

9. Scripture has been a source of renewal and reforming for the Church and generally, authors demonstrate a confidence that the Bible is a valid source of insight into leadership and ministry, and consideration of contemporary leadership still needs this foundation, rather than those of secular understandings, to provide important correctives and meaning to secular models. Examination has shown that there is some agreement across the authors in regard to servant leadership, but, whilst several extract other models and characteristics of leaders from Scripture, this results in no real convergence of view. Apart from Jesus as servant, there is no

single biblical blueprint for leadership or any one clear definition of how leadership

is to be enacted. Authors who use the Bible as the sole authority seem to

undervalue more recent human experience, learning and thinking and imply that

there is something fundamentally and unbridgeablely different between a Christian

and other human beings. Whilst this 'Bible-only' view takes seriously the

depraving influence of 'The Fall', it has characteristics of being a form of biblical

fundamentalism.

10. The use of the bible is not without difficulties. Models have always been

conditioned by the social structures of the times and tend to reflect the dominant

leader-image of their age. There is a problem of reading into the biblical models

what it is thought that they mean, and one of reading out of Scripture what are not in

management theory, but are what one desires to find there. This seems to be a

danger with the use as leadership models of traits 'discovered' in Biblical leaders.

There are important differences in context between biblical eras and modern times,

so that insights from the Scriptures may be valid, but may not be complete. Thus a

Christian understanding of leadership or management cannot be derived directly

either from modern society or the biblical images and models, rather must take

account of, and be integrated with, the understanding of Jesus and his mission, the

work of the Holy Spirit and theological reflections. Whilst recognising the

tradition, there must be a balancing of Scripture, Tradition, Reason and Experience.

The Bible, though, needs to be used properly, interpreting the texts with care and

taking into account the context for which the text was written. Hence, an uncritical

application of biblical paradigms may be as misleading as doing the same with

secular models. The condemnation of taking secular models and adding a thin

veneer of Christian language to them is right.[7] 'Secular' models on leadership, or

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[7] Croft, *Ministry in Three Dimensions*, p. 22.

indeed management, should not be justified by plucking texts from Old or New Testaments.[8] Neither should "the core concepts of secular management theory applied to churches as systems and organisations" be applied to ways of being church without direct engagement with Christian Scripture and tradition.[9] Pragmatism plus Bible verses or 'bolt on' theology is just not good enough.

11. Most authors accept that the example and teaching about servant leadership found in the Gospels is directly from Jesus. To be an effective servant leader involves using the servant approach in all areas of life, the intellectual, emotional and behavioural. As with other models, authors depict a variety of characteristics associated with servant-leadership, all underpinned by a genuine humility. These include serving the best interests of those they lead, a satisfaction in their development, acceptance of obligations and accountability, a caring love for those who are led and the willingness to empower others so that nobody has all the power and nobody has no power. These characteristics, appropriate for servant leadership, are mainly to do with relationships and caring. They would be regarded as shared by both male and female, or even seen as stereotypically female, which suggests that in servant leadership there should be no gender difference. Power, as one of the gifts to humankind, shares in redemption by Christ. Redeemed power is the power of a servant, which provides the redemption of leadership itself, the creation of true, empowering, servant leadership. This conclusion affirms the view that Christian leadership should be in essence a servant leadership.

Implicit Beliefs and Values

A part of the research included investigation of the implicit beliefs and values that underlie management, and to a lesser extent, leadership theories. The suggestions of

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[8] Ibid., p. 24.
[9] Ibid., p. 24.

Pattison as to some of these beliefs are supported and other underlying beliefs were exposed. Thus, starting with, and extending, the work of Pattison has demonstrated further that there are implicit anthropologies underlying management theories. The following are now proposed as being, from a Christian anthropology viewpoint, the main implicit beliefs and values:

Pattison's suggestions:

1. *The world and other people exist for the benefit of organizational survival, exploitation and expansion;*

   Generally this belief underlies the management theories, with a tendency of organizations, especially large businesses, to regard the world as something to exploit for their benefit. This applies to people who are regarded as "human resources" employed to achieve the tasks of the organization, or customers to whom the products of the organization are supplied. This leads to treating people as objects, as a means to an end, and to people being valued for their function, not their worth as humans. The purpose of creation is for God to express His love and bring human beings into fellowship with Himself, not for the exploitation by humankind. Thus exploitation for the purposes of the organization is to spoil creation and present a false vision of human destiny.

2. *Human beings can control the world and create a better future if they use the right techniques;*
   The future can be planned and colonized.

   Management theories split into two groups. The mechanistic, most of the early theorists, tend to regard the world as a machine, i.e., it is a place of regular laws that can be discovered and is deterministic in nature. These assume a better future state of the world, which can be attained using actions derived from techniques of forecasting and control. Organic or 'open systems organization' groups still share a

basic notion of the controllability of the world, but the models used are dynamic, the future is not totally predictable and there are many ways to achieve a given result. In both, planners and managers have faith in models, believing that right techniques produce the desired future. Theologically, this is to put faith in the wrong thing, for it replaces God and presents an alternative destiny for humankind. Humans then are likely to be treated as a means to this better future and as material to which the techniques are applied.

3. *Individuals must be subordinate to greater goals decided by their superiors;*

    All the models assume this, some explicitly, and even empowerment of employees is directed towards superior-defined goals, hence is another form of control. However, the New Testament indicates that obedience to legitimate authority is to be commended, since ultimately all authority comes from God. Therefore, provided that the employees are treated as fully human, respecting their dignity and integrity, direction in order to achieve the organization's goals is acceptable within Christian anthropology. However, use of authority is not unrestrained; it must not require the whole of the person to be dedicated to the goals of the organization, as this is using people as a means to an end.

4. *Relationships are fundamentally hierarchical and require clear lines of upward accountability and downward responsibility;*

    Management theorists considered in this thesis have almost total belief that the organization is a hierarchy. The early theorists were quite specific that a hierarchy was necessary for an efficient organization. Those concerned with groups still see the organization in hierarchical terms and assume that formal organization is the only organization. The organic organization, whilst not hierarchical, is stratified according to seniority. Both Old and New Testaments accept hierarchies either within the created order or as part of the social situation. However, within Christian

anthropology, there is no fixed or necessary hierarchy in humanity. Personhood is expressed as the dual character of individuality and in relationships as part of community. A hierarchy that causes communication to be only one-way may decrease personhood by reducing the possibilities for making wider relationships. In terms of open relationships, a Trinitarian archetype of difference in function and generation but having co-equality with dialogical relations between the three persons might usefully be explored as a model for organizations

5. *The nature and condition of work should be such as to extract the maximum from the employee;*

Many of the theorists provide a theory of management that maximises the productivity of the workforce, expressed as efficiency, effectiveness, effort or exploitation. This object is the same whether the writer has a low or a high value of human beings or whether it is individual or group being discussed. Some of the management models allow a degree of creativity, but as pressure increases to improve productivity, the practice degenerates and people become solely a means of production, reducing opportunity for creativity. The critique of this assumption is based on the use of people as means and not ends and decreasing their humanity by reducing opportunity for creativity. This ignores the spiritual and communicative aspects of human nature.

6. *Everything worth doing can in some way be measured;*

The truth of this assumption is difficult to determine from the analysis done. If this assumption is followed, then the worth or value of human beings is only what can be measured and is usually only the worth to the organization. This is valuing people according to their function and their value as a member of community, as children of God, their dignity as a human being, are lost.

Other beliefs identified include:

7. *Management theories are transferable*

The belief that theories developed in one context can be transferred to another is taught by business schools and promoted in management textbooks. A corollary is that management models are believed to be complete in themselves. Where there is an anthropology inherent in the model, and, as the thesis shows, this is true of most, the use of the model can shape the views of what human beings are.

8. *That not only is the world manageable, but that it should be managed.*

The theories studied suggest that many models, based on a belief that management has a scientific basis, are deterministic, i.e., that the world is subject to 'laws' and thus manageable. Both assumptions are implicit in the doctrine that human beings co-operate with God in the stewardship of creation, since it would be difficult to manage if there was no regularity in the universe. Hence regularity might indicate intended manageability, with almost an implicit assumption that God is a manager. That creation should be managed comes from the Genesis story, which forms the basis of a covenant relationship for the care, maintenance and stewardship of God's creation. There are two provisos: management of the world is to be to God's ends/purposes, for the benefit of humankind, and not purely for personal or organizational gain, and management should not involve self-interested exploitation of either creation or humankind. The Christian doctrine of the Fall suggests that these are real dangers and that restrictions are needed to curb excesses.

9. *Human beings are substitutable or replaceable for one another.*

Theories that specify the task, the person who can be fitted to and trained for that task, and who can be replaced by another such person, effectively adopt substitution as a principle. Theorists primarily concerned with groups adopt this assumption by treating the group as a single entity – the actual members of the group may be

substituted. Generally, by determining what are typical roles for people in the organization, the possibility of substitution is built into the system. Possibly the organic model emphasising specialist knowledge, shared responsibilities and network structure, comes closest to avoiding replaceability by its high valuing of each organization member. The difficulties of substitution from the point of view of a Christian anthropology have been argued above.

10. *Organizations are inherently good.*

That organizations are good is taken for granted by all theorists and organizations. This is perhaps not surprising, as there do not seem to be any companies whose aim is to be or do evil. As Pattison notes, modern organizations are value-driven and believe what they are doing is of great worth.[10] Peters and Waterman describe the "guiding beliefs" or "shared values" of the organization, referring to them in almost religious terms as 'soaring, lofty visions' and emphasised 'in a fervent way'. Many of these beliefs are obvious and it is difficult to see any organization believing, or at least saying, the opposite. One effect of this assumption of goodness is that the overall aims of the organization are rarely questioned.[11] The assumption of good values leads to the belief that the tasks undertaken by people on behalf of the organization are also good. Things can, and do, go wrong, but the organization does not intend this to happen. This is a parallel to the Christian anthropology idea of the effects of The Fall on creation and humanity. Although organizations start out with the intention of being good, they are subject to the effect of the sin, which infects the whole of creation. Moreover, these effects are so widespread that even the 'good' intentions are impure. Some of these effects are described in the thesis.

11. *Perfect Theory and Perfect Organization*

There is a implication that the theories will lead to a more perfect organization and

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[10] Pattison, *The Faith of the Managers*, p. 96.
[11] Pattison, *The Faith of the Managers*, p. 96.

that somewhere is the perfect theory leading to the perfect organization. Once a management theory is accepted as leading to organizational perfection, the goals and objectives of the organizations are substituted for the theological destiny of humankind. Hence what MacIntyre calls their *telos*, their state of what humans could be, becomes that of the perfected organization.[12] This not only replaces the destiny of humanity as envisioned by Christian theology, but, as a result, distorts what should be the relationships between people because these are now seen in terms of the organization and not a relationship with God.

12. *Goodness and perfectibility of human beings*

Most theories rest on some belief that human beings can be improved, at least in terms of being more useful to the organization. Theorists, particularly those with a high view of the individual, often regard people as capable of development from what they are into another, presumably better, person. Not only this, but people are perceived as improving over time in a more general sense. Both these assert a basic goodness of humanity and suggest that human nature is changing of and by itself. This is a principle that Christian anthropology would question on the basis that the concept of a fallen humanity describes an actual condition and a fundamental truth about human nature, that there is a universal tendency to self-centredness. Humans can do good, but the intention is affected by sin and thus good deeds may be performed for selfish reasons. Further, since anything humans do reinforces the self-centredness that is their sinful condition, sin is so pervasive that humans are incapable of saving themselves or of being saved by their own efforts.

13. *Claim to Universality*

It has been shown that theorists often conceived of their theories applying to most, if not all, organizations and in a much wider sense than originally conceived.

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[12] Alasdair MacIntyre, *After Virtue A Study in Moral Theory* (London, Duckworth, 1981), pp. 50-51.

Management theories, as scientifically comprehensive and of factual nature, are believed to have a universality with regard to human behaviour by its asserted. Some had an even more extensive concept of ideas underlying management; indispensable in commerce, industry, politics, religion, war or philanthropy, a model for governments and nations, expressing the basic beliefs of modern Western society.

14. *Salvation models*

Thus, it is implied that the management theories, if only implemented properly, are salvation models for the organization, and possibly humanity. That management theories claim to be salvic, even if this is inherent and limited, is to replace God with the theory as a centre of trust and hope, and thus to become idolatry.

Leaders and Managers

The research considered separately theories and models of both leaders and of managers. Some of the main conclusions are that

1. Clergy see themselves as leaders.

   The several models of a leader in the Bible, but few of a manager, raises the question as to whether leadership is seen as 'the right role' for clergy, or somehow 'purer', whereas 'management' is regarded as somehow below them or even 'soiled'. The view that leadership and management are different is proposed by several writers and the impression could be gained that leadership is 'better' than management, especially since the two obvious NT examples of administration skills in the disciples are Matthew, a tax collector, and Judas, in charge of the disciples' money and betrayer. Empirical research showed that leadership is generally seen as the most important topic for learning, with a general view that some consideration of leadership was important to ordinands, as they will in the future be in a

leadership role. This corresponds with a more general view in Christian leadership books that clergy are to be leaders, or the main leader in a team. In practice this is normally a function of appointment to a position rather than being a criterion for selection. There is thus recognised in the Church that the gift of Christian leadership, a blend of natural talent and spiritual gifts, requires to be developed and clergy trained in leadership skills. The gift may also be given to non-clergy, as leadership is required at most levels in an organization.

2. Jesus was a leader – but also a manager.

In many works the assumption has been made that the portrait of Jesus in the Gospels is that of a leader. It has been demonstrated using criteria developed in the thesis that the description of Jesus as a leader is apposite. This allows the Gospels to be examined to ascertain leadership characteristics, with the proviso that the Gospels are not a complete biography, a leadership handbook, or a source of organization theory. However, fishermen with their own boat (Peter, Andrew) or with hired labour (James, John), a tent maker (Paul) or even a carpenter (Jesus) would need to have basic management skills. There is thus some evidence that Jesus was also a manager, fitting with the theory that characteristics of both leader and manager are required.

There are many leadership models, but this proliferation of models is not to be discounted, since leadership has many functions, and the amount of attention given to each depends on the whole context of the organization. It has been shown that most of the Christian authors' models may be grouped into five categories, each representing a different aspect of the role/ function of a leader. There are parallels between the five functions and secular models, but there is no one style of leadership that adequately fits to all leadership situations. Hence a form of Contingency/Situational leadership style is required, which takes into account the

four facets of leader, led, tasks and situation, whilst considering appropriate internal motivators such as the maturity and development needs of individuals and groups.

3. Leader is preferred over manager, but manager is also important.

   In church groups there might well be a preference for 'leadership', brought about by exposure to particular biblical models of leadership or a feeling that somehow management is to do with manipulation and power, and so is 'unchristlike', whereas leadership is what Jesus showed and thus is somehow 'purer'. There is some resistance to the introduction of management ideas into the church, but well-tried techniques, critically examined from a biblical/theological stance, were seen as having potential benefits. The actual conditions of running a parish suggest that management is as important as leadership, since there is a significant administration workload, often staff are employed and there is a need for time management skills. Further, the incumbent chairs the PCC and may be Chair of Governors at a Church School. A knowledge of management forms an important part of training for established clergy and is being introduced as a topic for established bishops. Generally it was felt that that management issues should be part of CME.

4. There is some confusion in secular and religious writers over the difference between leader and manager.

   Writers on management and leadership in both secular and church circles have quite definite views on which is the most important function, but there is little consensus. In both the secular world and Christian writers there is no real agreement on the difference between leaders/leadership and manager/management. Since most writers are, in their own works, quite persuasive, the view of whether management or leadership is the principal activity might well depend on which book is read.

5. There are overlapping skills and functions.

   In practice, given the roles required of the incumbent of a parish, both leadership and management skills are needed. Moreover, the combination of characteristics needed will depend on the circumstances; sometimes management skills, other times leadership, and mostly a mixture. A good model is that leadership and management are ends of a common spectrum and a mix of skills needs to be applied in different situations. In all posts a mixture of both type of skills is required, although these may be operating at different degrees of complexity, with different scope for decision-making, with different authority level and on different timescales. This suggests that knowledge and training in both is required. It is likely that the right person in one set of circumstances might not be the best in another.

6. Leadership teams should be considered.

   One of the recent developments is increasing interest in leadership teams, consisting of those in ordained and licensed ministry and others who lead, encourage and build up the whole body of Christ. Biblical example and theological consideration suggest that teams reflect a Trinitarian model and acknowledge that charisms are given to the church, not necessarily found in just one person. Teams enable the development and use of the various leadership gifts of the group thus creating a synergy, provide mutual support and accountability, resolve the objection that clergy are called to priesthood not leadership and enable a theological critique of methods to be undertaken in a collaborative atmosphere. Leadership is in essence a collective noun and therefore team leadership and delegated responsibility are a part of spiritual leadership. Leadership teams represent a Christian view of people.

Other conclusions from empirical research

There are a few other conclusions from analysis of the questionnaires that have not been disclosed above.

1. Of the books suggested as main texts, representing a span of leadership/management books within the church, few are used by any of the respondents. This, and other replies, suggests that there is not a strong emphasis on the topic.

2. There was quite a diversity of "Other" books used, with 78 different titles mentioned. These tend to be fairly recently written. This suggests that the study of leadership and management is developing and the church leaders should be aware of more recent thinking in the subject. There remains the question of whether the Christian authors reflect the latest thinking in the subject and have sufficiently scrutinised the theories from a theological standpoint. The topic is inclined to vogues and trends and the church should not adopt any theory without subjecting it to both theological scrutiny and the test of sustainability.

3. There is a predominance of books by Christian authors or with a Christian bias. These are generally more recent, and are more recent than the Non-Christian books recommended. Whilst non-Christian authors are not ignored, the selection suggests that there is little agreement on which secular gurus to follow.

4. Organizations tended to recommend the books produced by their own staff or establishment Whilst understandable, this is disappointing, as bodies which stand outside the busy ministry, should be in a good position to evaluate other books and make informed recommendations.

5. Few of the books recommended would be regarded as 'primary' sources, i.e., by the authors of a particular theory. Whilst secondary sources are especially useful as a means of summarising a field of work, or bringing together different ideas, they tend perforce to be selective. Unless a wide overview is the specific aim, selectivity

often gives a narrow view of theories and applications. This gives a false picture of the breadth of the subject of management and leadership and of the alternative views about it.

Issues of Power and Idolatry

Although a minor part of the thesis, there are some important issues raised by the discussion of power and idolatry.

1. The questionnaire results tend to support the view that there is a belief that discussion of Power is somehow regarded as unsuitable for Christians. From a theological view, ultimately all power comes from God and the gift of power to human beings made in the image of God becomes a fundamental to human relationships. Power is to be used, not denied, but the intentions of power use are important. Study of different forms of power use has indicated distinct forms, which split into servant power (used for others) and coercive power (used for self). These are related to Christian anthropology and the nature of God, and to leadership. Power has a spiritual as well as a material dimension and, since it may be misused, the use of power is a moral issue. Thus leaders and managers have to be accountable for their use or abuse of power, finally to God.

2. All leadership, including Christian leadership, involves the use of power; the issue is how it is used. Leadership is influenced by the manner power is used, which affects also the value put on the individual and the status of persons. As human beings share a fallen nature, abuse of power is always present and possible. All leadership is manipulative to some extent and power needs to be balanced so that "no-one should be powerless." A desire to use power to control, 'power over', is an effect of alienation from God. Using power to effect one's own will is not only control, but also using other human beings as a means to an end.

3. Generally authors are careful to ensure that references to leaders encompass both female and male, but both in Biblical texts and in traditional Christian understanding the overall description of leadership has a distinctively MALE orientation, which is still in the majority across the major churches today. Similarly, many of the models of leadership have a distinct male preconception. Leadership teams should, ideally, comprise clergy and laity, women and men, for they provide opportunity for both men and women to use their different strengths and of sharing leadership in a variety of ways, thus changing traditional male stereotypes of leadership, which has a power dimension.

4. Within this fallen world, there is a danger of distortion of the proper function of the organization that becomes self-legitimising and idolatrous. As a corollary, the organization sees its goals as paramount and towards which all workers should be focussing efforts and, by substituting focus on God with focus on something else, the organization itself becomes idolatrous. Where the goals of the organization become the only good, there becomes built up a structure of idolatry in terms of requiring people to have a goal that is not Christian. By demanding the same from its workers, it starts to orient them towards its own goals and values, which is yet, further idolatry. Thus the actuality of idolatry occurs in the operations and often the very structure of organizations. This comes to some extent from the view of human beings taken by the organization and is inherent in the theories which are utilized in their management and leadership; their implicit anthropologies.

5. The ideal of self-actualization propounded by Maslow becomes the sole goal for the self, i.e., it becomes a doctrine of the perfectibility of human beings by their own efforts. Self-actualization is in effect an idolatry. In that management and leadership theories, such as the human relations and transformational theories, also promote this as an ideal, these too are idolatrous.

6. The self-actualization model and its use by management and leadership theories is to all intents and purposes a form of salvation model. That management theories claim to be salvic, even if this is inherent and limited, is to replace God as a centre of trust and hope, and thus to become idolatry.

7. Talk of sin, and hence idolatry, is not a part of business language or organizational theory. Then it is difficult even to see what is wrong with devoting oneself wholly to the organization's good, or the organization requiring this. Thus the idolatry cannot even be recognized.

The models in practice

The following criteria should be considered for Christian models of leadership:

1. The model of Servant leadership, as exemplified in the ministry of Jesus Christ, should be a 'Super-model' to inform, transform and critique the other models. This requires that any application of a model be done with a 'servant-mind', i.e., that leaders are serving both God and their fellow humans, including those at any level in the organization.

2. There are five areas of attention for a leader, all of which require the transformational model of leadership to be fully effective.

3. There is no one style of leadership that adequately fits to all leadership situations. Hence a form of Contingency/Situational leadership styles is required, which takes into account the four facets of leader, led, tasks and situation, whilst considering appropriate internal motivators such as the maturity and development needs of individuals and groups.

4. Leadership is better when exercised through a team, ideally, composed of clergy and laity, women and men. Teams can provide opportunity for both men and women to

use their different strengths and of sharing leadership in a variety of ways, thus changing traditional male stereotypes of leadership.

5. How the leadership models are employed in practice depends on the context, including the theological alignments of the leaders and the organization.

There are areas where Christian anthropology and management theory could usefully maintain a dialogue and where Christian anthropology can illuminate and complement management theory and practice.

1. There is a tendency for organizations to see themselves as good, a view that human beings and human natures are, on the whole, improving, and belief that the right management theory is complete and leads to a perfect organization. The theology of Christian anthropology suggests that none of these is totally true.

2. The doctrine of the Fall contradicts the idea that humanity and the world are perfect. It recognises that people and organizations can do things that are wrong, despite their good intentions, because of the pervasive influence of sin on the whole of creation. Dialogue with Christian anthropology could be useful in exploring the effects of these on the person and in examining the sorts of controls that are acceptable.

3. Christian anthropology, especially transendence, is a corrective to the view that the world is closed and bounded, so planning needs to be seen as partial and goals incomplete. New possibilities of re-creation and human growth suggested by Christian anthropology could help organizations to a more mature view of failure as a part of the process of development.

4. Any theory of humanity that ignores the spiritual side of human nature and the participation of the person in the world beyond the organization is incomplete and partial. Christian anthropology, by its attempt to engage with the whole person, has

something to contribute to the discussion of what it means to be a person-in-relationships at work.

5. Most organizations have a disciplinary procedure for the individual, the purpose of which is to bring about a recognition by the individual that he/she has fallen below some acceptable standard of performance or behaviour (confession), to decide actions to bring about improvement (restitution), to agree when a satisfactory level is achieved (forgiveness), and to suggest a route for further improvement (growth). The concept of forgiveness may also enable the development of a culture that is more 'blame-free'. Whilst this is the case for an individual, because of the idea of perfection it is more difficult for this process to be undertaken by an organization. Dialogue with Christian anthropology about the real nature of the world may help this process and allow the organization also to examine its own objectives.

6. Many companies have some form of employee development scheme, the objectives of which are not only discussion of current performance (appraisal), but also the enhancement of each employee's competences (growth). Dialogue with Christian anthropology could augment this by a view of the whole person.

7. Organizations use human worth to achieve their goals, which, without the corrective of transcendence, makes these an overriding factor. One aspect of human worth and destiny implied by transcendence, is that to treat people as human beings might require frustrating some of the organization's objectives, because that worth is to be seen in the light of human worth before God, and organizations should serve this goal.

8. Christian anthropology tends to consider unstructured dialogue between individuals, in small, unpremeditated personal encounters. In the management world, encounters are often more structured and purposeful, taking place within specified roles within the organization, and larger scale. Some useful dialogue between

management theory and theology might enable each to discover new insights into communication and the significance of persons within it.

Taking the work forward

There are several points in the thesis where, whilst primarily concentrating on the theories of management and leadership, factors other than the relationship between these theories and Christian anthropology are introduced, but not developed.

The thesis touches on some aspects of Power relating to the use of leadership models and how power is understand from the perspective of Christian anthropology. There is no doubt that this aspect of the thesis could be extended into a full work. In particular, the thesis outlines a new way of looking at power that encompasses concepts of servant leadership, which could be explored further.

Similarly, the work of Maslow and the Hierarchy of Needs was introduced, with the suggestion that it was both a salvation model and related to a person's motivation. This could lead into a discussion on the different Motivation models and a critique in same way from a Christian anthropology point of view.

Another area of management and leadership theory, which has been mentioned but not explored, is that of Change management. There is extensive secular material on the theory and practice of change, some of which is being incorporated into church management texts.[13] One of the principles of Christianity is about change, both at the personal level and, ultimately, of the whole created order into a 'new heaven and a new

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[13] See as an example, John Finney, *Understanding Leadership* (London, Daybreak, 1989), chap. 6.

earth.' More locally a dialogue between Christian theology and change management theories might be profitable.

Various authors, including Dunning in his thesis, remark that a church is different from a secular organization, and especially of businesses and corporations.[14] Avis outlines Selznick's view that there is a difference between organizations and institutions Organizations exist for a purpose and are expendable when that purpose is achieved; institutions are natural communities with historical roots, embedded in society, with legitimating ideology, create value bearing elites concerned with maintaining institution's identity and are resistant to change.[15] Whilst this may be a demonstration of the tendency for Christian authors to take a secular idea and apply it without critique or differentiation, most businesses organizations would probably regard themselves as best described as between the two definitions. Avis clearly regards the church as an Institution. This opens up the area of organization theory for researching the differences, and similarities, between churches and organizations as another angle on the suitability of business models for use in churches. It would also be a contribution to the dialogue between Christian theology and business.

The thesis has concentrated on the relationship between Christian anthropology and the theories of management and leadership. This was to explore specifically the possibility of implicit anthropologies underlying main theories and to show that these affected how people were treated. Other aspects of theology have been alluded to, and used when appropriate, but to have attempted to bring the light of the whole of Christian theology onto the theories at one time would have obscured the effects of the anthropologies. To

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[14] See Dunning, *Applying Management Theory to the Local Church*, chap. 6.

[15] Avis, *Authority, Leadership and Conflict in the Church*, p. 107. Citing Philip Selznick, *Leadership in Administration: A Sociological Interpretation*, International Edition (New York; London, Harper & Row, 1966; original edition 1957)

use only one aspect is akin to photography in monochromatic light, which, whilst not the total picture, can expose aspects hidden within the detail. A similar process could be employed using other aspects of Christian theology – to use different colours of monochromatic light as it were. Theological components such as Incarnational theology, Trinitarian theology and Ecclesiology might be suitable.

Final Comments

This thesis has shown that:

1. the exploration of the relationships between secular management and leadership theories and one aspect of Christian theology, Christian anthropology, is a worthwhile exercise and useful insights are possible,

2. it is important for this dialogue to continue and for Christian theology to engage fully with the range of secular theories as they develop, so as to critique them regarding use within the church and to provide a evaluation from a viewpoint outside of the organization that, because of its implicit beliefs about itself, an organization has difficulty doing,

3. there are implicit anthropologies in management and leadership theories that are, if only partially, at variance with the basic tenets of a Christian anthropology and need to be reflected on carefully if such theories, and the practices they generate, are to be adopted by organizations such as churches and other Christian bodies, and

4. whilst the suspicions of management and leadership theories voiced by some contributors to the debate have a validity, this thesis does not suggested that the theories should not be used, but rather some may be used in a sufficiently theologically critical manner.

Abbreviations used in Thesis

C of E	Church of England
CME	Continuing Ministerial Education
DDOT	Diocesan Director of Training
JD	Job Description
LPC	Least Preferred Co-Worker
MbO	Management by Objectives
NEOC	North East Ordination Course
NHS	National Health Service
OUBS	Open University Business School
POT	Post Ordination Training
R&D	Research and Development
SMART	Specific, Measurable, Achievable, Relevant,Timed; what Objectives should be.
SWOT	Strengths, Weaknesses, Opportunities, Threats; a planning tool.

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35   Gill, R. & Burke, D. *Strategic Church Leadership*. London, SPCK, 1996.

39   Grundy, M. *Understanding Congregations*. London, Mowbray, 1998.

48   Higginson, R. *Transforming Leadership*. London, SPCK, 1996.

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23   Davis, E. *Creative Management.* Kingston, Jamaica, Stephenson Litho Press, 1994.

59   King, P. 'Leading a Church', *Administry* Vol. 1 No 6 (1997)

65   Means, J.E. *Effective Pastors for a New Century.* Grand Rapids, Baker, 1993.

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APPENDIX A – Questions asked and Questionnaires

<u>The Questions</u>

A total of 26 questions were devised to cover the topics indicated in the text. These are listed below.

KNOWLEDGE & TRAINING:

Q1. Is there any training in leadership or management given to
a) Newly appointed Bishops (either before or after taking up their position)
b) Established Bishops
c) Newly ordained clergy
d) Established clergy
YES/NO If YES, what form does this take?

Q2. Is any such training proposed ? YES/NO If YES, what form does this take?

Q3. Are any other sources of such training considered or offered ? YES/NO If YES, who would provided these?

Q4. What knowledge or training is given in the following topics
Authority in the Church
Power
Leadership in the Church
Management of the Church/Parish
Group Behaviour or Group Dynamics
Motivation
None of these

Q5. How is this knowledge or training given? (E.g., Lecture, guided reading, structured exercises, etc.)

Q6. To whom is this training given ?
(P.O.T.)[1]
Clergy (e.g.CME)[2]
Laity
Other (Please specify)

Q7. Why do you consider that the topic of Management and/or Leadership is of use to ordinands?

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[1] Post Ordination Training – a formal scheme of training for clergy in the, usually, 2 - 3 years after ordination (i.e. during the time as a curate in a parish) covering a wide variety of topics. An example, the Kent Post Ordination Scheme (Dioceses of Canterbury and Rochester) covers Ministry as Discipleship, Resourcing Growth and Leadership, provides a series of practical workshops, and leads to a Diploma or Masters Degree. *Kent Post Ordination Handbook 2000/2001*, Diocese of Canterbury, Diocese of Rochester and Canterbury Christ Church University College.

[2] Continuing Ministerial Education – for established clergy beyond the scheme of post ordination training.

Q8. Has the introduction of the topic of Management and/or Leadership into the ordination course been considered?
YES/NO If NO, why was this topic not introduced into the course?

Q9. Is there any advice recommended for clergy on the management of a parish ?
YES/NO If YES, what form does this take? Please give reference to any books, reports or courses that are suggested.

REPORTS
Q10. Could you please indicate sources for any recent (past 10 years) available reports published by the House of Bishops/Synod about management of the Church, Leadership or Authority in the Church, Church organisation or similar topics.

Q11. Could you please list any recent (past 5 years) reports published by your organisation about management of the Church, Leadership or Authority in the Church, Church organisation or similar topics.

THEORIES AND THEORISTS
Q12. Are any/ Which of these main theories of Management/Leadership taught ?
Maslow's Hierarchy of Needs
McGregor's Theory X /Theory Y
Hertzberg's Hygiene Factors/Motivators
Myers-Briggs Personality Types
Blake's Managerial Grid
Leadership Style
Empowerment
Learning Organisations
Group Dynamics
Transactional Analysis
Any others ? (please list)

Q13. Ideas from which of the following management theorists are taught ?
Peter Drucker
Charles Handy
Rosabeth Kanter
F W Taylor
Henry Mintzberg
John Adair
Vikor Vroom
Others (please list)

BOOKS
Q14. Which of the following books on Management or Leadership are used on courses or suggested for reading:
Avis, P. 1992. *Authority, Leadership and Conflict in the Church.*
Bunting, I. 1996. *Models of Ministry.* Grove Books Ltd

Finney, J. 1989. *Understanding Leadership.*
Gill, R. & Burke, D. 1996. *Strategic Church Leadership.*
Grundy, M. 1998. *Understanding Congregations.*
Higginson, R. 1996. *Transforming Leadership: a Christian Approach to Management.*
Nelson, J. (ed.) 1996. *Management and Ministry.* MODEM
Rudge, P.F. 1968. *Management and Ministry.*
Rudge, P.F. 1976. *Management in the Church.*
Others (please list)

Q15. Which books (if any) on Management/Leadership does your organisation recommend to clergy or laity as suitable for a Christian Church.

MYERS-BRIGGS
Q16. Do you use the Myers-Briggs Personality types
YES/NO. If YES, please say how Myers-Briggs is used (e.g. understanding oneself, understanding others, spirituality, marriage enrichment, etc.)

RESEARCH
Q17. Has there been any work (e.g. by consultants, working groups, Synodical Committees, etc.) or research done in your Diocese related to Management or Leadership

a. in the Church as a whole   Yes / No
b. in the Diocese   Yes / No
c. in an Archdeaconry or Deanery   Yes / No
d. in a parish   Yes / No
Please give brief details: Please list any reports produced and by whom:

Q18. Has your organisation carried out any critiques of any of the following (respond to as many as appropriate)
Authority in the Church
Leadership models in the Church
Leadership of the Church
Management in the Church
Power
Motivation models used by the Church

Q19. Please list any recent (past 5 years) reports published by the Diocese about management of the Church, Leadership or Authority in the Church, Church organisation or similar topics, and say from where the reports may be obtained and at what cost.

Q20. Is there any current research being carried out in the Department in the areas of Leadership or Management in the Church, the use of Management models or techniques by the Church or the application of secular business methods to the Church.

STRUCTURES

Q21. What is the Diocese doing in response to the report "Working as One Body"(Turnbull Report)?[3]

Q22. Has there been any recent (past 5 years) restructuring as a result of reviewing the management of, or the introduction of a model of organisation to,
a. the Diocese   Yes / No
b. Archdeaconries   Yes / No
c. Deaneries   Yes / No
   Please give brief details: Please list any reports produced and by whom.

Q23. Has your organisation been involved in any work (e.g. as consultants, etc.) or done research related to Management or Leadership
a. in the Church as a whole   Yes / No
b. in a Diocese   Yes / No
c. in an Archdeaconry or Deanery Yes / No
d. in a parish   Yes / No
   Please give any brief details you can without breaking any confidentiality:
   Please list any reports available

Q24. Has your organisation recently (past 5 years) recommended or assisted in restructuring as a result of reviewing the management of, or the introduction of a model of organisation to
a. Dioceses   Yes / No
b. Archdeaconries   Yes / No
c. Deaneries   Yes / No
   Please give any brief details you can without breaking any confidentiality:
   Please list any reports available

OTHER

Q25. Any other sources of information or comments that you think could be helpful for the research

Q26. Any other comments you would like to make

The Questionnaires

Not all questions were appropriate for each addressee; a question about usefulness of

the topic of management to ordinands is not appropriate for Diocesan Offices, for

example. Consequently, the 26 questions were compiled into 8 different questionnaires,

each having its own set of questions.

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[3] See Note 2

QUESTIONS TO QUESTIONNAIRES.

The table below shows the mapping of the questions onto the questionnaires.

	Body to whom Questionnaire sent							
	House of Bishops	Synod Boards	Theo. College	Ordin. Course	Diocesan Offices	Diocesan Training Directors	Organis -ations	Univ Dept
Nos. Sent	1	3	14	12	42	42	14	8
Question								
Q1	X	X						
Q2	X	X						
Q3	X							
Q4			X	X		X		X
Q5			X	X				X
Q6						X		
Q7			X	X				
Q8			X	X				X
Q9		X						
Q10	X	X						
Q11							X	
Q12			X	X		X	X	X
Q13			X	X		X		X
Q14			X	X		X		X
Q15							X	
Q16						X		
Q17					X			
Q18							X	
Q19					X		X	
Q20								X
Q21					X			
Q22					X			
Q23							X	
Q24							X	
Q25	X	X			X	X	X	
Q26			X	X				X

Table A.1 Mapping questions to questionnaires

<u>Testing the questionnaires</u>

The draft questionnaires were submitted for comment to Dr A. I. McFadyen, Senior Lecturer, and Professor K. Knott, Head of Department, in the Department of Theology and Religious Studies at the University of Leeds. The various suggestions were incorporated into the final questionnaires.

APPENDIX B. ANALYSIS OF QUESTIONNIARES

	No SENT		No RETURNED	% RETURN
The House of Bishops	1		1	100%
SYNOD BOARD	3		2	67%
THEOLOGICAL COLLEGE	14		6	43%
ORDINATION COURSE	12		9	75%
DIOCESAN OFFICES	42		24	57%
DIOCESAN TRAINING DIRECTORS	42		30	71%
ORGANISATIONS	14		9	64%
UNIVERSITY DEPARTMENTS	8		3	38%
TOTAL RETURNS	136		84	62%

Table B.1   Questionnaires sent and returned

The **House of Bishops** return answered the questions and requested a meeting to talk over the issues as there were developments being planned of which discussion would be interesting.

The **Synod Boards** response (2 out of 3) was supplemented by one board (Social Responsibility) who responded that it was not appropriate and passed the questionnaire on to the Ministry Division, who had already responded.

Theological Colleges (residential, full-time) and **Ordination Courses (non-residential, part-time)** received the same questionnaire. The essential training is similar in content. The 43% from these is somewhat disappointing, although it could be considered a fairly representative sample with 5 out of 11 (45%) colleges responding. Of the Courses, 9 responded which covered most areas of the country, although the response based on a split into the two Provinces was better from Canterbury (7 out of 8) than York (2 out of 4).

It had been suggested that the **University Departments** might not respond to questionnaires and the overall response, 3 out of 8 (38%) shows that this was correct -

although the rate was about that of the Theological Colleges. The quality of return was disappointing and these results, taken on their own, are not significant but may be added to the overall totals.

There are 42 Dioceses on mainland England. There was a 24 (57%) response from the **Diocesan Offices**, which spread quite evenly across the two Provinces (Canterbury 16 responses from 29 and York 8 responses out of 13).

There was an excellent response from the **Diocesan Directors of Training** with 30 out of 42 (75%) responding. *This is an important group* as it is they who are likely to indicate the sort of management training given to new curates and to established clergy. A good response here is most encouraging. These are also the people who can give an indication of the sorts of models being used and the theorists and writers recommended. One (Sheffield) was returned unopened as it was addressed to someone who was no longer in post. Several provided outlines of training courses.

Organisations were approached to see if a) they were recommending any specific models/theories and b) to see if there was any useful research already done or being done on the thesis topic. 9 out of 14 responded (nearly 65%) and most provided useful information and lists of reports.

Knowledge of	Authority	Power	Leadership	Management	Motivation	Group Behaviour	None
THEOLOGICAL COLLEGE	5	4	6	5	3	4	
ORDINATION COURSE	8	9	9	4	5	9	
DIOCESAN TRAINING DIRECTORS	22	15	23	23	15	10	1
UNIVERSITY DEPARTMENTS	2	2	1	1	2	1	1
TOTAL	37	30	39	33	25	24	2
RANK	2	4	1	3	5	6	7
As proportion of responses							
THEOLOGICAL COLLEGE	83%	67%	100%	83%	50%	67%	
ORDINATION COURSE	89%	100%	100%	44%	56%	100%	
DIOCESAN TRAINING DIRECTORS	73%	50%	77%	77%	50%	33%	3%
UNIVERSITY DEPARTMENTS	66%	66%	33%	33%	66%	33%	33%
TOTAL	77%	63%	81%	69%	52%	50%	4%
RANK	2	4	1	3	5	6	7

Table B.2   Responses - Knowledge of topics

Training in	Leadership	Management	Motivation	Group Behaviour	None
THEOLOGICAL COLLEGE	5	2	2	4	
ORDINATION COURSE	7	3	2	8	
DIOCESAN TRAINING DIRECTORS	19	24	17	8	
UNIVERSITY DEPARTMENTS	1	1	1	1	1
TOTAL	32	30	22	21	1
RANK	1	2	3	4	5
As proportion of responses					
THEOLOGICAL COLLEGE	83%	33%	33%	67%	
ORDINATION COURSE	78%	33%	22%	89%	
DIOCESAN TRAINING DIRECTORS	63%	80%	57%	27%	
UNIVERSITY DEPARTMENTS	33%	33%	33%	33%	33%
TOTAL	67%	63%	46%	44%	not sig.
RANK	1	2	3	4	5

Table B.3   Responses - Training in topics

	Maslow	Mc Gregor	Hertz berg'	Blake	Leader -ship	Empow -erment	Learning Org	Group Dyn	TA	Other
THEOLOGIC-AL COLLEGE	2				5	3	1	6	1	2
ORDINATION COURSE	6				6	5		6	3	5
DIOCESAN TRAINING DIRECTORS	13	5	3	2	19	11	16	14	8	7
ORGANIZ-ATIONS	2	1	1	1	4	4	2	1	1	1
UNIVERSITY DEPTS	1								1	
TOTAL	24	6	4	3	34	23	19	27	14	15
RANK	4	9	10	11	2	5	6	3	8	7

As proportion of responses										
THEOLOGIC-AL COLLEGE	33%				83%	50%	17%	100%	17%	33%
ORDINATION COURSE	67%				67%	56%		67%	33%	56%
DIOCESAN TRAINING DIRECTORS	54%	21%	13%	8%	79%	42%	67%	58%	33%	29%
ORGANIZ-ATIONS	22%	11%	11%	11%	44%	44%	22%	11%	11%	11%
UNIVERSITY DEPTS	33%								33%	
TOTAL	42%	11%	7%	5%	60%	40%	33%	47%	25%	26%
RANK	4	9	11	9	2	5	6	3	8	7

Table B.4   Responses – Theories taught

	Drucker	Handy	Kanter	Taylor	Mintzberg	Adair	Vroom	Others
THEOLOGICAL COLLEGE	2	4				1		3
ORDINATION COURSE	3	7			1	1		2
DIOCESAN TRAINING DIRECTORS	4	18	1		1	9		5
UNIVERSITY DEPARTMENTS								
TOTAL	9	29	1		2	11		10
RANK	4	1	6		5	2		3

Table B.5   Responses – Theorists taught

	Avis	Bunting	Finney	Gill, & Burke	Grundy	Higginson	Nelson	Rudge, Ministry	Rudge, Church.	Other books rec'd
THEOLOGIC-AL COLLEGE	3	2	2	1	2	2	2	1	1	13
ORDINATION COURSE	7	5	2	1	5	4	4	1	1	7
UNIVERSITY DEPTS*	1		1							6
DIOCESAN TRAINING DIRECTORS	13	10	18	7	15	8	9	4	3	25
ORGANIZA-TIONS						1	2			32
BISHOPS' ADVISOR			1				1			13
TOTAL	24	17	24	9	22	15	18	6	5	96¹
RANK	1=	5	1=	7	3	6	4	8	9	
As proportion of responses										
THEOLOGIC-AL COLLEGE	50%	33%	33%	17%	33%	33%	33%	17%	17%	
ORDINATION COURSE	78%	56%	22%	11%	56%	44%	44%	11%	11%	
UNIVERSITY DEPTS	33%	0%	0%	0%	0%	0%	0%	0%	0%	
DIOCESAN TRAINING DIRECTORS	43%	33%	60%	23%	50%	27%	30%	13%	10%	
ORGANIZA-TIONS	0%	0%	0%	0%	0%	13%	25%	0%	0%	
BISHOPS' ADVISOR	0%	0%	100%	0%	0%	0%	100%	0%	0%	
TOTAL	41%	29%	41%	16%	38%	26%	31%	10%	9%	
RANK	1=	5	1=	7	3	6	4	8	9	

Table B.6   Responses – Books

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¹   Actual titles 78; some recommended by more than one respondent – see text.

APPENDIX C - Value of Individual – Analysis of Theories

The proposal is that each of the management theories may be characterised as either having a low or a high value of human beings, where this value is defined in terms of managerial behaviours, but the choice of these behaviours is by an association with some of the attributes included within a Christian anthropology (See Table 5.3). However, it might not be obvious in all cases which theory is associated with which value of a human being. The following analysis takes each theory and sets out the evidence to show how each theory is allocated to the appropriate value. Note that some of the theories have some evidence for both low and high views and a judgement has been made as to which category is the most appropriate.

Principles of Management (Low)

In his 5 components of management and the 14 Principles, Fayol sets out how managers are to act both in directing the organization and towards employees. From some of these, his view of the value of the individual can be ascertained to some degree. The structure of the organization, the role of managers to command, the co-ordination of the work and the need for controlling to ensure that everything occurs in conformity to recognized rules are all, for Fayol, key components of management. In the principles, though he regards them as "flexible", there are elements of control, the requirement for division of labour to increase efficiency, the enforcing of commands, the unity of direction for jobs and a directive nature of the communication (largely down the chain of command). These all suggest what is here referred to as a low value of human being i.e., one who requires controlling. In Fayol's conception, though, this is modified by a view that initiative should be – and hence can be – encouraged at all levels in the organization and by his opinion that there should be equity, stability and fair reward as an exchange for the efforts of the employees.

Bureaucracy (Low)

In a bureaucracy, Weber also envisages a rational, hierarchical, controlled and professionally managed, organization with rules, division of labour, standardization and working to a plan. There is job specialization into clearly defined tasks, and a unambiguous chain of command and control. The employees are directed and monitored to ensure that the formal written rules, regulations and administrative decisions are applied meticulously and uniformly. This suggests that there is little room for initiative, at least as visualized by Weber, and that what little communication exists is largely downwards.[1] Influence of employees tends to be low.

Scientific Management (Low)

In many ways, the Scientific Method of Taylor is the epitome of a low value of a human being. Management find the "right" way to undertake a task, define it precisely and then select, train and control the labour force to carry out the task in the prescribed manner and in no other way. This is not only because the method is the best, but also to prevent the employees from exercising their natural instinct to deliberately work slowly so as to avoid doing a full day's work. Thus the organization structure is determined by management, control is authoritarian, the scope of work and job specification are precise and unalterable by employees and the task is directed to avoid creativity, as this would alter for the worse a method that is the most productive. There is little initiative allowed for the same reason. Communication tends to be downwards as the collection of figures of job performance provides management with the only data it needs. Taylor did believe that this was an equitable and unbiased system which, if applied properly, produced a fair wage for the employee, although this still tended to be from a

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[1] Deal and Kennedy associate a bureaucracy as having little or no feedback to employees. Deal and Kennedy, *Corporate Cultures*, p. 119.

management viewpoint. Any less enlightened application became exploitation.

Informal Work Groups (High)

Although Mayo accepted that management devise organizational structures, he showed the importance of the informal structures set up by work groups, and suggested that management need to take account of, and indeed encourage, these as an aid to productivity. Management control should become more participative, allowing workers to influence decisions that affect them. Although overall work is determined by management, workers should be given control over how the targets are met and be allowed initiative and creativity in their achievement. In all of this, Mayo emphasised that two-way communication was vital.

Job-centred Management – Systems I & II (Low)

As already said, Likert does not regard Systems I & II as desirable, but rather that they are ones which are observed to exist. These systems tend to authoritarian, management controlled with little initiative or participation allowed. Employees have little influence and are instructed what to do. Where communication exists it is largely top-down.

Employee-centred Management – Systems III & IV (High)

Likert envisages Systems I to IV as being an ascending series of effectiveness in terms of performance of types of organization and management behaviours. Systems III (Consultative) & IV (Participative) are more employee oriented which Likert deems as the better practices. Structures are still developed by management but with a view to being "supportive" to employees. Control is by involvement and employees have significant influence on their work. Initiative and creativity are encouraged. Communication in both directions is important. Likert understands employees as being

people with their own needs, values and desires, and wants their self-worth to be sustained or improved.

Theory X (Low)

McGregor saw Theory X as being widely practiced in management although it was not advocated as such and he did not recommend it. Because adherents to the theory assume (at least unconsciously) that humans dislike work, avoid responsibility and prefer direction, then all aspects of work are management constructed and controlled, communication is directive and little initiative or creativity is expected or sanctioned. To be efficient, division of labour is applied. The basic theory has been unaffected by managers adopting a more humanitarian set of values and given more equitable and generous treatment to its employees.

Theory Y (High)

Whilst in Theory X McGregor saw a set of assumptions that were being made by management, his Theory Y was something that he regarded as better and which would lead an improvement in the way people were treated. He sees people as able to exercise self-direction and self-control, as having the capacity to exercise a relatively high degree of imagination, ingenuity and creativity in the solution of organizational problems and willing to assume responsibility. Thus Theory Y allows them to exercise these abilities and to influence their work practices. However, McGregor retains the need for managers to structure and to manage the organization to achieve its objectives, and to have influence and control over how this is done. Generally, this includes division of labour.

Organization as a System (High)

In many ways the Systems Approach is the hardest to analyse in terms of the value it places on the human being. At its most basic, the approach treats humans as a simply one constituent part of the system to be treated as any other part. This is similar to the low value placed on humans in the Scientific Management of Taylor. Conversely, as the work of Rice and Handy (see above) has shown, there may be a separate managing system wherein humans can be considered to have a high value. The attempt to create synergy by means of multi-departmental teams also suggests that, on balance, the systems approach would seem to work best by adopting a high value of the human being in terms of initiative, creativity and influence. Not to do so could lead to failure.[2]

Socio-Technical Systems (High)

For Trist, systems are combinations of technical and human resources within which the people are the most important. There is a need for task grouping and multiple skills. Management is largely by self-regulation rather than control. Collaboration and commitment of the employees are anticipated.

Learning Organizations (High)

Senge envisages an organization which, though structured by management, is open to change. One barrier he describes is lack of trust, and thus he sees proper management control as being trusting and employees taking some responsibility. The specification and scope of work are also open to transformation as the environment changes. This suggests that people are seen as capable of undertaking a variety of tasks, being creative in response to change and influencing the organization and their roles within it.

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[2] Sultan Kermally makes this point quite forcibly. Sultan Kermally, *Management Ideas in Brief* (Oxford, Butterworth-Heinemann, 1997), p. 116.

Communication, especially between different teams and departments, is seen as vital for success.

Mechanistic and Organic Systems (Low & High)

Burns' and Stalker's 'mechanistic organization' is effectively a description of a bureaucracy, scientific management and/or Theory X, and thus shares their characteristics and a low value of human beings.

The 'organic organization' is more flexible and adaptable to change. With its shared responsibilities, network structure of control and authority, commitment to tasks, horizontal communication, stratified organization and authority established by consensus, it treats its people as responsible, creative and capable of initiative. Hence a high value.

Managerial Work (Low/ High)

Mintzberg is primarily concerned in his description of managerial work with the roles that the manager must fulfil, and does not say much about the subordinates who the manager directs. He regards the manager as the one who takes responsibility for strategy and decision making. He is the one who "must design the work of his organization, monitor its internal and external environment, initiate change when desirable, and renew stability when faced with a disturbance. The manager must lead his subordinates to work effectively for the organization, and he must provide them with special information, some of which he gains through the network of contacts that he develops."[3] Thus organization, control, job specification and scope of work might be regarded as more traditional, Mintzberg also stresses the need for good all-round communication and influence by employees.

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[3] Mintzberg, *The Nature of Managerial Work*, pp. 169-170.

Team Roles (High)

Like Mintzberg, Belbin was working with managers in his research. However, his findings are applicable to the teams that a manager might create among his staff. Belbin sees it as important that the right balance is achieved, but accepts (and his research backs this conclusion) that people are to a degree flexible and can fill more than one role. Most roles are to some extent creative and to carry them out effectively both initiative and influence are required. Tasks are allocated to those most able to do them and the team looks to completing the whole task. Communication between team members, and outside the team, are essential. Although the organization is largely the realm of management, control is more participative – the Chairman is a co-ordinating rather than a commanding role.[4]

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[4] It has been suggested that "control is more participative" is an oxymoron. This is true. It encapsulates, though, the essential point that however participative the style, the objective is the achievement of the organization's goals and that even participation is a form of control by requiring the participants to espouse the goals as their own.