



# An exploration on the perceptions of Transformational Church Leadership: The case of the Alice Region of the Methodist Church of Southern Africa

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## Abstract

The paper seeks to explore the perceptions of ministers on context and leadership aspects in the Alice Region of Methodist Church of Southern Africa (MCSA). The problem statement for this paper is to explore the relevance of context to church leadership styles. The stationing of ministers in a different context to theirs does not suit them and it affects the Alice Region church leadership. The study, from which this paper is derived, is informed by a qualitative approach using Alice Region in a case study design. The study uses the data that has been collected from 5 respondents. The study revealed the following thematic findings: Leadership style used by respondents, leadership limps and challenges in the Alice region and leadership components that respondents used in a particular context. This paper employed a contextual leadership approach as a theoretical framework. The data revealed that stationing as such in the Alice Region did not always account for issues related to context and leadership. God gives us the ideal example of relationship as the church can only exist in associations forged by relational and transformational leaders.

**Keywords:** Leadership, Servant leadership, transformational leadership, transactional leadership and translational leadership.

## Introduction and Background

The researcher's approach to the topic takes the definition on the notion of leadership as a starting point to reflect on the role of the Methodist Church of Southern Africa (MCSA) in contextual leadership in the Alice Region of the Eastern Cape Province in South Africa. The researcher used five respondents and delved into a brief discussion of the findings. This paper begins by highlighting the concepts of leadership, servant leadership, transformational leadership, transactional leadership, transcendental leadership and the translational leadership.

**Leadership** is both an exploration and a practical skill encompassing the ability of an individual or organization to practically lead or guide other individuals, a group, organization, church or state. Heuser and Shawchuck (2010: 12) stated that leadership is a process of influencing others toward a common purpose. A leader is someone who direct other to a certain goal but influence others not be bully on doing that, also be capable of accept the ideas that will be different with his/her ideas. Also he or she is someone who has an art of pulling others to fulfill certain goals or purposes. Leadership acquires an incumbent to be more creative and take risks that will come up with success. Furthermore Khoza (2005: xxxiii) stated that leadership is relational and it rests on the collective. He further states that the realization is a paradigm shift that is seen in recent literature on the theory and practice of leadership. Leadership is predicted on an authentic



understanding of our history, thus the background of a person is important in leadership. Woolf (1981:647) stated that leadership is getting more emphasis on guiding and directing the course of action and it also serves serving as a channel. Leadership is about the directions that must be set for a certain goal to be achieved. Leaders have a responsibility of a direction that they must set for those whom they lead, and also those requirements set equally apply to them (Khoza, 2011: 4). Leaders are supposed to give directions as they are meant to direct people to achieve the set goals. Also, leaders have their own goals that they are supposed to achieve for their benefit. The qualities of the leader in abundance are those of energy, intelligence, courage and vision. Masango (2002: 710) stated that a servant leader is someone who serves others, and allows growth from grassroots people to develop. Leadership has to do with someone who has power and commanding authority or influence over or within a group (Masango, 2002: 709). Leadership is effective when there are followers; if there are no followers then that leadership is ineffective. Therefore a leader should be someone who must come up with good ideas that influence the followers to follow him/her (Nicolaides & Tornam Duho, 2019; Nicolaides, 2015). In the years ahead the Church will need godly leaders who are talented enough to influence others to have a life of influence in achieving the church mission. "Leaders must understand church government and politics, the effects of diversity in theology and worship, and the spiritual formation of church followers, program planning, and administration, as well as age-level specific best practices. Just as important, church leaders must be prepared to emphasize and demonstrate ethical leadership, personal responsibility, and community service through the initiation, development, and maintenance of positive functioning relationships"(Watt, 2014).

**Servant leader** is someone who is eager to lead other people voluntarily, and also is will to serve not willing to be served. The concept of servant leadership has received a lot of attention in both the secular world and the Christian world only adds weight to the notion that to be a good (successful) leader, one should claim to be a servant leader (Cincala & Chase 2018: 82) Furthermore a servant leadership is more about the behavior, characteristics, authentic, stewardship, and the humility of a leader. Peachey, Burton, Wells and Chung (2018: 98) stated that characteristics of servant leadership include empowerment, stewardship, authenticity, humility, interpersonal acceptance, and providing direction. Servant leaders foster an empowering attitude in followers, which can lead to follower self-confidence and provide followers with a sense of personal power (van Dierendonck, 2011).

Servant Leaders urge devotees to make data accessible, settle on self-coordinated choices, and offer help and instructing for imaginative execution for supporters. Basically, servant leaders put stock in the characteristic worth controlled by every devotee, perceiving and recognizing every individual's capacities and what the individual can realize (Greenleaf, 1998). A servant leader is someone who has capacity to lead and not expecting to benefit from his leadership. A leader doesn't force people to them follow but influence them through his/her self-conduct, imagination of the organization/institution that he/she led. Through his/her leadership people must be empowered, learn and have their own way to be leaders (Nicolaides, 2019).

Servanthood is a picture that is unmistakably progressively compatible with the disclosure of God by the character of Jesus that brings a simplicity of life, and on the other hand, gives complexity in life. Sims (1997: 15) defined a servant as someone who stands below and behind, while a leader's position is above and ahead. Sims definition contradicts the researcher's understanding on servant leadership, as understanding that leaders should be servants oin their leadership hence the notion of servant leadership is derived. These two words combined to give emphasis on the attributes that ideally blend the toughness and tenderness of a leader (Sims 1997: 15). The qualities of toughness of leadership are set up from the fearlessness of a leader when the adherents and others are testing the courage of a leader or reproach against him/her. A servant



leadership notion is about the simplicity that goes beyond one as a servant working on teaching, healing and feeding the needy, with a deep compassion for the socially marginalized such as women, children, poor people, dying people and the dead.

Servant leadership is an other-oriented approach to leadership manifested through one-on-one prioritizing of following individual needs and interests, and outward reorienting of their concern for self towards concern for others within the organization and the larger community (Eva, Robin, Sendjaya, van Dierendonck & Liden, 2019). People are in need of servant leaders who will care for them and take them somewhere through his/her leadership. A servant-leader focuses primarily on the growth and well-being of people and the communities in which he/she belongs (Cincala & Chase 2018: 82). Even though a servant leader has some duties that have been assigned to him/her, he/she must have a look at the growth and well-being of people that he/she is leading. The servant leader according to the Batho Pele principle in South Africa is one that should share leadership power which applies the concepts of putting people first and by extension helping people to develop and perform as well as they possibly can in life.

**Transactional Leadership**, leaders and followers come to a transactional agreement. For example in return for input employees will be remunerated. The leader has a right to reward or punish followers. The danger is that followers will do the bare minimum in order to get the task done. There is little to no room for growth and development of followers under a transactional leader who will focus on completing the agreed transaction. Transactional leaders are basically task orientated leaders. A Task orientated leader's strength is focusing on getting the task done, sometimes this may however be at the expense of relationships. This leadership style is thus suitable where a task completion is vital and fewer relationships are involved (TEEC 2009:17). Transactional leadership is a leadership style that relates to the theories of leader exchange (Graen & Cashman, 1975) and goal leadership (Bian, Sun, Zuo, Xi, Xiao, Wang & Xu, 2019), and refers to a reward-based exchange used to motivate followers, whereby the leader allocates tasks to followers while simultaneously meeting followers needs. Therefore the leader should be someone who tasks others and has a duty to attend to their needs. In most cases in the study area, there are certificates of appreciation that were distributed by the specific department in church or a certain congregation in motivating members on the work they have done.

**Transformational and Relational leaders** empower followers to attain higher-order needs like self-actualization, self-esteem and influence forward motivation and self-sacrifice. This type of leader helps people to understand the purpose, objectives and values of the organization. They do this by having a very clear and attractive vision. Using biblical examples one can see that transformational leadership inspires, develops and also empowers subordinates while improving one's leadership skills. Jesus Christ. During His mission on earth, gives us an excellent model to follow of transformational leadership. His total loving submission to the Father and abundant love for His followers was abundantly clear as he said "the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:28). When we emulate Jesus' leadership, we become Christ-like. Jesus is the perfect an example of a transformational leader.

Leadership teaches us about of the relational life of a church. It is contended that the most suitable form or style of leadership is that of a relational leader that is one who does all they can to be well versed and experienced in relationships with others. Leaders must be discerning "...and the empowerment of the Holy Spirit, be able to adapt and decide how to take part in God's missional praxis" (Breedt & Niemandt, 2013). Relational leadership concentrates on the idea that operative leadership has to do with the aptitude of the church leader to produce positive relationships within the church body.



Transformational leaders operate so as to strengthen the existing vision, and they can if needed build commitment to a new vision of what a church can accomplish and become. They have a clear, credible and persuasive strategy for reaching the vision of the church. Jesus tells us how the vision toward salvation was going to be accomplished in Matthew 16:21. The leader must establish self-confidence and commitment to the vision. Leaders inspire subordinate commitment by setting an example of model behaviour in day-to-day communications. It is crucial in transformational leadership to empower others to achieve the desired church vision. Jesus embraced other cultures. Jesus personified a cross-cultural gospel emphasis. He was not afraid or upset by the different cultures. The leader must then delegate authority for decisions about how the work will be done and he or she must then provide acceptable resources for the tasks to be carried out. Jesus also empowered his disciples in Acts 1:8. He told them that when the Holy Spirit came upon them they would become powerful, life-changing witnesses for Him. Jesus invested in people because he believed in them. Jesus' leadership was obvious in John 17:20 when he says, "I pray not only for these, but also for those who believe in me through their message." Jesus wept over the community and called us to love ours. "How often I wanted to gather your children together, as a hen gathers her chicks under her wings, yet you were not willing!" (Matthew. 23:37). A transformational church leader is in harmony with the heart of God. He or she is not confused about identity issues. Jesus felt the needs of people and had compassion on them.

They are aware of their followers' needs and inspire, encourage and challenge them. Relationships are important and these leaders focus on empowering, facilitating success and enhancing self-efficacy and personal growth in their followers (Ahmed; Nawaz & Khan, 2016: 4). As can be seen this is a style which focuses on relationships and people and not predominantly upon completion of the task. This is to say that the completion of tasks are not important for transformational leaders but their desire and motivation is to grow and transform themselves, their followers and their organizations in the process of achieving the goals and completing the tasks. Transformational leaders are people-orientated leaders who are concerned about the people and relationships involved in the process of achieving the task (TEEC 2009: 16; Nicolaides, 2019). This style may sacrifice completion of a task in favor of the needs of people and is an appropriate style where relationships are very important (Nicolaides, 2006). Relationships are something which is critical within any church environment and thus this style of leadership is important for church leaders who deal with many people and stakeholders. Shockley-Zalabak (2012:212) submit that leadership is a process of influence because, "Leaders communicate about needed change, translate intentions into reality, propose new strategies, and help sustain action to support decisions". Kouzes and Posner (1995: 1) advise that teaching future leaders several "strategies, tactics, skills, and practices [is] empty unless we understand the fundamental human aspirations that connect leaders and constituents". Leadership is a relationship between those who select to lead and those who select to follow and so it is a give-and-take process.

**Transcendental leadership** is meant to refer to the transcendental model which was pioneered by the German Philosopher Immanuel Kant. The Transcendental model was developed as an approach in theology in the 20th century (Bevan, 1985). This model proposes that constructing a contextualized theology is not about producing a particular body of texts, but is instead about attending to the effective and cognitive operation in the self-transcending subject (Bevan, 1985). This model is not about finding right answers that exist in some transcultural realm, but rather revolves around a passionate search for authentic expression of one's religious and cultural identity. This model boils down to the shift of attention in philosophy and theology from the world of objects to the world of subjects, which is the world of interior of a person (Trokan, 1997). Thus, it begins with a philosophical/theological reflection on experience of the human person. The strong point of the transcendental model is to affirm that any Christian who genuinely tries to appropriate



her or his faith is participating in the theologizing process and doing genuine theology. Thus, the steps of this model are clear and lead to personal and theological insight. There are some difficulties in facilitating on the bases of background and tools to contentedly theologize with this method. The goodness of human persons and their life circumstances in an effort to uncover God's hidden presence in their experience is important. The weight of success in facilitating this model is the skill of the facilitator in being able to attend to and name the religious agenda present within the individual's experience (Trokan, 1997). Furthermore Trokan (1997) stated this presupposes the cultivation of two gifts: interpathy (the ability to enter into the other person's story from her or his vantage point) and theopathy (the ability to view that experience with the lens of the God mystery). The use of these models tends to zero in on the importance of or need for social change in one's articulation of faith and values. The great strength of this model is the aptitude to focus on a specific issue or problem and to impact the social, moral, and ethical implications on leadership. This model is useful in detecting the imaginative and affective dimension of human experience for leadership (Trokan, 1997).

**Translational leadership** is articulated by Bevan (1985: 190) by saying that it lays stress on the message of the gospel and preservation of church tradition, the praxis model which sees as primary the locus which is theological, the phenomena of social change, particularly the change called for by a struggle for justice. Furthermore Bevan (1985: 190) stated that a translational model is the recovery of original spirit of Christian theology which is somehow officially approved and absorbed. The translational model has reached its most creative expression on Christian culture. This type of leadership style is focusing more on motivations by giving the awards to the followers on work done by them. Bevan (1985: 191) argued that this model of leadership concurs with two biggest advantages by that stating the emphasis which is more on Christian identity rather than on cultural identity and on the awareness of the contradiction of culture which points to the transformative power of Christianity. The identity and culture are different things that are opposed each other.

Another model that helps us to see the effect of context in leadership is the transactional model. Thus, Liu (2007: 5) stresses that transactional leaders who use rewards to exchange for followers' compliance only develop followers' extrinsic motivations. The transactional leadership style focuses on mistakes and lowers performance expectations; followers are not empowered by this style. Rewards are exchanged for submission, efforts, productivity and loyalty. Typical of the transactional leadership style is the idea of management for results. A characteristic of this style is the leader's responsibility, especially with regard to important issues. Other characteristics are avoidance, indifference, absence and hesitance when his or her response is required in urgent issues. A leader who follows the passive avoidant style acts when a problem arises, but waits until the problem becomes serious before he or she will intervene. Followers have the freedom to make their own decisions.

## **Problem Statement**

The problem statement for this study was to explore the relevant context to church leadership styles. The stationing of ministers in a different context to theirs does not suit them and it affects the Alice Region church leadership. The Methodist Church of Southern Africa has a Seminary that provides the formation process for leadership based heavily upon the creation of "one-size-fits-all" clergy. Bartz (2009: 87) argued that leaders have an understanding of their own unique selves, being centered in their God-given identity. Thus, context is vital to station a minister according to the portfolio of a minister and of the circuit. Such training is considered to be the best but practically those coming from cities are more disadvantaged even though there is an issue of cross cultural stationing.



## **Research Design and Methodology**

A qualitative research method was employed. Bless, Higson-Smith and Sithole (2014: 58) say that a qualitative research methodology might come from recorded interviews from focus groups, written responses to open-ended questions, diaries, letters, storytelling, and other forms of literature and from the field notes of a diligent observer of social phenomena. They further stated that using the language of the focus group provides a far more sensitive and meaningful way of recording human experience. Mason (2007: 1) stresses that through qualitative research we could explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understanding, experiences and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work and the significance of the meaning that they generate. The researcher opines that using qualitative research methodology is to celebrate the richness, depth, context, multi-dimension and complexity rather than the researcher being embarrassed or inconvenienced by the participants. The qualitative research method gives thick, rich and deep information about context and church leadership by Methodist Church of Southern Africa. Qualitative research is much more subjective than quantitative research and uses very different methods of collecting information, mainly individual, in-depth interviews and focus groups (Mouton, 2008: 70).

The nature of this type of research is exploratory and open-ended. Small numbers of people are interviewed in-depth and/or a relatively small number of focus groups are conducted (Hofstee, 2006:117). Bless, Higson-Smith and Sithole (2014: 58) argued that quantitative research methodology relies upon measurement, counting and the use of various scales in research. Mouton (2008: 70) stresses that whereas, quantitative research refers to counts and measures of things, qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and descriptions of things. Research interviews involve acquiring information about one or more groups of people by asking them questions and recording their answers (Leedy & Ormrod, 2004). An interview is designed in three ways, namely: correlation, cross-sectional and longitudinal. This study adopted one-on-one interviews complemented by focus group discussions as its data collection methods.

### **Sampling size sampling method**

The sample of this study comprised of 5 participants, namely: 4 Ministers (Ministers from various Circuits within the Alice Region in the Grahamstown District of Methodist Church of Southern Africa), and 1 executive member. The participants were of mixed gender. This is part of the group that was targeted from the Methodist Church that serves as leaders in that area and they were thus considered to be suitable despite their small number. The gender ratio for the study was 4 males and 1 female who participated in the study. The study used a purposive sampling technique as its tool to select the five research participants. The sample is small but comprises of the relevant person for the purpose of this limited study. Ethical aspects were observed in the study and respondents remained anonymous as pseudonyms were used, and they were free to withdraw at any time during the course of the study. They were also not incentivized and ethical aspects were observed.

### **Theoretical Framework**

The researcher employed a contextual leadership approach as a conceptual or theoretical framework for this paper. Contextual Leadership was defined Mayo and Nohria (2005) as the ability to understand an evolving environment, and to capitalize on those evolving trends. Moreover they continued to say contextual leadership is an intuitive diagnostic skill that helps a leader to align resources with objectives. The leader understands the distribution of different



power resources and moves with, rather than be against, the flow of events to implement a strategy (Nye, 2008: 86). Furthermore Nye (2008: 86) stated that contextual leadership implies both a capability to discern trends in the face of complexity and uncertainty as well as adaptability while still trying to shape events. Therefore contextual leadership allows leaders to adjust their style to the situation and to their followers' essentials. It requires the leader to create a system for the flow of information that educates their intuitions. Thus, contextual leadership directs a leader to have the ability to see through difficulties and find the clear way or answer to move on with his/her leadership. Contextual leadership mostly conveys directives in the midst of chaos and it also create patterns for attention and develops new set-ups.

### Data Analysis

This paper uses the thematic analysis in presenting data collected from the research site. Nominal data are categorized according to descriptive or qualitative information such as demographic information (Lane, 2009: 4).

**Table 1. Demographic Information for Respondents**

<b>Psuedonomic Identifier</b>	<b>Age</b>	<b>Gender</b>	<b>Marital Status</b>	<b>Level of Education</b>	<b>Socio-economic status</b>
Rev Jiki	64	Male	Married	Tertiary Education	Employed
Rev Mpa	45	Male	Married	Tertiary Education	Employed
Rev Hlaka	37	Male	Single	Tertiary Education	Employed
Rev Majiki	58	Male	Married	Tertiary Education	Employed
Mrs Maloti	42	Female	Married	Secondary Education	Employed

The results represented on the issue of gender show that a bigger proportion (4) of the respondents was males while 1 of the respondents was a female.

The results show that both genders are represented in the area of study. This also shows an imbalance of gender distribution in the Alice region. The findings revealed that one respondent that has acquired secondary school level of education, and the rest have a tertiary level of education. Those without formal education constituted 0 of the sample, with those with only the primary level of education was also 0. Thus, 20% of the participants had secondary level education, and 80% are tertiary educated.

### Study findings

The study focused on one main research question which sought to understand the participants' perceptions on leadership in a church context.

**Table 2. Thematic analysis of findings**

<b>Theme &amp; Sub-theme No.</b>	<b>Theme description</b>
1.	Relational leadership style used by respondents
2.	leadership limps and challenges in the Alice region
3.	Leadership components that respondents used in a context



## **Relational leadership style used by respondents**

The style that all respondents used and is working for them in the areas of the Alice Region is the relational leadership style. Relational communication deals with communication amongst people. Communicative messages are the vehicles "...through which we develop, maintain, and improve human relationships" (Tubbs & Moss, 1981: 107). In essence, effective relational communication is the life-blood of all relationships. This style was identified by the researcher during the analysis of the data from the respondents. The findings revealed that all respondents are concerned with assisting church members with feeling comfortable with themselves, and their circumstances and each other, by advancing common trust and having joint efforts, showing a concern for congregational needs. They also engage with representatives to add to the working environment, and are empowering and aware, and they have strong working connections with leaders and members of the church. Respondents likewise stated that relational leadership regularly leads to higher members working success and may cultivate more grounded working relationships, it also advances a profound workplace, and improves work fulfillment among many church individuals. Lovett (2010) argued that relational leaders mostly use people that have more potential to carry the vision and mission of a particular church, and they have the ability to connect with the abilities of their church members as followers. Thus, relational leadership (Lovett, 2010) is essential to help God's people to move from the margins/peripheries that they are in to loftier levels, into new places to which they are being called to do God's work. Moreover, the researcher argued that relational leadership depicts what the church is doing and it recognizes they ways in which the context for leadership has changed and continues to change.

The best conviction for the leaders who uses relational leadership and make it effective is to begin with what they believe God called them for, followed by taking people of God seriously and leading them as part of God's vision. A relational leader should always learn and grow. The only space that he can learn from others is to give other people (followers) a space to work so that he/she learn from them. Kouzes and Posner (2011) stated that leaders who assume that they have all the answers are leaders that don't believe there is more room for improvement. Leaders should be confident in what they have learned, but also open and willing to hear the input from everyone involved who has their best interest in mind. Lovett (2010) argued that relational leadership is about discovery and articulation of a shared vision, a vision for the church and understanding that the church is an institution with needs to be met but it is also an embodiment and an instrument of God revealed in Jesus Christ. The majority of leaders tended to confuse the notions of leadership and authority. Authority is only conferred by the people being led and is given by them. But leadership must be earned (Lovett, 2010). Thus, leadership is something that a leader has and rectifies and varies when given a space to lead. The relational type or shared leadership is more about transforming others and giving them a chance to exercise their gifts in leadership. When a person is given a chance to exercise his/her gifts or leadership skills, there must be a transformation in the person him/herself in acquiring additional skills. This type of leadership makes things easier for the leader and helps the leader to fit into the culture and leadership styles of the context in which they are operating.

## **Leadership hobbles and challenges in the Alice region**

There are some challenges in the Alice Region which relate to the style that is used by the church leaders as some of the ministers are leading in a context that is not suitable. All of the respondents agreed that it is vital to use a shepherding metaphor in leading in the context of the Alice Region and we cannot deny that they are leading people who are vulnerable. People who were psychologically wounded from the apartheid era are therefore people who are angry in a sense that everyone wants to now lead and not be led. In a shepherding model sometimes a leader



leads from the front, sometimes they lead from within and at some point they may be leading at the back. In the shepherding leadership model there is intimacy, relationship, security, sacrifice, warmth, compassion for the people of God. The majority of leaders' especially secular leaders feed themselves, and church leaders feed the 'sheep' by their teachings pastoral care, counseling etc. That is a shepherd's responsibility to feed the flock because he/she is called to serve and not to be served. That is the first and foremost responsibility (Pascoe, 2019). A successful leadership style allows leaders to take his/her work of leading people into consideration. If we want to be successful as leaders, we have to serve followers more than anything else. Another challenge that is faced by these respondents in the Alice region is a lack of respect. The participants all agreed that disrespect is derived from making information accessible to everybody. When people know everything, they tend to build up disregarding conduct that is trailed by undermining others.

Eventually in church leadership there are sometimes disloyalties that continually arise and which bring about failed leadership. Sometimes when there is a betrayal in faith this is harmful to the leader. Allender (2006: 32) states that in any event, when selling out isn't profound, despite everything it brings mischief, and we regularly neglect to consider the mounting toll of numerous day by day betrayals. At some point a leader doesn't see even family member and friends as if they didn't support him/her on his/her leadership endeavours, and therefore a leader sees him/herself at a point in time as a lonely person. Allender (2006: 33) says it is paramount that church leaders are set apart by God in nature for their task and calling that deprives them of the normal fare of family and friendship. Moreover it doesn't mean there is no family or friendship, thus leaders simply engage in a family relationship and friendship in a different way to non-leaders. Therefore leaders ought not to be prejudiced towards the church members', regardless of whether the member is part of their family or a friend. The leader must be realistic.

### **Leadership components that respondents used in a context**

All the respondents agreed that effective leadership has components that support a leader throughout his/her leadership. At whatever point a leader is attempting to determine the effective working spot in the congregation or basically lead the congregation, that requires knowledge and there are five components that are fundamental for every effective leaders (Blackaby & Blackaby, 2011). The five main components of relational leadership that leaders use for the effective leadership are inclusion, empowerment, purposefulness, ethical behaviour, and process orientation (Blackaby & Blackaby, 2011). Each of these five components are related to the relational leadership style and help the relational leaders in the context of their leadership. The discussion on the components by Blackaby and Blackaby (2011) are as follows:

*Inclusion:* This first component means that in the relational leadership style, the church or other leader involves everyone and everyone's ideas are important. The leader thinks about the various viewpoints of the group and takes all perspectives into account for any decision or change they make. By inclusive, this means that the leader truly believes that everyone can make a difference and that the leader can actively listen to everyone in the group to the benefit of the church.

*Empowerment:* Empowering others is an extremely important quality when it comes to a leader's success. To empower others, a leader needs to give them the ability to be involved in the church as well as providing the feeling of being involved in group decision making. A leader using the relational leadership style needs to have a true concern for the growth and development of others and the tools to encourage that growth. This is in line with Christian dogma.

*Purposefulness:* A relational leader knows exactly what they are working for. Purposefulness in the relational leadership style of leading is defined as having an individual commitment to a goal or activity while setting a common ground with others who share a similar purpose for the church.



The leader can not only identify the group's goals and have a vision of the outcome, but fully involves others in the vision-building process in an ongoing way.

*Ethical Behaviors:* Practicing ethical behaviors is slightly vague, but it means that moral values and standards drive the leader and that he or she strives to do the 'right thing'. These values should be used to make ethical decisions and to model the behaviours that the rest of the group needs to follow as part of the flock.

*Process Orientation:* This orientation is focused on how the group decides to function as a team, including how everyone stays together, communicates, solves problems, and achieves the communal goals just as the apostles did in Holy Scripture. For the leader to be process-oriented, they need to believe that the process is as important as the outcome and they need to encourage collaboration and reflection throughout the process.

## **Recommendations**

The MCSA must be cautious on the issue of stationing even though there is an emphasis on cross cultural stationing, as it affects the congregations due respect to the context, The MCSA must stand firm in its use of a portfolio that has been requested of a minister as the on the candidature application forms. The portfolio of the circuit in terms of stationing must be used to help stationing processes as to which category of minister is needed in a respective context. Also the MCSA must open a space for the ministers for counseling therapy as they have been wounded spiritually in the process of leading the congregation

## **Conclusion**

The assistance rendered to church members by the leaders makes them feel comfortable with themselves and they developed a common trust between themselves. The relational and transformational leadership styles create a space for everyone to exercise his or her skills and to set up the desired standard of working. It also helps the leaders to adjust themselves to fit in with the context in which they will operate. A leader's constant presence among followers is essential to transformational leadership. It produces teachable examples, nurtures relationship building, and allows for personalized interactions. Transformational leaders focus on the entire person, and attend to their needs for development and accomplishment in ways that recognize and manage individual needs and wishes. Jesus tells us "If one of you wants to be great, he must be the servant of the rest" (Matthew 20:26).

Church leaders should treat people equally, with love compassion, care etc. using the shepherding model as they are called by God to lead people by taking care of them and as they are set aside for leadership. This doesn't mean they are called to a life of loneliness as they sometimes felt they are in fact lonely. Family and friends at some point are tending to reject them. In Luke 17:1-10, Jesus is involved in some succession planning, and He offers guidance on how the disciples can continue his work and his mission. Jesus also told His disciples in Luke 17:7 that they should not assume they will get any additional recompense for their work; it is expected of a church leader to work as a good shepherd. Lastly, the five components mentioned earlier will certainly help relational church leaders and also transformational leaders to be effective in their leadership thus promoting sustainable churches.

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