

Institute for Christian Teaching
Education Department of Seventh-Day Adventists

Leadership and Servanthood

*Challenges, Tensions and Possibilities
in Christian Organizations*

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Introduction

As a management lecturer my first Bible text is the same that I contemplate on every Sabbath, the seventh day of the week:

Then God said "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creature that move along the ground." So God created man in his own image in the image of God he created him; male and female he created them (Gen. 1:26-27).

This paper is a result of the course Leadership Theory and Research (Fuller Theological Seminary, (summer 1990), observations from work and travel around the world, as well as the lectures, readings and discussions at Faith and Learning Seminar (summer 1992).

This paper deals with the chief executive officer (CEO) who also has influence in a Christian organization.

Part I Leadership starts out with a summary on Leadership Theory Development, The Nature on Leadership, The Hersey and Blanchard Situational Leadership Model and Working in Different Cultures.

Part II Servanthood deals with Jesus the Servant, Seventh-day Adventists on Servant Leadership and Current Understanding of Leadership.

Part III Tensions of Leadership in Christian Organizations.

Part IV Applications Today is a short summary with five recommendations. This paper ends with a Christian Worldview on Leadership that is adapted from Brian J. Walsh.

Leadership and Servanthood

Challenges, Tensions and Possibilities of Leadership in Christian Organizations.

I Leadership

The literature on leadership includes over 5,000 studies and the number continues to rise by several hundred each year (Yukl:267). The term leadership means different things to different people. In addition, confusion is caused by impressive terms such as power, management, administration, control, supervision and authority to describe leadership. However, although confusion and contradictions exist, it is possible to understand much more about leadership than might be realized.

A Leadership Theory Development

In the English language the term leadership has only been used for the last 200 years. The development can be divided into six parts.

1. **Pre-Historic Era - 1841**
2. **Great Man Era, 1841 - 1904** focused on leaders, mainly men, with charismatic or patrimonial qualities. Men emerged through certain families or dynasties.
3. **Trait Era, 1904 - 1948** focused on leader attribution of both physical and qualitative nature.
4. **Behavior Era, 1948 - 1967** focused on leader behavior. Due to the research of that period we may understand that any combination of environmental, political and organizational situations may influence behavior.
5. **Contingency Era, 1967 - 1980** focused on leadership styles and situational elements of leadership. Effectiveness depends on the leader, the followers and other situational variables.
6. **Complexity Era, 1980 -** focuses on organizational culture and larger national and international elements such as the environment, social attitudes, politics and culture.

Present and future theoretical models will be more complex and less static due to increased globalization of economic, demographic, environmental, technological, legal, political and cultural realities (Elliston: 1990).

B The Nature of Leadership

Yukl in Leadership in Organizations uses the term leader and manager interchangeably (5), whereas Hersey and Blanchard use leadership in a broader concept. They see the key difference between leadership and management in the word ORGANIZATION. Management is thought of as a special kind of leadership in which the achievement of organizational goals is paramount (5). Stephen P Robbins in Management defines organization as "a systematic arrangement of organizational people to accomplish some specific purpose. Organizations, including colleges, hospitals, churches, government departments and businesses, have a different purpose, are composed of people and develop a systematic structure.

The structure includes the creation of rules and regulations, defining some people as 'bosses' and giving them authority over other members. Managers direct the activities of other people (4). The British Institute of Management defines the skills of management as planning, organizing, leading, developing and controlling of people in organizations (BIM:120, See also Appendix A).

The words authority and power are often confused. Authority is a right that is based on the authority figure's position in the organization. Power, however, refers to an individual's capacity to influence decisions (Robbins:291).

Leaders in this paper mean those who are able to influence others and who possess managerial authority (459).

C The Hersey-Blanchard Situational Theory Model

The reasons for choosing Paul Hersey and Kenneth Blanchard's (H & B) **Situational Leadership** model are many, but let me mention five. 1. It is one of the most widely followed leadership models. 2. Focus is on followers' maturity. 3. It has application in every kind of organizational setting whether it be business, education, government, church, or even family. 4. It is relevant in a cross-cultural setting. 5. It has been successfully used as a major training device in such Fortune 500 companies as BankAmerica, IBM and Xerox.

Before going any further some assumptions are in order. a. **Situational Leadership is a Model**, not a theory. b. The existence of a model means concepts, procedures, actions and outcomes are based on tested methodologies that are practical and easy to apply. c. There is no leadership without someone following. d. Any reference to leader(s) and follower(s) in the model should imply potential leader(s) and potential follower(s). e. Maturity is not an evaluation of a person's age, values, traits, etc.; maturity indicates how capable or willing a person is to perform a particular task.

The Follower

The maturity or the development of the follower is divided into four parts. **Ability** is the knowledge, experience and skill that an individual or group brings to a particular task or activity. **Willingness** is the extent to which an individual or group has the confidence, commitment and motivation to accomplish a specific task.

Fig 1 Maturity of Follower

M1	M2	M3	M4
Unable Unwilling or Insecure	Unable but Willing or Confident	Able but Unwilling or Insecure	Able and Willing or Confident

M = Maturity

Remember maturity is not an evaluation of a person's age, values, traits, etc.; maturity is how capable or willing a person is to perform a particular task.

The Leader

Depending on the maturity level of the follower, the leader determines his or her **Task Behavior** which is the extent to which the leader engages in defining roles; telling what, how, when, where and if more than one person; who is to do what in goal setting, organizing, establishing time limits, directing and controlling.

Four leadership styles are named; S1 Telling, S2 Selling, S3 Participating, S4 Delegating. It is important to note that 1. the leadership style of an executive must be flexible in each situation. 2. the leadership style to use depends on the maturity level or willingness of the follower. Figure 2 summarizes the different styles.

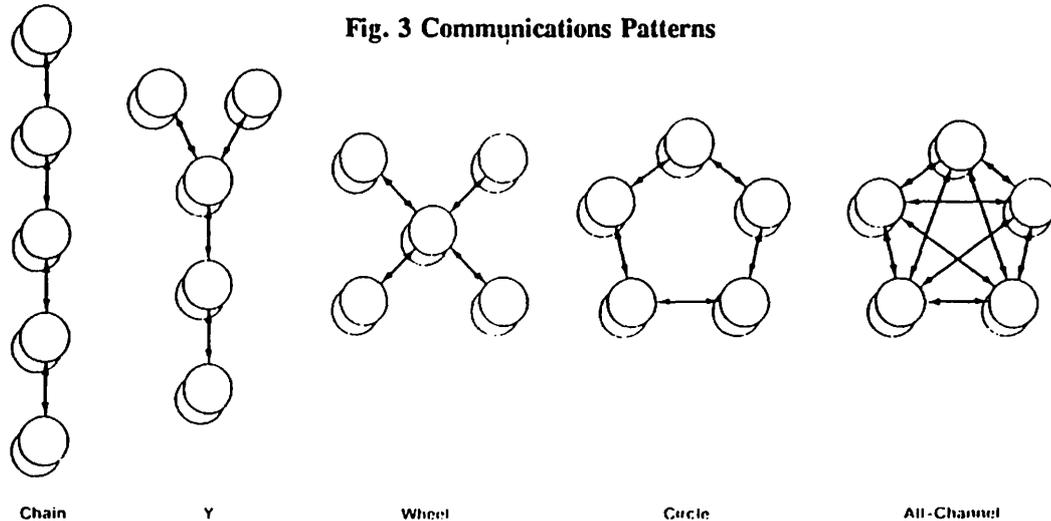
Fig 2 Leadership Styles

S1	S2	S3	S4
Telling Guiding Directing Establishing	Selling Explaining Clarifying Persuading	Participating Encouraging Collaborating Communicating	Delegating Observing Monitoring Fulfilling

S = Style

The **Leadership Style** of an executive must be flexible and in each situation depends on the maturity level of the follower.

Task behavior on the part of the leader goes together with **Relationship Behavior**, which is the extent to which a leader engages in two-way (multi-way) communication, by giving support, communicating, facilitating, interacting, active listening and providing feedback. Relationship Behavior is illustrated by a 'curve' which is drawn from right to left. (This is in direct contrast to the practice of mathematicians who mostly draw their curves on an x and y axis from left to right). What H&B try to illustrate is that with the S1 Telling and the S4 Delegating styles, relationship behavior between leader and follower are low. In contrast are the S2 Selling and S3 Participating styles where relation behavior is high. This means constant two-way communication must be practiced. This is further illustrated in Fig 3 Communications Patterns.



MANAGEMENT, 3/c
by Stephen P. Robbins

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A Division of Simon & Schuster
Englewood Cliffs, New Jersey 07632

Note, that in every flow of communication, the arrows are going both ways.

Power

Many people put an equation mark between power and force, and much has been written on the subject.

Kenneth E. Boulding distinguishes between three categories of power in social systems: threat power (the stick), economic power (the carrot) and integrative power (the hug). (1990:10). Then he goes on to discuss the subject in close to 300 pages in Three Faces of Power.

Throughout history, kings and queens had all the power and the people had none. Also religious and industrial leaders exercised absolute power over their followers or workers. Today, at least in the western world, this is no longer possible. Leaders have to ask themselves what is their influence potential.

Many thinkers and writers believe: 1. Power in organizations is finite. For example, a leader's power is what is left after subtracting all subordinate power. 2. If leaders have only some of the power available, they must learn to use that power efficiently (H & B:204).

A leader needs both position power and personal power to have influence. **Position Power** means the rewards and sanctions (punishments) that are delegated down. However, that power may evaporate as power is given and taken away. **Personal Power** is the extent to which leaders gain the confidence and trust of those people they are attempting to influence. (H & B:206).

Personal power is often named as charismatic power. Peter Drucker warns against the use of charismatic power. He writes in New Realities that "never have political leaders done greater damage than the four giant charismatic leaders of this century, Stalin, Mussolini, Hitler and Mao. He goes on to tell about effective leaders such as Dwight Eisenhower, George Marshall and Konrad Adenauer, the first chancellor

of post-war Germany. The latter was a grey, colorless pedantic. Instead of charisma was vision, deep religious faith, a sense of duty, and a willingness to work very hard" (102).

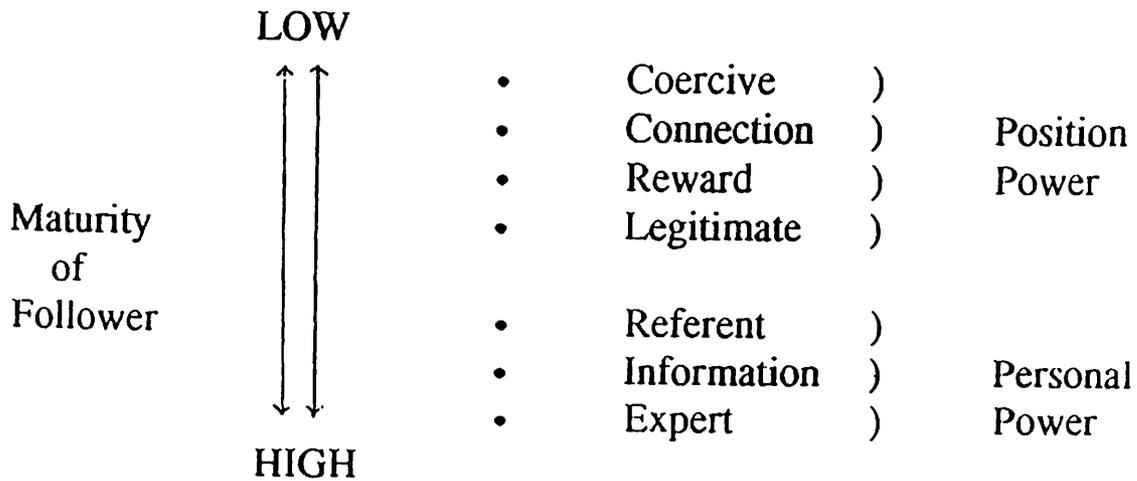
Coming back to Position power of a leader, it has to be understood as a resource that enables him or her to induce compliance from or influence others (H & B:203).

Maturity, Styles and Power Bases

The relationship between maturity, the appropriate style, and the power base that drives the style is explained from the leader's point of view (208).

Power bases are 1. **Coercive power** - the perceived ability to provide sanctions. 2. **Connection power** - the perceived association with influential persons or organizations. 3. **Reward power** - the perceived ability to provide things that people would like to have. 4. **Legitimate power** - the perception that is appropriate for the leader to make decisions due to his title or position in the organization. 5. **Referent power** - the perceived attractiveness of interacting with another person. 6. **Information power** - the perceived access to - or possession of useful information. 7. **Expert power** - the perception that the leader has relevant education, experience and expertise.

Fig. 4 Power bases important at different levels of maturity (208)



Most power bases are self-explanatory, but let me expand on Coercive power, Information power and Expert power.

Coercive Power. Followers at M1 need direction and guidance. Too much supporting behavior with people who are not performing may be perceived as rewarding the lack of performance. Leaders may erode their coercive power by not following through, by not differentiating in the use of sanctions based on performance, or by taking their coercive power away. An example of the latter is a leader talking to a low performer and admitting that he or she cannot fire somebody (208).

Information Power tends to effectively influence followers at M3 and M4. Styles that are effective with the above are S3 Participating and S4 Delegating. Information power has grown considerably with the high-tech explosion, with the ability of data storage, data retrieval, and the common use of personal computers. H & B wrote:

Information power is based on perceived access to data. This is different from expert power, which is the understanding of or ability to use data. For example, in a recent study, it was found that secretaries in a major corporate office had a significant amount of information power but little expert power in some technical areas. They were able to help gain or prevent access to information, but in a few technical areas has little expertise themselves (210).

Expert Power is to be used by leaders who are dealing with followers at M4 - Able, Willing and Confident. The followers are able and willing to perform on their own, therefore the leader must possess the expertise, skill and knowledge that followers respect and consider important (211).

The appropriate use of power must be coordinated with each different leadership style as summarized in Fig. 5.

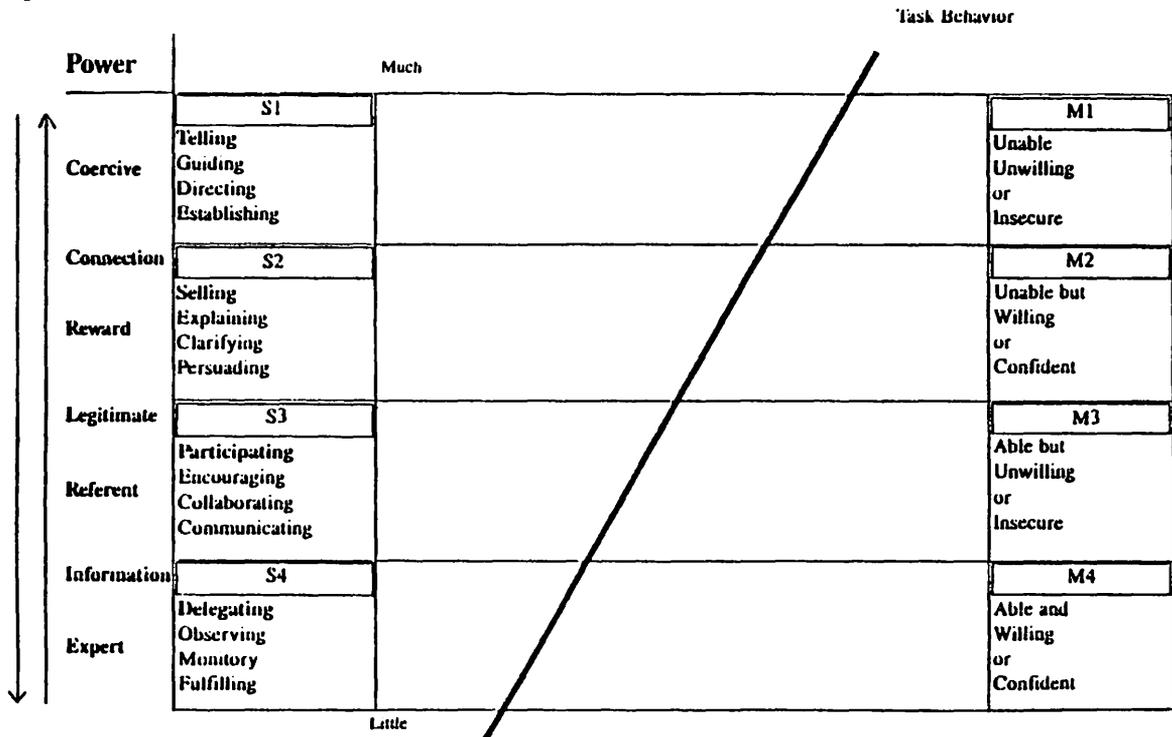


Figure 5 Behavior Prescription in Hersey and Blanchard's situational leadership model

Yukl, Gary A. Leadership: Gary A. Yukl, -2nd ed. 1994, 1991 by Prentice Hall, Inc. Copyright Thomas, Publisher 40 BIL SCHWARTZ

D Working in Different Cultures

Each leader has to deal with at least two cultures, 1. The culture of the organization, and 2. the culture or cultures encountered in the domestic life of many countries or, as overseas managers, of multinational companies (Hutton:110).

The fact of an increasing cultural mixture within Europe becomes apparent each day with new arrivals of different ethnic minority groups. But what is **Organizational Culture**? Stephen P Robbins explains it so well saying,

We know that every individual has something that psychologists have termed 'personality'. An individual's personality is made up of a set of relatively permanent and stable traits. When we describe someone as warm, innovative, relaxed, or conservative, we are describing personality traits. An organization, too, has personality, which we call the organization's culture (71).

Like a personality, some organizations' cultures are strong, some are weak. Another fact is that the stronger the culture, and the higher the agreement among members, the more difficult it will be to change (541). The question may arise, how does an organization's culture develop in the first place?

Schein believes that an organization's culture reflects the vision or the mission of the organization's founder or founders. The founders establish the early culture by projecting an image of what the organization should be (13-28).

Like organizational culture, **National Culture** is shared by most inhabitants of a country, and that determines their behavior and the way they see the world (Robbins:107). Notice, I used the word **inhabitants** rather than citizens. History has shown that when visitors or strangers are settling permanently into an area, either by immigration or unequal birthrates, culture will often change in favor of those who were originally strangers or visitors. I am making that point as a result of my own observations from my six-year-long stay in the Middle East.

A recent documentary on BBC Television, May 29, 1992, confirms my observations and interprets the recent riots in the US as proving "that America as a melting pot of all nations is no longer true. Unequal birthrates and escalation of immigration from poorer countries is dividing the US into ethnic groups and cultures, where the Anglo-Americans are becoming the minority".

What is national culture? Czincota, R&R define culture as an integrated system of learned behavior patterns that are characteristic of the members of any given society. It includes everything that a group thinks, says, does, and makes - its customs, language, material artifacts, and shared systems of attitude and feeling (Robbins:230).

John Hutton (112) proposes 8 elements of culture: 1. Language, verbal and non-verbal; 2. Religion, including sacred objects, beliefs and prayer; 3. Values and attitudes, including time, work and risk-taking; 4. Education including vocational training and literacy; 5. Social organization including kinship, authority and structures; 6. Technology, comprising transportation, communication tools and inventions; 7. Politics, including nationalism, sovereignty, power and national interest; 8. Law; comprising common law codes and international law.

See also Figure 6.

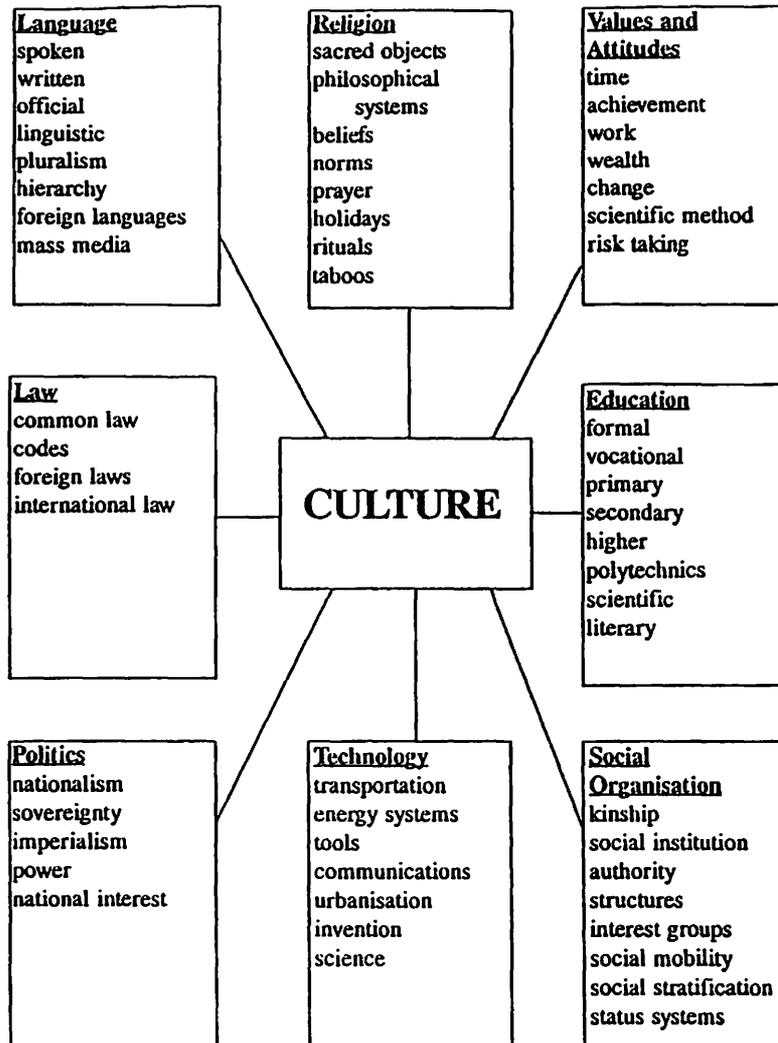


Figure 6 The Elements of Culture in the World of the International Leader

Hutton 1988: 112
Christine Thomson, PageMaker
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Geert Hofstede has to date provided executives with the most comprehensive research on cultures. He surveyed 160,000 employees in sixty countries who worked for a single multinational corporation in over fifty different countries.

What did he find?

- national culture explained more of the differences than did age, sex, profession, or position in the organization

- national culture had a major impact on employees' work-related values and attitudes
- managers and employees vary on four dimensions of national culture; 1. individualism versus collectivism, 2. power distance, 3. uncertainty avoidance, and 4. masculinity versus femininity. (Robbins 107)

Hofstede defines:

1 Power distance: How a society deals with the fact that people are unequal in a social and status sense, and how different societies deal with this reality in different ways.

2 Uncertainty avoidance: How society copes with uncertainty about the future and deals with the reality of risk (Hutton:122).

3 Individualism versus collectivism: This relates to a loosely knit social framework in which people are supposed to look after their own interests and those of their immediate family. This is made possible because of the large amount of freedom that such a society allows individuals. The opposite is collectivism which is characterized by a tight social framework in which people expect others in groups of which they are part (such as family or an organization) to look after them and protect them when they are in trouble. In exchange for this, they feel they owe absolute loyalty to the group.

Hofstede also found that rich countries such as the United States, Great Britain and the Scandinavian countries are very individualistic. Poor countries such as Columbia, Pakistan and Taiwan are very collectivist (Robbins:107-108).

4 Masculinity versus Femininity: Masculinity describes a society that emphasizes assertiveness and acquisition of money and material things. Femininity describes a society that emphasizes relationships, concern for others and the overall quality of life (109).

Hofstede sums up some of his results according to Hutton (124):

Index Scores	Typical countries	Symbolic Organisation and Characteristics
Power distance large Uncertainty-avoidance strong	Latin-European; Latin-American; Japan; Korea; Arab countries	'Pyramid of people'; Hierarchical unity of command; rules
Power-distance small	Germany; Switzerland, Austria; Israel	'Well-oiled machine'; rules settle everything
Power-distance large Uncertainty-avoidance weak	African and Asian countries (except Japan and Korea)	'Family'; undisputed personal authority of father-leader; few formal rules
Power-distance small Uncertainty-avoidance weak	Nordic and Anglo-Saxon; Jamaica	'Village market'; no decisive hierarchy; flexible rules; problems solved by negotiations

Fig 7 Hofstede Sums up

II Servanthood

During one of my cross-cultural experiences I lived and worked in a country where girls were given away on a contractual basis by their parents as young as four years old. Such children had no money, no room, no clothes and no time of their own except what their 'masters' were willing to give to them. Often they had to sleep on the floor of the bathroom which had to be vacated each time a family member wanted to use it. In addition to never-ending hours of work the 'masters' and their family could punish the child however they saw fit - including corporal punishment.

The girls would stay in service often with the same family, unless a 'husband' would pay a suitable dowry to the parents. The girl, usually under age, would then become a servant to the husband and his extended family. The girl herself had no choice in the matter.

A Jesus the Servant

Jesus lived in a culture that allowed child servants and slaves. Yet one evening while the meal was being served

he got up from the meal, took off his outer clothing and wrapped a towel round his waist. After that, he poured water into a basin and began to wash his disciples feet, drying them with the towel that was wrapped round him (John 13:4-10)...when he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you" (v. 12-15).

I have sometimes wondered why none of the disciples took away the towel and knelt down twelve times to wash the dirty feet of His men.

Today I understand that women's work, or the work of slaves, at that time was not "the done thing". Probably none of the disciples had ever washed anybody else's feet. By doing a servant's work, Christ broke down the wall of division of labor when class was involved. Another lesson from that incident is that leaders work.

Jesus criticized the leaders of his day - the teachers of the law and the pharisees (Matthew 23). "Everything they do is done for men to see" (v. 5). "They love the place of honor at banquets and the most important seats in the synagogues" (v. 6). "You give a tenth of your spices - mint, dill and cumin. But you have neglected the more important matters of the law - justice, mercy and faithfulness" (v. 23).

He called the religious leaders of his time hypocrites, blind guides, snakes, a brood of vipers.

In contrast, to the religious leaders of his day, Jesus Himself healed the sick, fed the hungry and spoke with authority. In addition he participated in life around him including feasts. He was often so busy that he hardly had time to eat.

B Seventh-day Adventist Writings on Leadership and Servanthood

Several competent authors have begun publishing in Ministry, journal of the clergy, on subjects concerning Christian leadership and servant leadership. I shall limit myself to four authors only.

Floyd Bresee (May 1992) states,

Christian leadership is servant leadership ... Servanthood is not servitude. Servitude is demeaning because it is a status forced on you by others, depriving you of the freedom of choice. Servanthood is a voluntary action. It is choosing to be of service to others.

Joel N. Musvosvi writes in Servant leader: the model and the method (March 91), "Jesus exemplified a new leadership style in the way He organized and trained His disciples for ministry." Many years earlier, Ellen G White wrote,

The first pupils of Jesus were chosen from the ranks of the common people ... men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of **toil and hardship**. They were men of **native ability and of teachable spirit**; men who could be instructed and molded for the Savior's work (Education:85).

The way Jesus shared his whole time and work with the disciples proved that leaders who would succeed in motivating their followers must identify with them and meet their needs (Musvosvi: March 91).

David Newman in Servant Leadership and Robert Greenleaf (March 91) states that the proof of the servant leader "lies in whether you give highest priority to meeting your own needs or the needs of other people." Religious leadership is proved by its consequences. "Does it encourage people to serve others, favor their growth as persons, and help them distinguish those who serve from those who destroy? Does this leadership effectively build faith?" Greenleaf says that great institutions, whether religious, business, or educational are a fusion of great ideas and great people. None will succeed without the other.

Johnny V Miller in Pastor or CEO (May 92) asked the leader of a non-profit organization what he thought a seminary graduate of today was lacking? "Business", was the answer, because the current structure of a church needs an educated business man (or woman). Miller appears to long for the 'good old days' when he had a small manageable church and concludes, "A CEO has a crucial role to play in today's church, but no more crucial than that of a leader and feeder of sheep (May 92).

C Current Understanding of Servanthood

In the Western world today servant, service and work no longer sound strange in connection with leadership, especially for those countries where the economies are moving into service industries.

The Prince of Wales in the United Kingdom has imprinted on his crown "Ich dien", meaning 'I serve'. Max de Pree in Leadership is an Art (1989:9) opens his chapter on "What is Leadership?" with,

The first responsibility of a leader is to define reality. The last is to say thank you. In between the two the leader must become a servant and a debtor.

Peter Drucker in his latest book: Managing the Non-Profit Organization (1990:32) says,

we are all used to talking about the leader as a servant of the organization ...and what they (the leaders) owe is really to enable people to realize their potential, to realize their purpose in serving the organization.

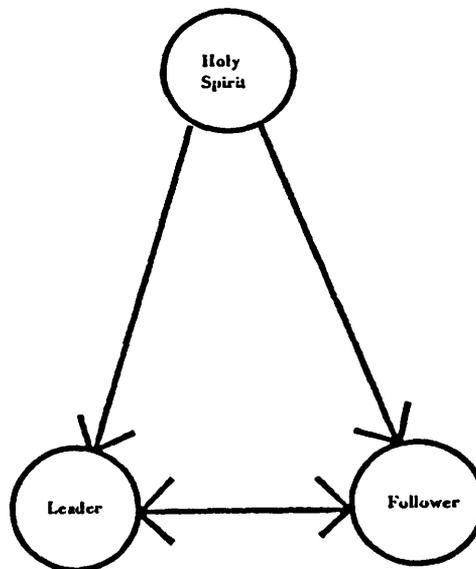
Front-line people in an organization must use their judgement to exceed customer expectations. This happens when management adopts a **customer service attitude** and empowers its employees to do whichever is necessary to satisfy the needs of the members without sacrificing the financial integrity of the organization, argues John J. Sherlock (1990:68-72).

Tom Peters, management expert and author, believes that customer service is based more on the attitudes of management and employees than on policies.

Clinton (1988), argues that servanthood is a "lifetime of God's lessons" which involve "word checks" (the process items that tests a leader's ability to understand or receive a word from God to work it out in his or her life). In addition, word checks are often combined with integrity checks and obedience checks... and are means by which God tests an emerging leader's intentions (73).

Elliston (1990) pictures servanthood development by highlighting the events in the growing of an apple tree. He illustrates "grafting" with the introduction of spiritual gifts. "Pruning" is a picture of God's cutting of unproductive growth and the stimulation of fruit-bearing potential. Pruning is often accomplished with the help of existing leaders. The inter-dependence of the leader and follower was confirmed by Dr. Hollanweger, former professor at Birmingham University, in Figure 8.

Fig. 8 The Gift of the Holy Spirit

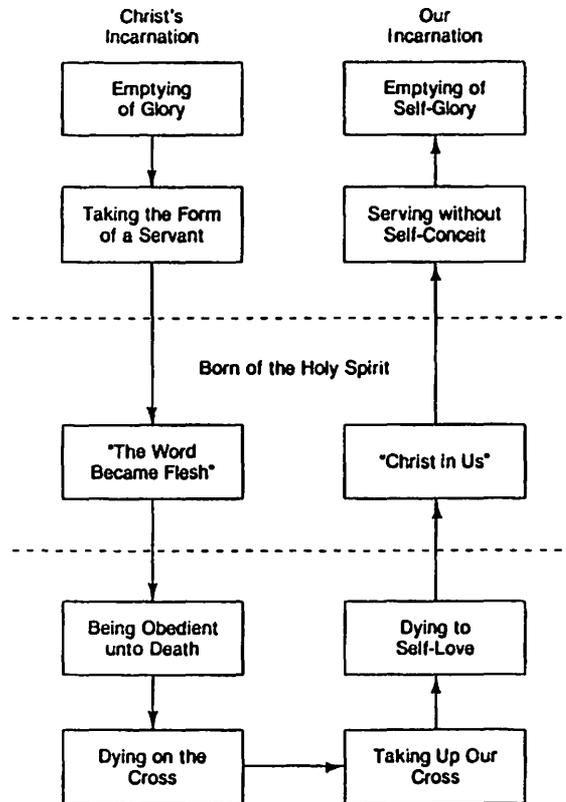


Hollanweger 1988

But to each one of us grace has been given as Christ apportioned it. (Ephesians 4:7)

In Power to Follow, Grace to Lead David L. McKenna (1989:22) suggests that Christian leadership must begin "with the transformation of character through the work of the Holy Spirit", **Incarnation**. In Figure 9, the author suggests the incarnational process (38), and he warns that Incarnation is not an isolated event in a person's history but "a continuing act of creation by which a Christian can gain the integrity of character which qualifies him or her for Incarnational leadership."

Fig. 9 The Incarnational Process



The incarnation of Christ is a gift of grace. However, since "power corrupts and absolute power corrupts absolutely"; to keep humble, McKenna prays each morning:

Lord, as I begin this day, let me take up my cross and die with you. Then, through the Holy Spirit, may I be raised in your likeness so that I may serve in your Spirit, risking my life for others and not caring who gets the credit. Amen. (37)

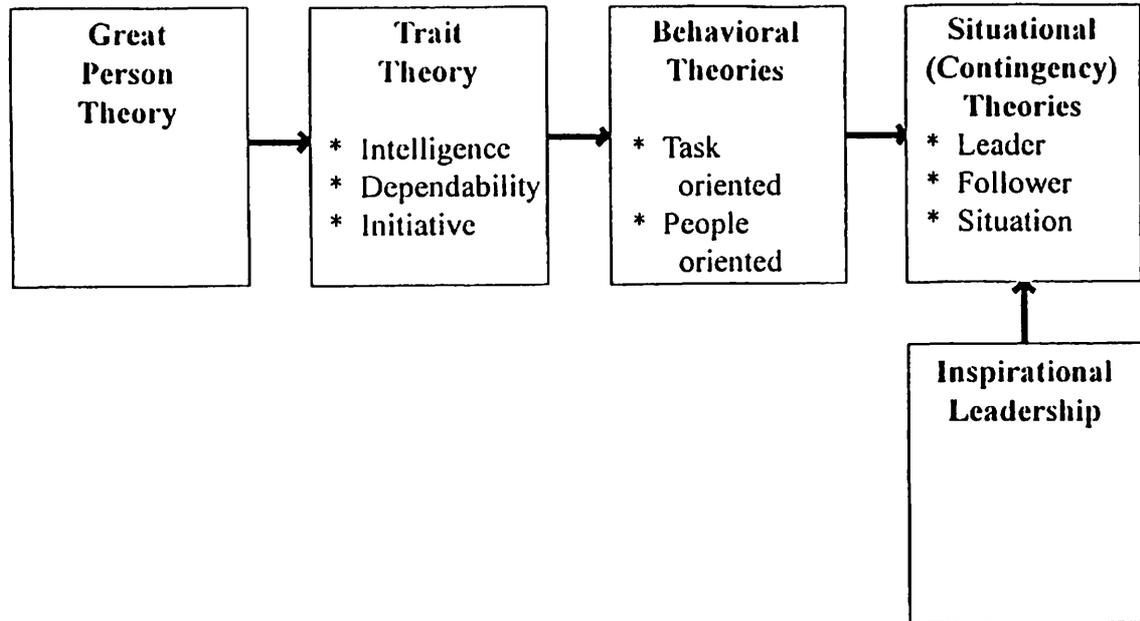
III Tensions of Leadership in Christian Organizations

In Church structure - servant or master, Robert S. Folkenberg (before being elected General Conference President of the Seventh-Day Adventist Church) asked, has the structure of our church overwhelmed its mission? Why and how could it happen, and what can we do about it (1989:4)?

The Catholic Church with its rigid hierarchical relationships Pope → Cardinal → Bishop → Priest → Laity as well as its double-entry accounting system, invented by a Venetian monk, were originally successfully adopted by multi-national companies. However, while the basic double-entry accounting system is still in place, the organizational and communication patterns have in many multi-national companies moved from mechanistic to more organic systems. In some instances from the "chain" to an "all-channel" communication system. (please see page 6)

Unfortunately, many Christian leaders and Church members are still looking through the 150-year-old antiquated leadership perspective, failing to understand that the Great Man era in the western world has moved on through Trade, Behavioral, Situational and Inspirational era to the Complexity era as summarized in Fig. 10.

Fig 10 Evolution of Leadership Theories



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Christina Thomsen, PageMaker 4.0
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Furthermore, too many Christian leaders, missionaries and church members, believe that leadership is developed and multiplied, by the number of students in Bible colleges and seminaries. The fact is that the very establishment of Bible colleges and seminaries may be a hindrance to church growth (Elliston:1990).

Throughout my short lifetime, I have personally witnessed too many Christian organizations go out of "business" because of mismanagement.

In The Christian Mind, Harry Blamires discusses the Anglican Church in the United Kingdom. He pleads to "define, establish and nourish a Christian mind in freedom now, as a positive last effort to bring light and hope to our culture and our civilization (191)."

Blamires admits that "the Christian mind has an attitude to authority which modern secularism cannot understand, let alone tolerate (132)." He laments

Twentieth-century Christendom errs and no doubt will continue to err - but (in contrast to other religions) it will not err in the direction of the Inquisition. Rather through reacting against

excessive dogmatism, against exclusiveness, against withdrawal from the proper activities of the world, it may destroy through a too yielding compliance with secularism, a too easy commerce of mind with mind that powerful and lucid rational construction which contributes its divinely guaranteed estimate of life (85).

IV Applications Today

Thinking about present and future leadership of Christian organizations we naturally think of training and development. I believe in the study of management, involving financial management and motivation. However, Management also includes planning, organizing, leading, developing and controlling.

Studying and training are important and leaders "need to learn how to use management as a tool lest they be overwhelmed by it" (Drucker 1990:10). But studying and training are only the beginning of the critical elements involved in seeing future successful leadership. Character and commitment are also important. Leadership training involves followers with their maturity, abilities, willingness and cultural relationships.

The leadership influence process takes place in a situation of shared cultural values involving time and uncertainty avoidance, education, social organizations as structure, authority and power distances, individualism versus collectivism, masculinity versus femininity, technology, politics, religion, law, language spoken and unspoken.

In training and development of present and future leaders for the Christian organizations, five main areas must be considered:

- 1 the study of management and leadership**
- 2 the equipping role of the Holy Spirit of leaders and followers**
- 3 the obedient and committed role of the developing leader**
- 4 the accepting and supporting role of the followers**
- 5 the dominant national culture as well as organizational culture**

In addition, as stewards of creation, present and future leaders are to acknowledge that ownership is God's, and that they are accountable, in the final analysis, to the Creator. As God's image bearers they are given the task of being creational gardeners. They are called to till and to keep our creational home, open up the creation, make it fruitful, protect and love it.

For Christians, the supreme example of the meaning of Genesis 1: 26-28 is found in Jesus Christ ... From Jesus they learn that their dominion, their rule, is not a matter of grasping at power, nor is it a matter of controlling reality, nor making reality serve them personally or their insatiable consumer appetites.

No. This Jesus, though He was the very form and image of God, 'did not regard equality with God as something to be exploited, but emptied himself, taking the form of a servant (Walsh 92:23).

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