

CHAPTER ONE

THE RESEARCH PARADIGM

1.1 INTRODUCTION

“I resign from Christianity”, “I still say yes for Christ but no to His followers”. When these announcements made by Anne Rice - world-renowned writer - hit the papers on the first day of August 2010, the Christian population, including her 85,000 Facebook friends were stunned. Her frustration was aimed at the broken and strained relationships between Christians and the world at large (De Villiers 2010:3).

In this study it is argued that the Church will have to work on the relationships amongst themselves and the world they live in, in order to be a Missional Church. The researcher wishes to show that the Church needs to change and evolve and this needs to start with the leaders. This implies a necessary paradigm shift and it is believed that with a relational leadership style, this should and could be achieved.

Control-based religion’s rapidly declination occurred with the loss of baby boomers (people born between the end of World War 2 and the late 1960s. A period during which the populations and economics of certain nations boomed).

Today it is still fading as a result of the so-called enlightenment and scientific ages though in different parts of the world such as Africa, Latin America and Asia it is still holding some ground. In a previous study by the researcher, the respondents reacted negatively and even aggressively negative when they were asked about their feelings on Church leadership (Breedt 2009:88). Living

in an age where people value honesty and truthfulness, openness, integrity and relationships above titles and authority, leaders cannot lead from their leadership positions unless they are in a good relationship with the people around them. Spirituality that does not make a difference in the lives of people is rapidly losing favour. Christians are tired of religious programs, performances or “religious games” (Barna 2005:13) and want to be part of a Church which is led by the Holy Spirit, progressing towards feeding the hungry, healing the sick, and give hope and purpose to the lives of those in need. Christ’s followers want to be part of a Church that is an active change agent in the world they live in. The challenges the Christians with this passion will not be resolved unless Church gets hands-on involved in the world.

1.2 BACKGROUND

With YHWH, the God of Israel and the Father of Jesus Christ as the Alpha and Omega of His Church, there is no other origin or basis for the existence and the function of the Church which then also includes the leadership style. Everything revolves around and evolves with the Triune God as the centre point and example. If the essence of leadership is influence (Maxwell 1995:Kindle48), it must be an influence towards the plan according to the will of God for His people. Leadership in the Church can only have one mission and that is “to empower the faith community with the missional life and message of Jesus Christ to reach out to each other and the whole world” (Niemandt 2008:3). The “how” is also found in the Godhead and in the fact that Jesus died to restore the relationship between God and Man. If the Triune God is a father, brother and helper, Christianity is all about relationships. “Relationships didn’t begin as a human initiative, but instead as a divine one flowing from the centre of who God is” (Saccone 2009:14).

Relational leadership in the church is based on the relationship within the Trinity as well as the Missional relationship of the Godhead towards the lost world.

1.3 RESEARCH PROBLEM

Almost every Church leader in the institutional Church today entered the system through a position and/or title. Modernistic structures required followers to submit to these well-trained and well-educated appointed leaders. While a post-modern culture is developing, many of these leaders realise that titles can buy some time, but it does not breed leaders and the gravitational pull of positional leadership is felt by them.

The leadership paradigm presented in literature concerning Church leadership is mostly based on the modernistic business or corporate model. This model, mostly used by mega-churches is more project- than people-oriented, more goal- than relationship-oriented and more authoritarian than team-oriented. Schwartz, who studied this phenomenon, recounts that his findings proved the opposite. He found that the pastors of growing churches tend to be more relationship-, person-, and partnership-oriented than those in declining churches (Schwarz 1996:22). Five years later, this study comes to a different conclusion and proves that a better understanding of relational leadership is fundamental for any successful leader to reach his/her full potential.

Church leaders are exposed to situational and cultural changes while church traditions and leadership styles tend to be stagnant and structured. The religious culture of the church is an out dated and even an alien culture to non-traditionalists. More recent leadership models are mostly repackaged old paradigms and are still unacceptable in the post-modern world. In this age relationships are valued over authority and Church leaders can no longer

command and demand from their untouchable positions and pulpits expecting people to blindly accept and obey. A new leadership paradigm is needed for the Missional Church to be successful and function in God's intended way: loving God and loving their neighbours.

Niemandt (2007:9,11), a South African Church leader, feels that the postmodern earthquake is causing tidal waves, flooding the whole earth (and Church) and that nothing will be the same again. Even the Church in South Africa will have to sink or swim. The church is "functioning in a different context" and "leaders need new capacities and frameworks" (Roxburgh 2006:10) to manage change and to "intentionally introduce new direction" (Barna 2005:83). The ability to lead is about influencing others to take actions and adopt behaviours that accomplish a goal or a mission and Saccone calls relationships the virus of influence that will infect through human-to-human interactions (2009:14).

"We are confronting a universe marked by tremendous fluidity; it won't and can't stand still. It is a universe where fragmentation, splintering, and disappearance are the mirror images of appearance, emergence, and coalescence. This is a universe where nothing is strictly determined. Its phenomena should be partly determinable via naturalistic analysis, including the phenomenon of men [and women] participating in the construction of the structures which shape their lives" (Corbin & Strauss 2008:5).

Roxburg warned the Church in 2000 to develop a new kind of leader to take the Church through a time of transformation. He mentioned that the failure of leadership and the lack of change in organisations to adequately address the challenges before them, is largely a consequence of their failure to understand the change process and that sooner or later, such leaders and organisations

will lose both their internal power and their vital market connection with the external environment (Roxburgh 2000:113). In a continuously changing world, generating one contingency after another, leadership studies and inquiry is also continual. Saccone agrees that “wherever possible, we need to redefine what leadership really is and is not” (2009:Kindle178).

Leadership needs to be re-examined and rewritten (Roxburgh 2006:10) and Weideman suggested the redefining of Missional leadership in a post-modern/post-Christian culture with a redeveloping of a new kind of leader for the future (Weideman 2009:217). This problem and research gap is being addressed in this research.

The REC (Reformed Ecumenical Council) acknowledged that leadership is no longer a lone ranger function and that the world with its complex society in a rapid changing scenario faces challenges that cannot be led by one person alone and that “shared leadership” is a necessity (REC 2005:28). In a postmodern culture, leadership will be required to collaborate: good leadership is seen as connecting with people and moving forward with the team as opposed to controlling the team from a hierarchical position (Niemandt 2007:129). “We know it well that none of us acting alone can achieve success” (Mandela 2011:Kindle303).

Mission does not happen in a vacuum. Firstly it is “God’s mission, expressed through the life of the Trinity” (Balia & Kim 2010:20). Mission is all about relationships, relationships in the Trinity, the Trinitarian relationship with the world, the world’s relationship with the Trinity, the relationship within the church and the relationship of the church with those outside the church. McNeal talks about the relationship with each other, fellowship, to the relationship with those outside the group, the mission in the world (McNeal 2009:63). Maybe Mandela speaks for the world when he says: “I want to find God, and because I want to

find God, I have to find God along with other people. I don't believe I can find God alone" (Mandela 2011:Kindle427).

1.4 RESEARCH QUESTION

Can relational leadership develop and expand the Missional Church's understanding of leadership and assist it to be missional?

1.5 HYPOTHESIS

Relational leadership should develop and expand the Missional Church's understanding of a more biblical based model of leadership and thus assist the Church to change to a more missional character.

1.6 SIGNIFICANCE

This study is a study of the Trinitarian relationship and how the Father, Son and Holy Spirit redeemed and healed the broken relationship with humanity (Chapter Two); it also focuses on the Church of Jesus Christ being sent to live this restored relationship in order to call all to be united with God. According to Bosch, being Missional is simply the participation of Christians in the liberating mission of Jesus. This study is also a study of the Trinitarian relationship and how the Father, Son and Holy Spirit redeemed the broken relationship with humanity (Chapter Two). The outcome of this project may help leaders to improve their relational skills, which are necessary to successfully transfer the

message of hope to a world in need. Bosch says, "It is the good news of God's love, incarnated in the witness of a community, for the sake of the world" (Bosch 2005:519).

Relational leadership is a relatively new term in leadership literature; this study might help to envisage an African spirituality in the harmony of interpersonal relationships. Louw talks about the fact that African spirituality is not structured along the lines of a pyramid, but of a relationship circle and that community is the centre of religious life (Louw 2008:159). Relationships and the extended family play a very important role in the African culture (Limb 2008:Kindle326).

South Africa comes through a time of distorted relationships and "divide and rule" (Limb 2008:Kindle606) leadership hierarchies. In his statement in the Rivonia Trial, Pretoria Supreme Court, Nelson Mandela stated that "unless responsible leadership was given to canalise and control the feelings of our people, there would be outbreaks of terrorism which would produce an intensity of bitterness and hostility" (Mandela 2011:Kindle97-98). After all these years South Africa still needs relational leadership bridges to be built across racial and cultural divide.

1.7 AIM

The aim of this research is:

- to provide a theological base for relational leadership as an integral part of missional leadership and
- to provide leadership development insights to help church leaders improve their relational skills in order to successfully manage

change and leading congregations and organisations to be missional and relevant.

1.8 OBJECTIVES

The objectives of this study are:

- To invite and involve South African male and female leaders from different cultures and in Church leadership positions to take part in group discussions.
- To determine what Church leaders know about relational leadership and how they rate the importance of relational leadership.
- To investigate what the real relational status of Church leaders are with regards to relationships with themselves, their families, Church members, management and with strangers they meet, as rated by themselves.
- To identify their issues and experiences relating to relationships in the congregations they find themselves in.

1.9 RESEARCH DESIGN AND METHODS

Methodology, according to Corbin and Strauss is a way of thinking about and studying social phenomena. Methods are the techniques and procedures for gathering and analysing data (Corbin & Strauss 2008:1).

"Philosophically, researchers make claims about what knowledge is (ontology), how we know what we know (epistemology), what values go into knowing what we know (axiology), and the processes for studying knowledge (methodology)" (Bloomberg 2008:8).

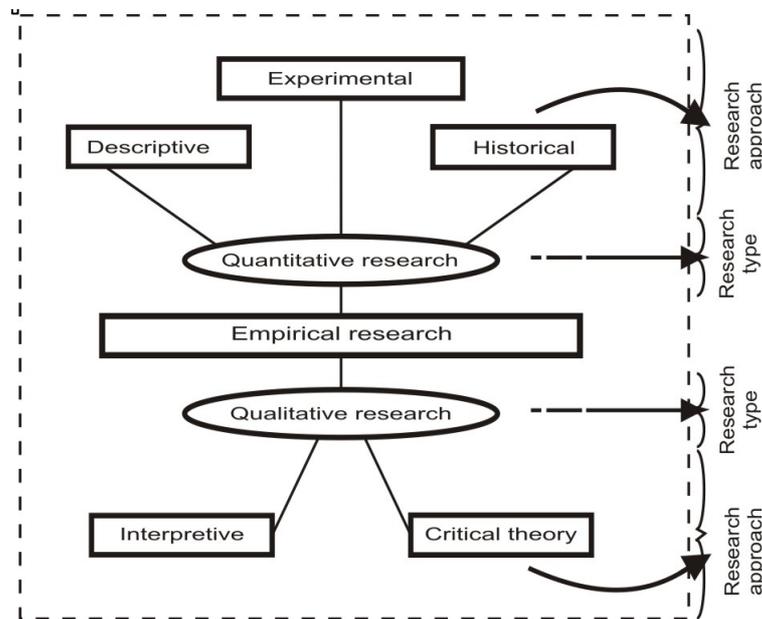
This study is the result of qualitative research. A literature study and completed questionnaires by focus groups, progressed to a point where relational leadership insights are given to help relational development within the Church.

1.9.1 A Qualitative Study

There are two well-known and recognised approaches that can be followed in doing this research, namely the qualitative and quantitative paradigm (De Vos 2005:73).

The two types of research pictured by Van As and Van Schalkwyk give a good idea of the two broad categories of empirical research.

FIGURE 1.1 (Van As & Van Schalkwyk 2001:9)



Quantitative research deals with figures and uses statistical calculations to process data to get results as “it is associated in general with systematic measurements, experimental and quasi-experimental methods, statistical analysis and so on” (Van As & Van Schalkwyk 2001:10).

Qualitative research methods are more descriptive events without the use of numerical data. The qualitative research method is usually associated with ethnology, phenomenology and case studies (Van As & Van Schalkwyk 2001:10). The ethnological focus which is the study of the characteristics of different peoples and the differences and relationships between them (Oxford Dictionaries, April 2010, Oxford University Press, 16th August 2011. <http://english.oxforddictionaries.com/definition/ethnology>) makes the qualitative approach an obvious choice for this dissertation.

De Vos quotes Fortune and Reid (1999:94) when she describes the characteristics and methodology of the qualitative approach, which is also applicable to this study (De Vos 2005:74): The researcher attempts to gain a

first-hand, holistic understanding of phenomena of interest by means of a flexible strategy of problem formulation and data collection, shaped as the investigation proceeds. Methods such as participant observation and unstructured interviewing are used to acquire an in-depth knowledge of how the persons involved, construct their social world (the insider role). As more knowledge is gained, the research question may shift and the data collection methods may be adjusted accordingly. To do this, the investigator is constantly analysing data using formal logical procedures, although final analysis is ordinarily completed after the immersion phase of the study. Qualitative methodology rests on the assumption that valid understanding can be gained through accumulated knowledge acquired by a single researcher.

Having the above in mind, this study attempts not to lose the fluid and dynamic nature of the qualitative analysis. The analytic process, like any thinking process is relaxed, flexible, and driven by insight gained through interaction with the respondents and data, rather than overly structured and based only on procedures, as expected from a qualitative study (Corbin & Strauss 2008:12). It is understood that the qualitative design is unique and flexible and evolves through the research process (De Vos 2005:75).

Summarising: A qualitative research involves the collection, analysis, and interpretation of narrative and visual (not numerical) data to gain insight into a particular phenomenon of interest (Bloomberg 2008:12). In this study the relational experiences and readiness as seen “through the eyes of the actors themselves”, with a literary input, is used to put together the leadership development strategies with the emphasis on relational leadership. The emphasis is on developing and building inductively new interpretations, concepts and theories derived from the data that are collected (Babbie & Mouton 2007:272-278).

1.9.2 Collection and Interpretation of Empirical data

1.9.2.1 Focus Groups

In this research a focus group was essentially a group discussion focused on relational leadership. The goal was to create a truthful and straightforward conversation that addressed the selected topic in depth. "The underlying assumption of these focus groups is within a permissive atmosphere that fosters a range of opinions, a more complete and revealing understanding of the issues will be obtained. Focus groups are planned and structured, but also flexible" (Bloomberg 2008:84).

Focus groups develop a broader and deeper understanding rather than just a quantitative summary. The emphases are on insights, responses and opinions of the respondents. The researcher did not participate in group-discussions but made a simple observation and facilitated the groups by using a Participant Focus Group Interview Guide (Addendum A) (Babbie & Mouton [2001] 2007:291:296).

The interviews were audio-recorded with permission of the group but identities of the respondents will never be revealed, or connected in any way to comments made by the participants. Quotes collected during this interview have been reported but at no time those comments will be connected to any individual. Participants were free to stop participating or withdraw at any time. Partakers rated their own relationships during the discussions for the use of the researcher to do a relational analysis at a later stage.

1.9.2.2 Data analysis and interpretation

According to Corbin and Strauss qualitative analysis is a process of examining and interpreting data in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss 2008:1).

Depending on the data collected, a code and spread sheet was drawn up to help with the analysis of the question responses and the summary of frequency distribution as prescribed by De Vos (2005:219-225).

Three things that are mentioned by Corbin and Strauss were put into practise while analysing and interpreting the data (Corbin & Strauss 2008:33): The first is to always compare knowledge and experience against data, never losing sight of the data themselves. The second is to always work with concepts in terms of their properties and dimensions as it keeps the researcher focused on the similarities and differences in events without overwhelming him with descriptive data. A third point is that the researcher's perception of an event is not to be focussed on. Rather, it is what participants say or do that is important.

1.9.2.3 Ethical considerations

De Vos' "professional code of ethics" (2005:56-69) was strictly adhered to throughout this study:

- The consent of participants was voluntary and informed.
- All information obtained about participants was treated confidentially.

- Although audio-recordings were made of the interviews with the permission of the respondents, no identity was revealed. While quotes collected during this interview may be reported, at no time any quotes were associated with any individual.
- All recorded data will be stored safely and will not be handed to anybody without the written permission of the whole group who took part.

1.10 POSITION OF THE RESEARCHER

This qualitative study is done from the perspective of thirty-nine years of personal experience in leadership positions from being a teen-leader in 1971.

Finishing his theological studies in 1979 he entered the full-time ministry with the A.F.M. of S.A. that same year. Through the following years of ministry he completed a B.A.Hons. degree at the University of Johannesburg and later did an MTh degree in Practical Theology at the University of Stellenbosch, South Africa.

During the early years of his ministry he became the leader of the District Youth Council and later the General Secretary of the Mpumalanga Executive Council of the AFM of S.A. while ministering in several congregations in the said region.

The hierarchical top down structure and imperialistic nature of the institution has always been a concern of the researcher while studying the change and development of the postmodern Church. With a few colleagues from Reformed and Pentecostal backgrounds, a movement called Church 24/7 was formed in the beginning of 2006 and was built on a relational leadership style without any

hierarchical structures or dogmatic walls. After six years of developing and functioning within this relational leadership structure - which will be described and discussed in this dissertation - the movement is stable, healthy and growing. The researcher can be described as a participant observer, as the insights from this experience play a big role in this research.

The researcher believes that a deepened understanding of leadership is built on relationships, and that the quality of these relationships reflects the quality of leadership.

1.11 CENTRAL CONCEPTS

Certain concepts that are prominently used in this dissertation are described and defined briefly although a more detailed explanation is given in the chapters discussing the related topics.

1.11.1 Leadership

Sweet mentions that a study of the “congested analysis of leadership” compiled 110 different definitions and concluded that “attempts to define leadership have been confusing, varied, disorganised, idiosyncratic, muddled, and, according to conventional wisdom, quite unrewarding” (Sweet 2004:18). One might feel that leadership is almost indefinable but for the purpose of this study some of the definitions of the leadership can be used to carry the special meaning across:

- Sweet (2004:11) quoted Warren G. Bennis's famous definition of leadership that, according to him, established the course for countless others: "the capacity to create a compelling vision and translate it into action and sustain it".
- Sweet (2004:14,89) himself sees the leader as the one that "rise to the occasion", and adds that "the essence of leadership is relationship: influencing people to achieve things together that can't be achieved alone".
- Blanchard (2007:xxiii): Leadership is to "unleash the power and potential of people and organisations for the greater good".
- Maxwell (1995:Kindle48): "Leadership is influence".
- Maxwell (1995:Kindle154): "Leadership is the ability to obtain followers".
- Briner & Pritchard (2008:Kindle1333): "Leadership, by its very definition, means being out front blazing new trails".
- Clinton (1988:213): "I have defined leadership as a dynamic process over an extended period of time in various situations in which a leader utilising leadership resources and by specific leadership behaviours, influences the thoughts and activities of followers toward accomplishment of aims usually mutually beneficial for leaders, followers, and the macro context of which they are a part".

- Barna (2005:83): A person “fulfils a leadership role by virtue of affecting the lives of others”.
- Cole (2009:89): “Leadership is not bound to an organisational chart but is, in a word, influence”.

Taking all these definitions into account with the theme of relational leadership, this study defines it as follows:

Relational leadership unleashes the power and potential of the individual and the organisation through relationships.

1.11.2 Relational Leadership

Relational Leadership refers to a model or perspective on leadership that focuses on the idea that effective leadership has to do with the ability of leaders to create positive relationships within an organisation. As per our above definition: Relational leadership is the power to unleash the potential of the individual and the organisation through relationships. The reality of the relational world we live in demands a leadership strengthened with relationships and leaders ignoring this fact, will not succeed today (Saccone 2009:26).

1.11.3 Missional Leadership

Missional leadership is about creating an environment where the people of God can thrive within a specific location (Roxburg & Romanuk 2006:6). Its aim is also to empower the faith community with the missional life and message of

Jesus Christ who is the leader of missionality and demonstrated how to reach out to each other and the whole world (Niemandt 2008:3).

1.11.4 Church

Being Church is being in a relationship with the Triune God and with each other. Church is not where you go but who you are in Christ. Church is being part of God's family, not a program to reach out to the world, but a people in the world to discover what God is already doing and join with God in it. We need to shift our understanding of church from an institution to a relational community (Cole 2010:11,30).

There is only one Church; the Church of Jesus Christ. Within the Church there are thousands of institutions, faith communities and groups of all sizes (McLaren 2000:7). Church is global but Church is also a local expression of the precursor of God's kingdom, communities that are "swamped by the Holy Spirit and live like Spirit-prompted communities" (McKnight 2007:28).

1.11.5 Missional Church

The title of the first chapter of Guder's book *Missional Church*, tells exactly what it's about: "From sending to being sent." The Church did some rethinking on missions and people like David J. Bosch lead this paradigm shift with "Transforming Mission Paradigm Shifts" in *Theology of Mission*. This missional re-orientation is the result of a fresh look at the Triune God, the Good News (εὐαγγέλιον), and scriptures like John 20:21 "... As the Father has sent me, I am sending you". The church is seen as a sent people, changing from a "come

to us” to a “go and make disciples” church (Matthew 28:19).

The teaching that the Son was sent by the Father and the Holy Spirit sent by the Son, extended to another movement: The Father, Son and Holy Spirit sent the church into the world (Guder 1998:4).

1.11.6 Three Worldviews

Different writers show that the population of the global South and thus also South Africa finds itself between pre-modernism, modernism and postmodern worldviews. This tendency reveals the subtle relationships between simplicity and complexity and is called chaos by Ziauddin and Iwona Abrahams in *Introducing Chaos* (Hendriks 2004:16; Niemandt 2007:28).

1.11.6.1 Pre-Modernism

Before the Enlightenment (about 1650), people were basically Pre-modern. They had a belief in spirits and demons, in the supernatural, in miracles, were superstitious; almost everyone in this world was religious in one way or another and it can basically be described as a time of the sacred. Nothing happened because of natural processes but was seen as being controlled by the feeling and attitudes of God or the gods.

The world was seen as a three-story construction with the heaven where the gods stayed, a flat world in the middle and an underworld which was inhabited by all kinds of creatures and demons. This was also a time when tradition determined the future (Geyser 2003:34; Weideman 2009:41).

1.11.6.2 Modernism

Modernity and modernism is the name of a promise built on the trust in rational, science-based progress. The Industrial Revolution and scientific breakthroughs together with a popular, optimistic, liberal and humanistic philosophy gave substance to modernism (Rasmussen 1993:27). Modernism, historically linked to the period from about 1789 to 1998 (Malphurs 2003:76), was based on the belief that Man can develop and control its own world and is responsible for its own destiny and fate.

The modernistic metaphoric Tower of Babel started disintegrating as it became evident that the technological development created as many problems as it resolved. With development-philosophy came a growing realisation that this could be a road to self-destruction (Gibbs & Coffey 2006:29). The crumbling of modernism sent out an emergency signal for transformation.

1.11.6.3 Postmodernism

“Post” words always tell us more of the past than the present or future (Rasmussen 1993:31). The word “postmodern” never had any prominence before it was used in reaction to the unyieldingness of modernistic rules and structures. These opposing tendencies were firstly noted in the arts and literature of the 1960’s and later also in the architecture of the 1970’s. During the 1980’s the word was used to describe a new emerging world vision that included the politics, certain aspects of science, theology and others (Gibbs & Coffey). According to Malphurs, postmodernism had its origin in 1919 but agrees that it only was defined in the last twenty years (Malphurs 2003:76).

It can be said that postmodernism is looking for an alternative to the promises that modernism couldn't keep and is trying to save the global village that the industrial development is busy destroying. Postmodernism is a more social world view and "in a postmodern view all great schemes and systems are socially produced means of some group exercising control over another; that is, all relations are power relations, and suspect" (Rasmussen 1993:31). Every individual has a "right of say" based on that persons' perspective and "view from a point". Diversity is a positive experience and is celebrated (Gibbs & Coffey 2006:29).

Postmodernism is the "spirit of the time", the new way of thinking or paradigm in which the new world and thus the church with its leadership functions. A new world is not an option. Yesterday's maps, technology and scientific discoveries are old. Change became a fact of life and the church will have to keep up with the world without compromising the Good News of the Word of God. The focus of the church moved from missionaries to missionality; this is a good move but the church is still finding its way in doing it right. The same problems that plagued the world till now will exist when the world ends: hunger, sicknesses, sin, economical pain, racism, sexism, ecological risks, etc. If the church wants to change the world it needs a new leadership paradigm as well. "This time of transition into a new cultural era has great implications - both opportunities and challenges - for Christianity and the church" (Conder 2006:18).

This study is in agreement with McLaren's advice (2000:191-196) that the Church and Christian faith and their leadership, need to de-bug themselves from a few "modernistic viruses" such as: the conquest and control virus, the mechanistic virus, the objective/analytic/reductionist virus, the secular/scientific virus, the virus of individualism and the organisational virus.

1.11.6.4 Summary of the Three Worldviews (Frame 2001:28-29)

Frame illustrates these issues on pre-modernity, modernity and postmodernity as if everybody found, was in the same era at the same time and switched to the next era at the exact same time again. It is all much more complex, mixed and overlapping than this and should be looked at with awareness, although it will not be further researched in this dissertation.

1. Standard of Epistemology

A. Pre-modern: Truth is discerned primarily through religious institutions and mythology under the guidance of religious leaders.

B. Modern: Truth is discerned primarily through rational and scientific investigation under the guidance of rationalistic philosophers and scientists.

C. Postmodern: Truth is discerned both through mythology and rational-scientific means.

2. Ultimate Reality

A. Pre-modern: Ultimate reality is spiritual and deeply influences events in the ephemeral physical world.

B. Modern: Ultimate reality is the physical world. If a spiritual world exists at all, it is ephemeral and uninvolved in the events of the physical world.

C. Postmodern: Ultimate reality is both physical and spiritual (personal and impersonal); these dimensions of reality interact in countless ways.

3. Seeker of Truth

A. Pre-modern: Individuality is discouraged and conformity to community traditions is highly prized.

B. Modern: Individuality of the independent objective scholar (transcendent subject) is prized over conformity to received traditions.

C. Postmodern: Individuality is disdained as self-deceptive, but individuals are encouraged to defy oppressive traditions.

4. Modes of Communication

A. Pre-modern: Heavy reliance on oral, ritualised and iconographic communication due to widespread illiteracy and primitive publishing techniques.

B. Modern: Heavy reliance on written communication, especially paper, due to rising literacy and publishing technologies (printing press).

C. Postmodern: Written communication is lowered to the level of other formats, especially the iconographic, due to widespread electronic technologies.

5. Historical Progress

A. Pre-modern: Widespread mythic meta-narratives depict history in never-ending cycles.

B. Modern: Widespread rational and scientific meta-narrative depicts history as progressing towards utopia.

C. Postmodern: Fragmented, heteromorphic multi-narratives depict history as cycles and counter-cycles of cacophony and harmony.

1.12 PREVIEW OF THE DISSERTATION STRUCTURE

This thesis consists of five chapters. Chapter Two discusses the Trinitarian Relationship and equality within the Trinity as well as the missionality of the Triune God.

Chapter Three gives a detailed literature overview of leadership where it concerns the Church with a view of acceptable leadership styles. Jesus as leader and eldership as Relational Leadership, are discussed.

Chapter Four describes the research relationship, sampling, participants, data analysis and conclusions drawn from this study.

Chapter five concludes with the Relational Leadership insights, synopsis, shortcomings and recommendations.