CHAPTER FOUR

QUALITATIVE RESEARCH DESIGN AND DATA ANALYSIS

4.1   INTRODUCTION

As per the objectives of this study, South African Church and denominational leaders from both genders, different cultures and backgrounds were organised to take part in the focus group discussions. The purpose was to determine what Church leaders know and understand about missionality and relational leadership and how they rate the importance of relational leadership. The idea was also to try and determine what the relational status of Church leaders are with regards to their relationships with themselves, their families, management and with strangers they meet, as rated by themselves. This chapter analyses the data that was collected during the focus group discussions and summarises the coding.

4.2   THE QUALITATIVE RESEARCH PARADIGM

A common characteristic of qualitative research is the interpretation of the respondent's life experiences, perceptions and even intentions where necessary. It is very important that the researcher "get at the inner experience of participants, to determine how meanings are formed through and in culture, and to discover rather than test variables" (Corbin & Strauss 2008:12). To understand this experience, it must be located within an individual's life familiarities and can't be divorced from the larger events in a social, political, cultural, racial, gender-related, informational, and technological framework and

therefore these are essential aspects of our analyses. It is insightful and important to note how individuals experience events and what meanings they give to those experiences; at the same time consideration is given to the explanation of these experiences as seen within the larger frame of context and the "on-going and changing forms of action/interaction/emotions that are taken in responses to events and the problems that arise to inhibit action/interaction" (Corbin & Strauss 2008:8-16). The role of the researcher is to understand the multiple realities from the perspectives of the participants. While searching for answers to questions by studying the qualities and characteristics of people in their natural social context, he tries to understand the meaning behind a particular greater freedom in terms of unstructured direct and indirect observation (Bloomberg 2008:9). Qualitative research also allows the researcher to gain a better understanding of a phenomenon by exploring the complexity of missionality and relational leadership in depth.

Qualitative research assumes that people act and live from the basis of the interpretations of their own experiences (Creswell 2009:177). The research aims to describe how people make sense of their particular context of life by means of symbols, rituals, social structures, roles, etc. This research also attempts to give expression to the experience and knowledge of diverse people's understanding of relational leadership in a Missional Church.

This study followed the interpretive paradigm with data collected in a qualitative form as being put forward by Corbin and Strauss (2008:47,52,56):

- Analysis is an interpretive act.

- Analysis is open and free.

- Interpretive meaning must be given to events to group them.

- Theorising is interpretive and entails condensing raw data into concepts and then arranging the concepts into a logical, systematic explanatory scheme.

4.3   RESEARCH METHODOLOGY

Maxwell (2012:88-115) sees qualitative methods as having four main components. These are:

- the research relationship established with the participants;

- sampling: what times, settings or individuals are selected to be observed and interviewed and what other sources of information are being used;

- data collection: how the gathered information will be used;

- data analysis: how to dissect and present a close as possible sense of the outcome.

The above-mentioned aspects will be discussed in more detail to illustrate their applicability to the exploration and the rationale and design of the current study, while the following section describes the research procedure which was applied. The chosen design and approach provided the necessary flexibility during the progression of the sampling and data gathering.

4.3.1 Research Relationship

In this study, initial contact with the participants was established by telephone, aiming to create rapport and understanding through explanation of the research. The participants were put at ease by explaining the basis and rationale of the study during the focus groups and they were invited to be open and honest about their experiences. It was envisaged that the research relationship would require sufficient affinity and understanding between the researcher and the research participants, in order to ensure relevant information would freely be shared during the interview. It was clearly understood that there would be no continuance of relationship once sufficient information and data were gathered for this study.

It is also notable that about 60% of the leaders that took part in these focus groups are familiar to the researcher. Leaders were specifically chosen because of the different Church denominational environments in which they fulfil their leadership roles.

4.3.2 Participants

Data for this research was collected from five focus groups consisting of 35 Christian leaders that represented congregations from different denominations. Focus groups were set up with leadership teams of three congregations consisting of 12,000 members (a Charismatic congregation), 10,000 members (a Pentecostal congregation), 5,000 members (a Dutch Reform congregation) while the other two groups were representing smaller and diverse faith communities from the Western Cape and Gauteng, representing 14 congregations in all. Male and female leaders from different cultures,

backgrounds, circumstances and congregational environments took part in the group discussions.

4.4   DATA COLLECTION

In accordance with the requirements of qualitative research, namely to gain insight into and understand everyday "life worlds", "soft" methods of data collection are typically applied in qualitative studies. These methods included interviews and participant observation of the various focus groups.

Group discussions were focused on missionality and relational leadership. The goal of the researcher was to create a truthful and straightforward conversation that addresses in depth, the selected topic. "The underlying assumption of these focus groups is that, within a permissive atmosphere that fosters a range of opinions, a more complete and revealing understanding of the issues will be obtained" (Bloomberg 2008:84). Focus groups were carefully planned and structured but always left room for a great deal of informal flexibility.

The emphasis was on perceptions, insights, responses and opinions of the respondents. The researcher did not participate in group-discussions but did a simple observation and facilitated the groups by using a *Participant Focus Group Interview Guide* (Addendum A) (Babbie & Mouton 2007:291:296).

The interviews were audio-recorded with permission of the groups but identities of the respondents would never be revealed, or connected in any way to comments made by any individual. Participants were free to stop participating or withdraw at any time. Partakers rated their own relationships during the

discussion for the use of the researcher to do a relational analysis at a later stage.

Participants were handed a *Participant Focus Group Interview Guide* that introduced the researcher and presented the points for discussion. The respondents were also asked to answer eight personal questions and rated themselves on relational issues. They were encouraged to share their own opinions and viewpoints.

- The consent of participants was voluntary and informed.

- All information obtained about participants were 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.

- The audio-recordings was transcribed (Annexure 3) and coded according to the Qualitative Data Analysis method described in this chapter.

- 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.

4.5   DATA ANALYSIS

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).

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

Three things that are mentioned by Corbin and Strauss (2008:33) were put into practise while analysing and interpretation:

- Firstly, 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, because it keeps the researcher focused on the similarities and differences in events. It also assists the researcher from being overwhelmed by descriptive data.

- A third point is that the researcher's perception of an event does not matter. Rather, it is what participants say or do that is most important for the study.

This research uses the theories and processes of Taylor and Gibbs (2010) to do the analysis and coding of the data gathered in a nonnumeric form. The Qualitative Data Analysis (QDA) involves people and their activities, signs, symbols, artefacts and other objects they imbue with meaning and the most common forms of qualitative data are what people say or do.

Common examples of such data are interview transcripts, field notes, videos, audio recordings, images and documents (reports, meeting minutes and e-mails).

4.5.1   What is Qualitative Data Analysis?

Qualitative Data Analysis (QDA) is the array of methods, processes and procedures whereby the qualitative data that has been collected, is moved into some form of explanation, understanding or interpretation of the people and situations that are investigated. QDA is usually based on an interpretative philosophy. The idea is to examine the meaningful and symbolic content of the qualitative data. By analysing interview data the researcher attempts to identify any or all of:

- Someone's interpretation of the world

- Why they have that point of view

- How they came to that view

- What they have been doing

- How they conveyed their view of their situation

- How they identify or classify themselves and others in what they say

The process of QDA involves the writing and the identification of themes and is part of the overwhelming majority of QDA carried out today.

4.5.2   Coding

Coding is the process of combing the data for themes, ideas and categories and then marking similar passages of text with a code label to easily retrieve at a later stage for further comparison and analysis.   Coding the data makes it easier to search the data to make comparisons and to identify any patterns that require further investigations.

Coding involves categorising and indexing sections or chunks of data.   Codes can come from theory and explanations outside the data and/or emerge from the data.   Data formats that can be coded range from transcribed texts to videos.   Coding often starts by being descriptive but needs to become analytical.   Any new codes created should be applied to the whole data set (previously coded units of data).   Memos should be used to record thoughts and ideas about the codes during the data collecting process.

3.5.2.1 Codes can be based on: themes, topics, ideas, concepts, terms, phrases and keywords found in the data.

All passages and chunks that are coded in the same way, is given the same label as judged (by the researcher) to be about the same topic, theme, concept and terms.   Names are given to the codes that are an indication of the idea or concept that underpins the theme.   Any part of the data that relates to a code topic is coded with the appropriate label.   This process of coding (associating labels with the text, images etc.) involves close reading of the text.   If a theme is identified from the data that does not quite fit the codes already existing, then a new code is created.   With the reading of the data, the number of codes will evolve and grow as more topics or themes become apparent.   The list of codes will thus help to identify the issues contained in the data set.

162

4.5.2.2 What to look for when coding

Although the researcher already usually has some codes in mind, other ideas that arose from the data is coded and placed into topics or themes.

The following questions are asked when coding:

- What is happening in this field of research?

- What are people doing and how do they react?

- What is the person saying?

- What do these actions and statements take for granted?

4.5.2.3 Coding into themes

Looking for themes involve coding. Passages of text (or other meaningful phenomena, such as parts of images) are labelled to indicate they are examples of some thematic idea. "At its simplest, this labelling or coding process enables researchers quickly to retrieve and collect together all the text and other data that they have associated with some thematic idea so that they can be examined together and different cases can be compared in that respect" (Taylor & Gibbs 2010).

4.6   THEMES, CODING AND COMMENTARY

During the analysis of this study, nineteen themes were identified.   The researcher includes the coding in this study (Annexure 2) so the reader can

"scan" or read through it and form his/her own opinion of the discussions and collaborations. The summary of the themes will not necessarily repeat all the statements made by the respondents.

This study followed an interpretive paradigm, with the result that the data collected are in a qualitative form. It is a challenge to analyse, reduce and restructure it. A set of 19 themes were chosen to get more clarity on the research question and to formulate an answer. The purpose and structure of the questionnaire was also done in this manner so that the researcher could determine what the respondents knew about Missionality and relational leadership. The researcher gives a comment on each of the themes that were identified, as listed below:

1. The definition of a Missional Church

2. Traditional view of a Missional Church

3. How to be missional

4. The context of missiology

5. Leadership that focuses on relationships

6. Not a hierarchy

7. A paradigm shift in power

8. A team working together

9. Anybody can be a leader

10. Supporting each other

11. Empowering each other

12. This is a problem in the Church

13. Autocratic-, democratic- and corporate leadership is acceptable

14. Recognising each other's function and gifts

15. Leadership is a process

16. God is the example

17. Yes, relationships at home do influence our relationships in the workplace.

18. We support each other

19. No, relationships at home do not influence our relationships in the workplace.

Theme 1: The definition of a Missional Church (41 statements)

The researcher found a good understanding with some of the respondents that every person (member) needs to get involved in the local community to make a meaningful difference while sharing his/her own story and life in Christ. The Great Commission starts at home and expands to reach the ends of the earth. Many of them made the paradigm shift from traditional missions to local and contextual missionality. They rather had a "Kingdom of God" focus than a "denominational" focus.

Sample statements:

- The anointing and my relationship with Jesus, makes me a missionary …

- My view of a Missional Church is where the focus is not on their own needs …

- I have a story to tell and this story, if captured with anointing that makes me missionary …

Researcher's viewpoint: The church is seen as a sent people, changing from a "come to us" to a "go and make disciples" church (Matthew 28:19) who displays the love of God in relation to one another and to the world.

Theme 2:   Traditional view of a Missional Church (41 statements)

About 40% of the respondents still had the idea that the missional challenge is a designed outreach program that consists of getting money to finance the packaged platform for missionaries to visit other countries.   Other participants suggested programs and projects to reach out to the neighbouring townships and communities on a scheduled and organised basis, while others held the opinion that missions were a "doctrinal issue" which was prescribed and designed by a Commission.

Sample statements: program

- ... the Church's missional base is where everything is designed …

- … a white Church sends a guy to the townships because he's a missionary and …

- … the idea is that I must give money for missions …

Researcher's viewpoint: The traditional view of a missional church was sending and supporting a missionary who wanted to go and preach the gospel of Jesus Christ in another township or another country.

Theme 3:   How to be missional (10 statements)

Most of the positive statements made during this session, came from the team that can be described as a "contemporary" missional community.

It was noticeable how the view of missions was a concept shared by the greater part of the congregation. The starting point to achieve their goal of sharing the wonderful life they had in Jesus, with others less fortunate than themselves, became a reality once the "overflow of the heart" was noticeable in the congregation's speech. The overall view was not to be self-centred, but to focus on neighbouring communities and the needs of the people they encountered in daily living.

Sample statements:

- … you must change the language of the congregation …

- … it is to give ourselves to the outside …

- My view of a missional Church is where the focus is not on their own needs …

- *… waar hy werk en waar hy speel, so elkeen is 'n sendeling en daar moet hy 'n verskil maak ...*
  (… everyone should make a difference where ever he works or plays; so everybody is a missionary...)

Researcher's viewpoint: Missions is an individual and personal day to day lifestyle that is rooted in the close relationship with God, while sharing God's love and goodness with the people they meet and lives are being changed. God delights in working through our everyday life and experiences.

Theme 4: The context of missiology (8 statements)

Most respondents understand missions as sending somebody to another country and little was said about local contextual missionality.

Sample statements:

- *… waar dit begin het en waar dit vandag is, is twee verskillende plekke ...*

  (…where it started and where it is today are two different places…)

- it could be a mission that you have to a certain group of people within the context of your country, but it could also be foreign ...

Researcher's viewpoint: The context of missionality finds its starting point at home and expands to the neighbours and where ever life happens on a daily basis, 24/7.

Theme 5:   Leadership that focuses on relationships (16 statements)

Lively and good discussions usually followed the question on this subject. The general perception of the participants was a leader who acted rather friendly towards his/her subordinates in order to "manage" their followers successfully. The leader should therefore focus on good relationships. Relational leadership could leave the leader vulnerable for competition in popularity and therefore it is much safer for him to make decisions on his own without his ideas being contested.   However, it must be noted that some respondents attributed integrity and honesty to a trustworthy relational leader.

Sample statements:

- *...en wanneer dit kom by leierskap, hoe gaan jy leierskap in 'n gemeente bestuur sonder dat dit verhoudingsgedrewe is …*

  (... and when it comes to leadership, how do you manage leadership in a church without it being relational ...)

- *Hulle raak naderhand beter as hy en dis hoekom ouens teen hierdie tipe van verhouding in kerke staan …*

(They eventually get better than him and that's why guys stand against this type of relationship in churches ...)

- Relational leadership therefore is trustworthy, it has integrity and it speaks the truth and then we're going somewhere …

Researcher's viewpoint: 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 that has the power to unleash the potential of the individual through relationships.

Theme 6: Relational leadership is not a hierarchy (7 statements)

It was encouraging to hear that some of the respondents work on the idea to move away from hierarchical structures. Although these statements were made, people in general find it difficult to make the paradigm shift from the well-known hierarchical comfort zone they find themselves in, to establish the idea of a responsible self-leadership environment where each person is acknowledged as a spirited and gifted leader on his/her own.

Sample statements:

- *... niemand is heelbo in die hiërargie nie …*

  (... no one is at the top in the hierarchy ...)

- … that is a collaboration and not a top-down …

- *… skuif weg van die hiërargie, net van vertikaal af kyk …*

  (… move away from the hierarchy, don't just look vertically …)

Researcher's viewpoint: When focussing on the perfect example of unity and relationships found in the Trinity, leadership can only be described as relational with no hierarchical order.

Theme 7:   A paradigm shift in power (1 statement)

The fact that only one statement was made in this regard, proves that this line of thinking is not part of the broader denominational Church leadership styles. The person who made this statement understood something about relational leadership.

Statement:

- *… so dis 'n nuwe verstaan van mag en dan om te sê ons het 'n klomp gawes in ons gemeente-potensiaal wat ontgin moet word en dat 'n mens dit moet mobiliseer om vanself verantwoordelikheid te neem i.p.v. dat 'mag' net by 'n klein handjievol mense lê …*

  (... so it's a new understanding of power and then to say we have a lot of gifts in our congregational potential to be exploited and that the people should mobilise themselves to take responsibility instead of the authority/power lying with only a small handful of people ...)

Researcher's viewpoint: A congregation is a community of believers who should each take responsibility for the gifts they received from the Holy Spirit and function as a body instead of being organised by an elected committee.

Theme 8:   A team working together (10 statements)

With the topic of teamwork mentioned, there was more talk of leadership from the inside of a specific team as opposed to leadership from above.

Sample statements:

- We can play as a team, we can go places …

- *… met die span saam te werk, jy's nie die enigste ou wat die leiding gee nie …*

  (... to co-operate with the team, you're not the only guy who leads...)

- There's a sense of being together in a collaborate kind of way and the vision's not coming from one person …

Researcher's viewpoint: The Church is God's people being in-dwelled by the Holy Spirit within a relational life; it is a person, family or families within a faith community who share God's grace in an informal leadership relationship, each functioning in their specific gifts and anointing as a part of the body of Christ in the great *missio Dei* of God.

Theme 9:   Anybody can be a leader (7 statements)

Leadership was recognised as functions with different responsibilities to successfully fulfil the collective purposes and demands in the greater body of Christ. Problems will always arise when one member tries to be the leader of someone else's calling, instead of letting the Holy Spirit who called and appointed, be the Leader, Teacher and Helper of the one who was appointed by the Spirit himself.

Sample statements:

- *Daar waar jy is, daar is jy die leier en die kenner en die ander leer by jou en val by jou in …*

(You are the leader and expert where you are and the others learn from you and follow you ...)

- In other words, everyone functions in their function, but they function as collective leadership ...

- it's a function …

- it's a leadership where every person recognises the other person's contribution to the leadership …

Researcher's viewpoint: When each part in the body of Christ and its specific purpose is recognised, that person is a leader in that specific function and God's greater plan will be achieved and a collective accountability will flow naturally. Leadership is not a title, but a function.

Theme 10: Supporting each other (7 statements)

This theme was discussed by one team with a related statement by one other person – a worrying trend.

Sample statements:

- *Ek dink wat baie belangrik is hier, is ons besef ons maak foute …*

  (… I think the important thing here, is to recognise the fact that we all make mistakes …)

- … it's a leadership where every person recognises the other person's contribution to the leadership …

- *Dis nie dat as iemand die leiding geneem het en daar kom 'n probleem jy hom raps nie …*

(… if someone takes the lead and there is a problem, you don't scold him ...)

Researcher's viewpoint: No body part can be the other and every "one" acts as servant leader to the rest of the body, serving the whole body by giving support and assistance where needed while taking responsibility for each other. No part of the body can be replaced by another, as the body is carefully woven together and in fact only finds its true marvellous meaning and function, as an integral part of the body.

Theme 11: Empowering each other (1 statement)

The idea of leadership being an empowering function was mentioned only once. This might be interpreted as a fact that leadership is mostly not seen as being a servant to the body of Christ.

Statement:

- *En ek dink wat baie belangrik is in hierdie gemeente, is om gemeentelede te bemagtig …*
  (… and I think it is very important for this congregation to empower church members …)

Researcher's viewpoint: Sound leadership is not only about coming up with a vision and then casting it to others, but instead helping and empowering others to find their vision and releasing it.

Theme 12: The structural system is a problem in the Church (14 statements)

There were quite a few discussions that ignited tempers about rigid, monocratic and unfair structures experienced by some of the respondents. Many felt neither their personal relationship with God, nor their leadership role, was acknowledged or recognised as being worthy or meaningful, unless it was initiated and approved throughout the top down hierarchical system. Some of the participants also expressed the fact that traditional leaders were very unsure in their leadership positions and easily felt challenged; therefore people that could be "managed" were appointed in other leadership positions down the line.

Sample statements:

- *Hy's bang vir kompetisie …*

  (He's afraid of competition ...)

- *Medeleraars en leraars kom nie oor die weg nie.*

  (Senior Pastors and Associate Pastors don't get along …)

- You see, he appoints the guy whom he likes? I can't stand it…

Researcher's viewpoint: Church leaders are exposed to situational and cultural changes while church traditions and many leadership styles tend to be stagnant and structured.

Theme 13: Autocratic-, democratic- and corporate leadership is acceptable
         (7 statements)

For most of the respondents, the structured democratic top down system provides much needed security (in the form of a monthly pay check) and they are quite content with this familiar situation.

Sample statements:

- It is not necessarily the opposite of an autocratic leadership

- So relationship has to be who wants to willingly submit …

- *Ek sou dit dan ook beskou as Corporate leadership* …

  (I would also regard this as corporate leadership ...)

Researcher's viewpoint: With the modelled relational leadership found within the Trinitarian relationships, an autocratic-, democratic- and corporate leadership is not acceptable.

Theme 14: Recognising each other's function and gifts (5 statements)

God looks at every person with equal love and affection and no calling or gift from God is more precious and higher in rank than the other.

Sample statements:

- Every believer and everybody is a Priest in Christ and we relate to each other, as the Priest is the leader and connect accordingly among that the Priesthood of every believer …

- … so in relationship we strive to bring everybody into a place where we develop an understanding of what is organic amongst us.

- … It is a leadership of relationship, it's a leadership where every person recognises the other person's contribution to the leadership …

Researcher's viewpoint: The faith community that recognises each other's leadership in their diverse gifts, services and powers of the Holy Spirit, is a godly community in action who makes a difference in the lives of the people they encounter.

Theme 15: Leadership is a process (4 statements)

Through the course of many years, the leader of a certain group demonstrated the process of leadership. He is in a functional role, in an authoritative leadership position and the relationship between superiors and subordinates are widely accepted and respected. They accept and highlight the fact that leadership is an on-going process; a journey and not a destination.

Sample statements:

- ... relational leadership is a process not a destination.

- *So vir my is "relational leadership" en al die ander aspekte wat genoem is, 'n proses, nie 'n destinasie nie.*

  (So for me, relational leadership and all the other aspects mentioned, is a process and not a destination.)

- *… en dis 'n groeiproses gewees die heeltyd, en of ons nou define "leadership" of "relational leadership", dis 'n proses waar jy groei elke dag in 'n relationship na jou pa ook, al het hy ook die finale sê.*

  (… and it was and is a growing process whether we define leadership or relational leadership, it still is a process in which you grow in relationship to your father also, even though he has the final say …)

Researcher's viewpoint: Leadership is a process of on-going relationship whereby an individual influences a group of individuals to develop their own leadership skills so to achieve a common goal.

Theme 16: God is the example (5 statements)

One respondent mentioned the involvement of the Trinitarian God as a relational being that is the example of relationality and that much is to be learnt from Christ's lifestyle and interaction with man. The love of God for people is the only acceptable reason for the Church's existence.

Sample statements:

- ... it's God relating to a person or to humanity, and humanity relating in a personal way to each other and to God.

- ... relational leadership as I would define it would be that understanding or learning from Christ as my supreme example, how he dealt with people …

- Trinity … because first and foremost the Church only exists because there's a trinity …

Researcher's viewpoint: The loving relationship shared amongst the Persons of the Trinity and the Trinitarian relationship with the world, offers a model for human relationships and leadership.

Theme 17: Yes, relationships at home do influence our relationships in the workplace (17 statements)

Almost everybody agreed that relationships at home influence focus, productivity and relationships at the workplace.

Sample statements:

- *Dit kan tog nie anders nie …*

  (It cannot be anything else ...)

- *As jy kwaad is dan knor jy vir almal rondom jou …*

  (When you are angry, you growl to the people around you ...)

- Yes. Ha-ha-ha-ha.

Researcher's viewpoint: Relationships at home do have a bearing on every other aspect of a person's life.

Theme 18: Relationships at home do influence your relationships in the
           workplace but we support each other (4 statements)

One congregation group discussed how they accept the fact that their fellow workers can arrive at the workplace in a state of hurt and brokenness. The importance of support and prayer in such a situation is cardinal to relationships and the value immeasurable. The team decided to support and pray with such a person.

Sample statements:

- *Hier't ek al gesien om die tafel dat mense huil in hierdie span …*

  (I've seen people cry when sitting around the table with the team...)

- *As dit sleg gaan by die huis moet jy dit hier sê en jy kry ook kans om dit hier te sê …*

  (when things are bad at home, you should get a chance to say it here...)

- *... dan moet jy juis ook kan leer by mense wat foute maak en eg is…*

  (… then you can really learn from people who make mistakes but are genuine …)

Theme 19: No, relationships at home do not influence your relationships in the workplace (6 statements)

Three people spoke out on 'compartmentalised lives' and how circumstances of different situations should be handled apart and not influence the other. (The question of integrity and truthfulness crossed the researcher's mind).

Sample statements:

- *Die geheim is juis om in kompartemente te leef deur …*

  (The secret is to live in compartments ...)

- ... it doesn't influence me because I take my problem directly to Christ …

- *... so baie maal het so 'n persoon 'n beter verhouding in sy werkplek as wat hy binne in sy eie huishouding het.*

  (... many times such a person has a better relationship in his workplace than in his own household.)

A few additional questions were answered by the respondents by way of completing a short questionnaire related to their relational status in their different workplaces and home environments. The purpose of these questions was to determine their feeling and experience of the relationships around them. Their years in Church leadership positions varied between two and forty three years. Three different South African cultural groups were questioned and both

men and women were included. Although the discussions called for some serious concerns in many of the participant's trust in the integrity, truthfulness and reliability of the leaders and management teams in which they found themselves, it does not show on these completed questionnaires. That leaves the researcher with the question: "why were the participants prepared to talk about it in a closed and private environment, but were not prepared to write it down on paper?"

Questions and results:

1. Are you happy with what you are doing now?

   Participants were quite happy and satisfied with their jobs and the measure of security it holds – 92%.

2. Rate your knowledge on relational leadership.

   Most thought they had a reasonable idea of relational leadership although many participants expressed their desire to learn more about it - 78%.

3. Rate the importance of relational leadership.

   Almost everybody acknowledged the value thereof and a few respondents were concerned about the lack of meaningful relations amongst leaders and their subordinates – 93%.

4. Do you find it easy to relate to strangers?

   Seventy six percent found it easy to relate to strangers, and approximately 10% of the respondents found it to be quite complicated and out of character.

5.   Rate your relationship with yourself.

Most of the participants had a fairly good relationship with themselves - 76%.

6.   Rate your relationship with your spouse.

Almost all of the respondents had a good relationship with their spouses – 86%.

7.   Rate your relationship with your family.

Seventy nine percent of the participants were standing in a satisfactory relationship with their family.

8.   Rate your relationship with the management of the establishment you're working in.

Almost 83% of the respondents were in a satisfactory relationship with the management team.

4.7   RELIABILITY AND VALIDITY OF DATA

The researcher took strategic action during the course of this research to ensure its validity and reliability. Corbin & Strauss (2008:299-300) discusses the views of different writers and emphasise the necessary elements of a reliable study as follows:

- investigator responsiveness
- methodological coherence

- sampling adequacy

- prolonged engagement and persistent observation in the field

- triangulation

These elements bring credibility and trustworthiness to the findings and although the researcher's conviction does not mean that his analysis is the only plausible one that could be based on his data, he has high confidence in its credibility.

The understanding is that reliability is dependent on the data collection process which must ensure consistency of results. Three techniques to ensure reliability were employed:

- Firstly, the researcher provided a detailed account of the focus of the study, the researcher's role, and the context from which the data would be gathered.

- Secondly, triangulation or multiple methods of data collection and analysis were used, which not only strengthened reliability but also internal validity.

- Finally, data collection and analysis strategies are reported in detail in order to provide a clear and accurate picture of the methods used in this study.

This study meets the demands of triangulation by collecting information from a diverse range of individuals and settings and by using a variety of methods (Maxwell 2012:128). Notable is the fact that a Maxwell point out that Fielding and Fielding (1986) reckons that triangulation does not automatically increases validity. The methods, interviews, questionnaires, documents and even the literature used "are all vulnerable to self-report bias" (Maxwell 2012:128). The

researcher opted to be as objective as possible when facilitating conversations and interviews.

4.8   CONCLUSIONS

There is an urgent and unceasing peremptory demand made on the ability of leaders in the familiar Church today to re-think the role of their leadership. The demands of the current era Church have to be accommodated and the much needed assistance of the Holy Spirit is indispensable.

Church leaders are under much pressure to deal with the multi-dimensionality of the demands made on leadership and how to handle it contextually.   This pressure is:

- Firstly caused by the rapid changing Church landscape.

- Secondly this constant changing views on Church leadership known today, as opposed to the leaders seen in the early Church.

- Thirdly, the functional expectations and skills demanded of Church leaders in this ever-changing world they find themselves in.

- Fourthly, the on-going changes in respect of spirituality and theology, and

- Lastly, the pressure on a broader level, in respect of shifting social structures nationally and internationally.

The researcher found that although most denominational Church leaders often attempt to understand the demands of the postmodern, postcolonial and even post-Church cultures with which they are confronted, they still articulate the answers and solutions with the familiar perception of the modernist paradigm in

which they were schooled. A big paradigm shift and a lot of help is needed to step out of the well-known comfort zone in which leaders are still functioning. Most congregational leaders, when trying to define the Missional Church, habitually ministers from the perception of sending someone else to a far off Mission field; Relational leadership is defined as friendliness between superiors (senior Pastors) and subordinates. About 50% of the respondents will find it very difficult to make the paradigm shift towards this dissertation's proposed idea of missionality and relational leadership. They are happy with what they are doing because this is what they know and the traditional structures give them a certain feel of security and positional status in the community.

From the research and discussion of the various topics, it appears that most denominational Church leaders are cognisant of the rapid and comprehensive changes that are taking place. They are also aware that these changes demand specific action and integrity. However, not all leaders have sufficient skills, awareness and insight to shift their leadership paradigm. It often causes feelings of inadequacy, discouragement, failure, hopelessness, helplessness, loneliness and guilt for many Church leaders. Most of them are not aware of the real and comprehensive impact of the Post-modern worldview with the challenges that underlies it.

It became clear that people of all cultures and communities are exposed to this uncertain, changing world. In most cases, leaders in suburban, rural and even "deep" rural communities, are almost equally exposed to the demands of the fast changing society. In their particular context they also feel overwhelmed and engulfed by the wave of rapid and continuous change. The increasing exposure to the Internet and extensive interaction with Facebook, Twitter and texting, shift the views and perceptions of people across the whole spectrum of the Southern African society and create both distrust in leaders as well as stirring up new expectations and performances in their sphere of activities.

This said, the researcher's optimism received a positive re-assurance while listening to some of the respondents as they described the exciting and changing path they find themselves on. There are those who are most willing to seek change in order to become the leader and servant God intended them to be. Communities want to reach out to others, help those in need and change lives around them. As mentioned, the researcher found one out of the fourteen Church leaders or teams that had a good understanding of missionality and relational leadership.   This congregation reverberates without any "Leader Pastor."   The team functions as a body, and "somebody" – who could be "anybody", facilitates the gatherings and meetings. That leaves the researcher excited and hopeful for future leadership as demonstrated in the Trinity.