



Chapter Eight

INTEGRATING PRAXIS, CULTURE, THEOLOGY & TRAINING: The Way Forward

1 Introduction

Having outlined our purposes and methodology in Chapter One, we began our investigation of administration in Chapter Two by exploring its make-up and functions and its links to management and leadership. We also introduced the idea of the underlying connection with worldview as the basis for this investigation. In Chapter Three, we sought to identify what administration actually entails in terms of tasks and responsibilities, particularly for Christian ministry leaders, and some of the values and judgements behind how it is done. Chapter Four saw us dialoguing with seven individual ministry leaders from a variety of ethnic, church and theological backgrounds to assess their personal views of administration and how they typically approach this endeavour. In Chapter Five, we took the conversations a step further and examined these issues from a mixed group perspective. Having dialogued individually and jointly, we then pointed in Chapter Six to some Shona and Ndebele worldview dynamics to explain or justify the responses we had seen earlier. And, we also introduced the concept of a Christian worldview, both as a contrast to the natural and as a foundation for the next step which, in Chapter Seven, was an attempt to devise a contextually relevant (that is, for Southern Africa and for the Shona and Ndebele in particular) Afro-Christian theology of administration.

Now that we have identified what administration is and some of the operational problems associated with it, together with some theological foundations, we must move to the final stage. Here we itemise our findings, articulate the related problems and propose some suggestions as to how the related difficulties can be minimised or, even, eliminated. While this goal applies to anyone involved in administration, we want to focus more narrowly on suggestions geared specifically to those involved in the training of Christian administrators. This is because only when the training is contextually relevant and appropriate will the training institutions be genuinely equipped to provide what the Church actually needs. Thus, we will recommend in this Chapter a course (or courses) and the topics necessary to produce more contextually competent administrators for Christian ministry.

However, in order to present the correct “solutions”, we must first satisfy ourselves that we have correctly identified the actual problem(s). Thus, we will begin by itemising our findings and then summarising the main difficulties, clashes and points of tension as identified and discussed by the research team. In doing so, we can return to our five-fold grid of Time,



Planning, Organising, Leading and Controlling to link similar or related problems together. This will facilitate the problem-solving task and make it easier to propose sound conclusions. We will identify the problems and then briefly comment on them in the light of the now verbalised theology of administration, before moving on to present the proposed solutions.

2 Summarising the Findings

The study proper begins in Chapter Two with a comprehensive explanation of administration. We also pointed out the linkages between management and leadership which are often used interchangeably or synonymously. To refresh our memory, Welch (2005, p. 12) offers a definition that helpfully contrasts administration and management. The latter, he says,

... is a technical term that describes the leadership given to an organisation and the process for providing the personnel, physical, and fiscal resources to meet defined goals. *Administration* is described as the process of utilisation of the personnel, physical, and fiscal resources in order to meet the organisation's objectives and goals. Managers tell you what to do; administrators tell you how to do it. Managers see that the right work is done; administrators see to it that the work is done right. Managers provide leadership in identifying the objectives of the organisation and setting goals to reach them; administrators supervise in getting the work done to meet those goals. Administration is thus defined as *the art and science of planning, organising, leading and controlling the work of others to achieve defined objectives and goals.*

The importance of administration was likened to the significance of oil in a machine: when applied judiciously and timeously, everything works smoothly, efficiently and effectively. When the oil is forgotten, the machine comes to a grinding halt. Often, regrettably, it is only then that the importance of administration is appreciated. With a view to understanding this central role, a composite word was fabricated: "**Administr(y)ation**" signifying, on the one hand, the basal link between administration and ministry, and emphasising on the other the importance of the prior role of administration – that is, coming in front of – the main ministry to ensure efficiency and effectiveness.

Furthermore, we also looked at worldview. The concept was introduced briefly here and then later, in Chapter Six, it was considered in more depth. It was determined that worldview, fundamentally, is the way one sees or interprets reality. There are a wide variety of factors constituting worldview including language, social environment, value systems, education and cultural norms. We noted that, specifically, a recognisable people group – such as the Shona and Ndebele – has a worldview distinguishable from other people groups. Moreover, it was also observed that the concept of a Christian worldview both transcends and transforms the natural. Thus, one can be at the same time, African, Shona or Ndebele and Christian, with all three contributing certain dynamics of understanding reality to one's viewpoint. At the same



time, the clash of worldviews between Western and African, Shona and Ndebele and also between these and Christian and non-Christian was recognised.

Then, in Chapter Three, an attempt was made to put some flesh on the earlier definition and description of administration. It was recognised that, for many, identifying what actually constitutes administration is difficult because it includes an amorphous, predictable yet flexible, wide-ranging yet classifiable, selection of tasks and responsibilities that vary with the role and field of work of the administrators. So, to assist the research group to recognise and appreciate what constitutes administration in their ministry context, several common tasks of the local church pastor were itemised. For several in the group, this exposure helped them to understand the breadth and significance of the administrative entity of their work; they realised that administration is also legitimate ministry. And there was the recognition of the need for further education in this area.

At the same time in this process, some key values associated with administration and its implementation were also considered. For these particular Shona and Ndebele ministry workers, we discovered that time, relationships, people (as a utility), team work and results were all rated high and important. This is not only a reflection of underlying worldview factors but also because this group tend to be primarily urban based and, therefore, more process oriented than many of their rural counterparts who would be event oriented.

Having set a foundation, our dialogue process began. This was reflected in Chapter Four where individual approaches, attitudes and preferences for administrative tasks were explored. In summary, it was found that the praxis of administration is shaped by three inter-related dynamics: (1) worldview, (2) temperament and personality and (3) philosophy (and theology) of ministry.

In the discourses, as we explored the first issue of time, we found a general acceptance of its importance on the one hand yet, on the other, apathy about the problems caused by a poor stewardship of it. Also, there is a distinct tension between the Western approach (seen as good stewardship) and the African (more casual). Second, with planning, there was no distinct reason identified for poor planning, although there was general recognition that it is not done very well. Third, the impression came through that the ability to organise effectively is more a personal attribute than a worldview dynamic. Nevertheless, there was a clear emphasis on organising people rather than things. At the same time, organising was seen as part of the leadership function – which not everyone can do well. We also found that organising, leading and managing are not fixed entities with easily defined boundaries, but overlap considerably in both function and skills. For leading, as the fourth aspect, personality,



temperament and skills seem to be more significant than direct worldview factors. This may well be due to its subtle complexities and skills mix. The fifth area, controlling, saw more emphasis on goals and achievement – a reflection of the participants' leadership roles – rather than on people accomplishing them. The stress on relationships tends to diminish or deter discipline and correction, even where such action would actually improve the situation overall. Again, the dichotomy here was not readily recognised and no suggestions were made about bridging this gap.

The discourse continued in Chapter Five as we explored administration as a group. Initially, the group comprised six pastors: three Shona and three Ndebele; three Pentecostal and three non-Pentecostal. Of these, four are Bible college or university graduates and two are not. As the study continued, however, one Ndebele non-Pentecostal pastor dropped out and was replaced by a Shona, postgraduate woman who was involved at that time in a para-church small-and-medium enterprise business management training ministry.

As these discourses progressed, it emerged that ethnic background did not seem to make much difference in terms of approach to the understanding of administration or its praxis. Everyone was largely agreed on the worldview fundamentals. But, this was due basically to the fact that both the Shona and Ndebele belong to the same primary Bantu group. We may well have found more significant differences if the ethnic mix in this regard was more pronounced. At the same time, it was evident that church background and theology also play a significant part in the praxis of administration. Thus, while worldview is definitely a key factor, specific details appear to be governed also by personality and temperament, skills development and theological bent. (This was commented on further in Chapter Six; see "Note on Personality".)

Of note in these conversations was the observation regarding time: that there is no such thing as 'failure' in managing it since the key is to participate in the event; as long as one arrives before that finishes, it is incorrect to say one is late. But, clearly, this breeds a *laissez faire* approach to the stewardship of time and can create problems with the processes of planning and organising. Second, although the difficulties in planning were broached in the individual dialogues, the group had no concrete solutions for the widespread reluctance to strive for effective planning. Still, the link with the spirit world was noted here. In the "old world" things are done in relation to or with the ancestors and not in isolation from them. But the situation has changed now and so adjustment is needed. Successful role models are important here.

Third, while the group felt that personality and temperament are key factors for organising because of the wide range of skills required, many of these are not fully appreciated. This,



then, creates problems in implementation. Our conversations for the fourth dynamic, leading, particularly as we focused on the worldview philosophy of *ubuntu/unhu*, pointed to the fact that many things are done for reasons that are subconscious. There is an underlying philosophy that is taken for granted, is not articulated but assumed. This, in turn, affects decisions as the rationale for them is not always explained. Related to this, we saw again that relationships are key. The fifth aspect, controlling, is also clearly dominated by the focus on relationships. Both worldview factors and personality/temperament affect the ways this is done. The perceived need to maintain a healthy relationship often seems to over-ride the more significant wellbeing of the organisation itself. There is a *laissez faire* attitude toward the larger entity in favour of keeping the individual relationship intact at all costs.

From these interesting conversations on administration, we moved next, in Chapter Six, to the second major aspect of our investigation: worldview and, in particular, that of the Shona and Ndebele. This was placed in the context of their tribal history and background to help explain some of the fundamental worldview dynamics we had identified and discussed earlier. We also examined how one major element of Shona and Ndebele worldview – the philosophical concept of *ubuntu/unhu* – might be used as the basis for modern management and administration, as proposed by Mbigi (1995). Then we sought to contrast these ‘natural’ worldview factors with the Christian worldview, since that is the primary connection between all of us as participants. From this perspective, the team felt that Mbigi’s model did not correlate with a Christian worldview as there are underlying values anathema to Christianity. It was also from the Christian perspective that we explored the praxis of our administration. We did this by analysing two case studies, one from Joyce and one from Beki. While the intention was for the group to explore how the natural and Christian worldview factors come into play in real life situations, we found once again that these are not easily identified or appreciated.

Lastly, in Chapter Seven, we endeavoured to articulate a tentative contextually relevant theological approach to administration. This we did through a workshop in which various administrative elements and issues were discussed in relation to Scripture. In the process, the co-researchers crafted statements proposing an Afro-Christian theology of administration. The key points included:

- The recognition of the value of time and its management, together with a stress on a balance between relationships and the use of time, with the need to change where appropriate;
- The importance of planning and organising, recognising the sovereignty of God, the need for interpersonal skills; for efficiency and effectiveness;
- An acceptance of the authority of Scripture and the leading role of the Holy Spirit;



- The importance of setting goals and ensuring appropriate ways to achieve them;
- An acknowledgment of the *imago dei* and the principle of *ubuntu*, with the concomitant appreciation of the dignity of workers over processes, policies and production;
- The recognition of the centrality of pleasing God; that our work and the way we do it reflects our worship of God and our service for Him;
- The significance of anointing and calling for leadership, the principle of servant leadership; and the need for training;
- The need to create an environment for stability, order, growth and development, where excellence, accountability and discipline are stressed.

3 Identifying the Problems

While summarising the major findings of our investigation, we noted several problem areas and clashes of culture and worldview. These problems and discrepancies are evident not only as Western meets African, but also as Shona meets Ndebele, rural meets urban and non-Christian meets Christian. Interestingly, although the participants readily acknowledged the problems and variances – and complained about their negative effects – there seemed little motivation at first to seek solutions to them. That is, until we began formally identifying them and discussing their wide-ranging impact. Only once this was done as a group was there any meaningfully expressed intention to change attitudes and/or behaviour where appropriate. Only as culture and worldview were examined and it became clear that some elements are indeed problematic was there the recognition of the need for change. In addition, in exploring the theology aspect, it became clearer still that, from a Christian point of view, certain attitudes and behaviours are unacceptable too and should change. Hence, this study has not only identified and confirmed a preliminary thesis but, in the process, inappropriate attitudes and behaviours have also been challenged. Hopefully, this will be extended to a wider network of relationships and, eventually, to the Church at large.

In review, we can note several main problem areas, difficulties, tensions and challenges. It may be useful to refer again to O'Donovan's summary list (2000:21) of the basic differences between Western and African worldviews as a starting point since this is perceived as a generalised area of divergence:

<u>African Culture</u>	<u>Western Culture</u>
1. Strong community values (group participation, group decision)	1. Strong individualistic values (individual initiative, decisions)
2. Community identity	2. Individual identity
3. Community living style	3. Private living style
4. Extended family emphasis	4. Immediate family emphasis
5. Wholistic approach to life	5. Categorical approach to life



6. Importance of the event	6. Importance of schedules & clock time
7. People-oriented priorities	7. Task- and goal-oriented priorities
8. Real-life (situational) thinking	8. Abstract and academic thinking
9. Preference for real-life learning	9. Preference for academic thinking
10. Spiritual worldview	10. Scientific worldview
11. Emphasis on spoken communication	11. Emphasis on written communication
12. Emphasis on spoken agreements based on relationships between people	12. Emphasis on written agreements based on policies by committees
13. Respect for the elderly	13. Respect for the educated
14. Traditional inherited leadership	14. Elected (democratic) leadership
15. Death is passing into the spirit world (survivors must perform rituals)	15. Death is a practical problem (survivors need counselling, support)
16. Resolve conflicts through mediator	16. Resolve conflicts face-to-face
17. Practical (ritual) response to spirit realities	17. Intellectual response to spirit realities
18. Practical (ritual) approach to religion	18. Intellectual approach to religion
19. Vulnerability seen as weakness	19. Vulnerability seen as a strength
20. Much interest in the spirit world	20. Little interest in the spirit world

From this, we can identify the following as potential points of tension in a cross-cultural context relating to the administrative process (not in any order of priority):

- Wholistic vs. compartmentalised life view
- Punctuality vs. event
- “Personal” vs. communal or group decision-making
- People vs. tasks
- Situational (actual) vs. Intellectual (abstract)
- Spiritual, aesthetic vs. scientific, methodical, reasoning
- Routine vs. creativity
- Relationships vs. discipline and conflict
- Mediation vs. direct confrontation
- Relationships with motivation, and achievement with teamwork
- Oral vs. written/reading communication
- Inherited leadership vs. elected leadership
- Ritual response vs. intellectual response to spirit realities

Although not all these items were explicitly identified in our discourses, we have seen, nevertheless, that they have some influence on the praxis of administration. In addition, the following were overtly identified as problem areas, not only in terms of inter-cultural clashes and tensions, but also inherently as part and parcel of the Shona and Ndebele worldviews:

- The recognition (at least in the urban setting) of the importance of time – yet apathy about the problems caused by poor stewardship of it (for instance, the connection between punctuality and relationships). There is also the related notion that one cannot ‘fail’ in using time – yet this promotes a *laissez faire* approach to its use.



- The recognition that planning is not done well, but no distinct reason(s) were identified. It may be subconsciously linked to the spirit world – thus the ancestors are sometimes involved. While the concept of planning is clearly evident in the village context, it seems the need and ability to transfer these skills to the urban context are not so readily grasped
- The recognition of the need for extensive skills development in organising things (in addition to people) – but, again, the transfer of these is not fully appreciated, which thus presents a major problem for efficient implementation
- Controlling (evaluation, monitoring and correction and discipline) is often ignored or done partially or ineffectively because of the stress on (individual) relationships, very often at the expense of group or organisational well-being
- In all these, two common threads of worldview contradiction were also noted: rural vs. urban; and Christian vs. African Traditional Religion, where practices, traditions, habits, assumptions and expectations are manifestly different
- The specific worldview issues of jealousy, suspicion and fear were identified as major stumbling blocks in several different ways, many of them subconscious

4 Proposing the Solutions

We come now to the second and third major objectives of this study. The possible interconnectedness between worldview and one's practice of administration has been examined. It has been demonstrated, I believe, that such a connection does indeed exist. Moreover, it has also been shown that, in addition to one's natural worldview, the Christian worldview further significantly shapes one's praxis of administration. The narrative approach and interactions, helpfully allowed us to identify points of tension, not only as different worldviews clash interculturally, but also as intra-cultural dynamics play a part. Without such interaction, the linkages – and possible future direction with this whole issue – would remain hidden. It is as people discuss them and possible solutions that the problems can be eliminated or at least minimised. By discussing our constructs of administration from our own social and ministry contexts, we have brought the issues to the fore. In turn, the purpose in highlighting the perceived tensions was to provide the basis for further discussion as well as for opening debate on the problems and proposing possible solutions that are contextually and culturally appropriate, relevant and effectual. So, what is the way forward?

The key problem areas or points of tension have been identified. Without wanting to be too simplistic, these can be summarised as “culture clashes” or clashes of different worlds. Hence, we have the clash between Western and African, between Shona and Ndebele, between rural and urban, and between Christian and non-Christian. For each of these, there is a sense of ‘reality’ about what administration is and how it should or should not be done. And, I think it would be true to say that, for each, there is “good” administration and “bad” – with the respective concomitant problems. But it is only as alternatives from other contexts



are brought forward for comparison that any sense of measurement can occur. Since it may be neither possible nor necessary to change much of these contexts, there is need to consider what adjustments can be made to accommodate the differences between them.

The primary objective of this study was to confirm the causal link between worldview and administrative praxis. However, since we are dealing here with broad attitudinal and behavioural issues, it is not possible to detail specific, concrete measures to deal with each problem aspect each time it occurs in a particular setting or with an individual. Therefore, it should be noted here that, under the social constructionist rubric, I did not elicit detailed solutions from the group precisely because these can only be discussed or presented in broad terms. While it may have been possible for the group to make some suggestions – thus functioning in a social constructionist way – such suggestions would not have been any more than broad principles, since behaviour and attitude change are personal issues and different people respond differently. Thus, rather than ask them for specifics, I focused instead on the broader and related aspects of education and training. This, after all, was the need the group repeatedly commented on as the problems were recognised through the dialogues. But even then, the specific ideas were not discussed. To that end, one of the social constructionist goals – the community's drive for social change on their own terms – did not occur. The broad needs of training and education were repeated and emphasised several times in both our individual and group conversations, but that was the limit of the team's attempts to address the specific issues raised therein.

Then, too, from a Practical Theology praxis point of view, and given the Christian ministry context, the effort would not be complete, and the point of listening to people's stories would be lost, if there were no moral, ethical or spiritual input as a basis for solving some of those tensions. It is my conviction that, in the context of Christian ministry, until a properly crafted, culturally relevant, clearly understood and articulated theological approach to administration is developed, it will be very difficult, if not impossible for the Church in Zimbabwe to effect meaningful change in the dysfunctional behaviours and attitudes currently experienced in administrative settings. Indeed, the group affirmed this in their recognition of the role of Biblical principles as the guide for proper practice.

While there may be many ways to bring about such change, it is incontrovertible that a major change-agent in this process is training. This is true on both the individual and the collective levels. Beyond that, it is the responsibility of training institutions to lead the way and provide not only the impetus for such development but also the motivation for those receiving such training to pass it on to others in their respective contexts. The concepts and issues have to



be presented, discussed and reflected upon. This must be done not only in the setting of the formal training institutions but also through the Church and in many informal ways. And, after all that talk, it is necessary to act upon it, demonstrate viable principles, reflect changes in behaviour and attitudes and, thus, display improved efficiency and effectiveness. I contend, therefore, that a broad educational and training approach is called for.

From my understanding of the social constructionist and narrative approaches to problem solving, it is the community that should be encouraged to devise its own contextual answers to a problem. However, where this relates to attitude and behaviour that may be motivated in different ways in different individuals, I do not see that it is possible to be specific. In our case, this is simply because no-one in the group has the expertise, the resources or the authority to change the way formal training in administration is conducted. This, after all, is the responsibility of the training institution. All that the community can do is to highlight needs and make suggestions about how this may be done. This is not to say, of course, that they could not design and implement simple training courses, seminars or workshops at the local church level. Indeed, this is the role of the pastor (c.f. Eph. 4:12) – but the pastor must first be trained before the knowledge and skills can be passed on.

The community and the training institutions, therefore, must dialogue to prepare and present courses that “scratch where it itches”. On the contrary, one might argue that the community – in this case, represented by the group – may still propose suitable alternative approaches outside the formal context. I do not dispute this. However, at no time in our conversations did the group present any concrete ways this can be done. At the same time, when I asked them for their comments on the suggested courses (see below), not only did they all affirm them as very acceptable but, notably, none made any alternative suggestions. Thus, while the ideas for the courses did not come initially from the group, there was opportunity nevertheless to comment and to present substitutes if they wished.

Out of our various discourses, it seems the solutions could be classified, again without being simplistic, into two major functions: **Exposure** and **Education**. By *exposure*, I mean that many of the perceived problems arise from a lack of understanding and appreciation of another’s sense of reality and the rationale for this (world)view. Overcoming this requires some exposure to the alternative(s). Thus, cross-cultural experience is always a valuable learning tool in a variety of deep, often subconscious ways that are sometimes shocking (hence, “culture shock” situations). Among other things, such exposure alerts one to the basic but all-important fact that ‘my’ way is not the only – or, even, best – way. Indeed, cross-cultural exposure sometimes raises the uncomfortable question of why I do something the way



I do – but then I can't even explain it! That three ethnic groups, including mine, were represented in the research team exposed us all to such alternatives and learning.

Still, exposure to differences by itself is insufficient. Although exposure can be educative, learning there from is not guaranteed. Hence, it must be enhanced by *education* about the other's worldview and culture to explain and elucidate the rationale, logic, value system and assumptions that shape the worldview and lead to the different behaviours. Such education can take many forms.

One such approach is the formal education offered to those aspiring to vocational Christian ministry through Bible or theological colleges and seminaries. The Course Outlines, or syllabi, shown below represent this approach. It is limited in the sense that only a select few are exposed to it in its entirety. That is because not everyone aspires to such formal training, nor do they necessarily qualify. At the same time, having had the privilege of learning, it is incumbent upon those trainees in this formal system to pass on their learning to others so that the whole Body of Christ may benefit.

From a social constructionist and narrative point of view, it might be argued that, precisely because the Bible college is not open to everyone in the community, it is not a relevant solution for the issues raised in this enquiry. I beg to differ. I do not dispute that a community may have many beneficial – and contextually relevant – ways of resolving difficulties. But unless those in positions of leadership and/or influence can correctly diagnose the problems and think creatively of the solutions, as well as motivate the followers, there can be no progress. Such competence is unlikely without at least some type of formal training. The issue is not that a person comes to a recognised institution to undertake a recognised programme of study to receive a recognised piece of paper. Rather, is the training substantive enough for the leader to do the right job right? The where, how and when then become secondary.

This is where alternative approaches come in. Other educational means in the Christian ministry context might be one-on-one or group discipleship, Sunday School, Bible studies, men's/women's/youth/children's ministries, conferences, seminars and workshops among others. The group interaction provides an informal platform for educating others about alternative worldviews, opinions and customs. Yet, in my experience, the cross-cultural discussion must be deliberate; it does not happen automatically simply because two people with different worldviews sit together in a worship service Sunday by Sunday. It is precisely because it does not occur automatically – and, thus, that concrete learning does not take place – that multi-cultural churches still have problems where the various groups



miscommunicate and misunderstand one another. Similarly, in a single worldview context, attempting to help one people group to appreciate another without adequate exposure and education will not achieve much either. This research project has proven the point: without the exposure each of us had to one another, there would have been no learning. All of us are now in a better position, not only to appreciate the other but to understand our own situations as well. At the same time, it remains to be seen whether such exposure will result in behaviour and attitude change in the ways we do administration. I for one have already made some adjustments.

But the crucial question must be asked: What should this education and training comprise to improve the administrative praxis? This is pertinent whether in a cross-cultural situation or not. Apart from relevant information of course, two other critical dimensions must be integrated: skills development and Biblical principles of Christian theology and living. Since administration is obviously and primarily active – although theoretical and philosophical underpinnings are important – the identification of relevant administrative skills is crucial. Hence, whichever educational approach is used, there must be adequate coverage of and coaching in the necessary skills. And, as we have seen, this should also involve adequate discussion and coverage of the relevant worldview factors that impinge on such skills.

Again, from a social constructionist and narrative perspective, it might be argued that the process toward finding a solution is more important than the content; hence, the attempt to devise training courses based on content is immaterial. However, I would argue that education and training *is* a process. It answers the question: How should we (the community) solve our problem(s)? As the community (our group) wrestled with the issues, they repeatedly affirmed the need for more education and training. Their comments were sought and suggestions made, and the Course Outlines were then adjusted accordingly (see Section 7 below). This, then, is part of their process as their social construct.

At the same time, while I accept that the process is important, since it is contextually derived from the community, the content required to bring about behavioural and attitudinal change cannot be dismissed as irrelevant. Strategy and tactics in this context are critical, but what is said or done – that is, the detail, contents – can also help or hinder. What is accepted is that the specifics for the courses were not discussed by the group in detail, nor did they present any details for inclusion in the courses. In that sense, the social constructionist approach has not been followed to the fullest degree.

We should also bear in mind here the crucial distinction between training and education. While the former must include the latter, the latter may not – and often does not – include the



former. Skills development is a necessary component of training. Where this is lacking, all that can be presented is principle and theory. That can very quickly be viewed as irrelevant, even though it may be important. For this enquiry, we were dealing with fish who could not describe the water they are in; under those circumstances, they were not able to devise workable solutions because, in many cases, they were simply unaware of the problem. Now, however, they are all better equipped to do so. That this did not happen in the immediate context of our research might be somewhat disappointing, but it does not negate the social constructionist and narrative principle. It should be noted that, where the suggested courses are concerned, it is assumed that the lecturer would be sufficiently familiar with the community to present the material in a contextually relevant way, to ask relevant questions and to lead the discussions in appropriate ways. Special emphasis would be expected throughout on the worldview dynamics. Hence, in the end, the content would be socially constructed anyway.

The third dimension – that of Biblical principles of Christian theology and living – is patently fundamental for the Christian. Yet, sadly, there are many cases where there is little or no input in this area and the worker is left to bumble along, doing the job as best they can. Asked why, from a Biblical perspective, they are doing (or not doing) something a certain way, there is, at best, an indistinct response and, at worst, no reason given at all. This is not necessarily that individual's fault. If they have not been exposed or educated adequately, we cannot expect them to know any better. To aggravate matters, there is a widely held perception that things administrative and "business" are secular rather than spiritual, and thus have little or no place in Christian ministry. Yet, as we noted earlier, this is a mistaken handicap. It simply highlights the need for greater exposure and education. So, what do we do?

Partly as a result of this enquiry, I now believe it is imperative in this training to include some material on what it means to be a Christian worker in a given context, how one's worldview shapes that approach, as well as to devise a tentative theological approach to that area of ministry. So, quite apart from input on things administrative, there is, perhaps primarily, the need for solid doctrinal teaching. While this is necessarily outside the scope of training in administration, it starts, in my humble opinion, with ensuring that a person understands the correct Gospel correctly. False gospels preached to "itching ears" abound, such that many are confused as to what is the truth. If, then, fear, suspicion and jealousy are crucial issues from a worldview perspective – as is the case with the Shona and Ndebele – and we recognise the transforming role of the Gospel, then we need to "scratch where it itches" and help people understand how the Gospel can transform such negative thinking. What, indeed, has the Gospel to say about relationships (even in the context of doing administration) in the light of these worldview factors?



So, for instance, questions should be raised such as: What does it mean for Jesus Christ to be my Lord as well as my Saviour? Indeed, what authority and power does He have; and is He my Lord at all – or have I only come to Him selfishly to forgive my sins? What does it mean for me to be Christian in this work setting? What, from a behaviour, attitude and performance perspective, does God expect of me here? What does God say about this kind of work – what, indeed, is His theological rationale for it anyway? How can I be salt and light here and bring Him the glory He deserves? These and other questions correctly relating our faith to our work will help to ensure an approach that is true to Scripture and that genuinely honours God. In short, we must work hard to break down the barriers caused by the false dichotomy between the ‘secular’ and the ‘sacred’ – as if only those in vocational ministry are responsible – and we must ensure that our Christianity is genuine.

That said, it should be clear that a course or courses specifically on administration do not have room for theology (Systematic or Biblical) as well as all the other related (practical) requirements. These must be covered in other courses. Naturally, for the Bible college or seminary, this is exactly what is or should be happening in formal training. But in the informal context – Sunday School, Bible study, training seminars and so on – this cannot be guaranteed. Nevertheless, while it is not my intention here to focus on this aspect of teaching, the point should be made – and forcefully too – that such theological underpinning is a critical component of equipping a Christian to do ministry in the right way and for the right reasons.

5 Improving Our Training

So, constituting the last major goal of this enquiry, we turn now to the role of training institutions in the process of improving the standards and quality of administration and its praxis for the Church and Christian ministry. While the focus here is on the formal, this does not imply that informal approaches cannot be used.

One underlying assumption is that, in the process of effective training, learners are confronted with both the (current) wrong (?) and the (contextually) right ways of doing something. At the same time, they are urged to train others as well so that incorrect ideas, habits, traditions and practices can be changed for the better. Thus, the training institution serves a critical role in providing new information and insights and, in the process, shaping values and praxis.

That said, however, a rough rule of thumb should be noted: that a major idea or change can take up to 10 years, on average, to move from seminary to pew. In other words, in general, a principle having been introduced in the classroom may take about 10 years before it is finally accepted extensively and adopted by the average person as the norm. This is because the greater the intended change, the greater the critical mass required, and this takes time to



develop. Obviously, some things are accepted much quicker than this, but in the main, I have found this to be true of major change items. We must be prepared for the long haul!

A related point of note is that extensive experience indicates a frequent gap between what is taught and what actually happens or is actually needed in the field. Part of what is perceived as hypocrisy with Christians is the differential between what they claim to believe and their actual behaviour. As mentioned previously, the Rwandan tragedy is, perhaps, the quintessential example of this problem. A lesser Zimbabwean example is the *Gukurahundi* massacres of the mid-80s where 20 000 people lost their lives. For many African Christians, accepting the Gospel has not brought resolution to psychological or emotional needs arising from their social context. The early missionaries, in other words, did not “scratch where it itches”; they did not speak to “the deep”. This is why we see Christians (including pastors, no less!) in Church on Sunday morning, yet visiting the *n’anga* that same afternoon: because the Gospel is not presented in ways that meet their deepest need(s).

While this problem is true in terms of how theology has been communicated, it is also true to a lesser extent in terms of skills development and practical theology. Hence, are we really helping African Christians to “do Christianity” – in addition to being Christian – in ways that are culturally relevant?

With all that in mind, and considering all our conversations, it seems that a consensus by the group would be a proposal of either a two- or three-part approach to training in administration. While recognising the importance of the theological component, that will be put aside as the emphasis here is on the praxis of administration. For some Bible and/or theological colleges this proposed approach would probably entail varying changes in mindset, curricula and, even, in faculty. It should be stressed that this is a mere suggestion, as each institution must fit the course(s) into its own contextually unique curriculum and financial, logistical and personnel resources. This may mean not only changing the topics but even adjusting courses to suit. Hence, this is not intended as an inviolable final solution. The object here is to change attitude and behaviour as and where appropriate.

However, if we are to do any justice to the field at all, it is simply not possible, assuming the five-fold grid of Time, Planning, Organising, Leading and Controlling that we have followed in this study, to expect to cover all the important topics for administration proper, time management, planning and controlling, together with the massive amount of material that could also be covered in leadership and management, as well as their respective theologies in one single course. Thus, at the very minimum, two separate courses should be offered, one for Administration and one for Leadership. Ideally, if training institutions had the space in their



curriculum and the training resources to offer courses in each of the five areas that would provide the broadest of all coverage. But that is, perhaps, luxurious day-dreaming!

Alternatively, and as a compromise between the two extremes – curriculum space permitting, of course – three courses are proposed: two in administration and one on leadership. The actual titles can be crafted to suit the institution, but they could be something like: Administration & Control, Planning & Organising and Leadership. The first would be a pre-requisite for the second. The course on Leadership should be required anyway, regardless of what is offered for Administration. Hence, the former are not pre-requisites for it. Given the wealth, breadth and depth of material, there is more than enough to cover. The issue, then – again – is that of deciding not what to include but what to exclude. A closely related aspect is the typical length of a course and/or how many teaching hours it covers. This would vary from institution to institution. Again, the group's comments on this strategy were affirmative and no alternative models were proffered. Both the process and the content were accepted.

A fundamental influence in deciding not only what courses to have but also their approach is the philosophical underpinning of the institution. This ranges from the mission statement and core values, through the underlying philosophies of ministry and training, to curriculum design and the availability of lecturers and other resources. For instance, some institutions focus entirely on the academic, being concerned primarily with education, while others seek a balance for vocational Christian ministry between this, character formation and ministry skills development out of a concern for both education and training. Some institutions focus on training to the detriment of sound education. Some see no value in administration at all and thus have no course on it; still others include "administration" as a topic within a single Pastoral Studies or Pastoral Care course. This says something about their philosophy of pastoral ministry in particular and of practical theology and broader ministry in general. Other institutions, viewing vocational Christian ministry in broader terms than just the pastorate, see the necessity of administration and related fields because of their all-encompassing relevance to ministry. The philosophy of training, then, becomes a critical factor in our approach to what is offered and how. Although this obviously varies from institution to institution, it should still be possible to posit some general suggestions which can then be adapted to suit specific situations and needs.

The first suggestion is a Course Outline for a single course on Administration and then separate ones, Part A and Part B, for the two related courses. The fourth outline is for Leadership. Naturally, the topic titles and details of the contents will vary from lecturer to lecturer. The topics listed are partly the result of my own teaching over the past 16 years and



partly the discoveries from this study and discussions with the group. It should be noted further, perhaps, that the topics listed for the Leadership course represent a mere fraction of the material (and related principles) available. Hence, these topics are not the only ones.

It may be asked at this point why the apparent emphasis on leadership; does this not bring an imbalance to the process? The answer should be evident from the lengthy and wide-ranging conversations we have had on this topic. Leadership is a critical component of administration and, in its own right, has a wealth, breadth and depth of content and principle. It is through leadership that the administrative process is shaped, directed and effected. John Maxwell's well-known maxim (1998) that "Everything rises or falls on leadership" points to this reality. And, as we noted in Chapter Two, management and administration are often seen as synonymous. The effective administrator, whether "in the front" as a manager or "behind the scenes" is bound to have influence at some point as a leader.

Just as the lesson topics must be contextually oriented, so too must the Course Requirements vary depending on the qualification level and each institution's educational philosophy, ministry objectives and policies, with their resultant requirements. Again, those included here are suggestions only. Also, the selected bibliography for each is, necessarily, very tentative as the availability of texts is governed by a range of factors such as size of the library holdings, funding availability, previous curricula and so on. Thus, these syllabi are not meant to be definitive in any sense, but merely a recommendation as to suggested topics, possible assignments and references. The hope is that, in being comprehensive, these courses will allow training institutions to offer substantive input and so strengthen the capacity of those in vocational Christian ministry to do their work effectively and efficiently, to the glory of God.

Each Course Outline comprises six sections: Course Description, Course Rationale (these might be combined); Course Objectives; Course Requirements; Course Schedule; and a Selected Bibliography. Depending on the curriculum design, underlying philosophy and timetable flexibility, I have offered an alternative option of either two or three teaching periods a week for the Course Schedules, giving a total of either 20 or 30 sessions over a 10-week teaching term. (Typically, class periods may vary from 45 minutes to one hour each.) The Course Requirements, usually, would comprise either: a mid-term exam, one assignment and a final exam, through a mid-term exam, an assignment and a final exam, to two assignments, a mid-term and a final exam. Alternatively, if two assignments are offered, the mid-term exam may be dropped. The choice would be affected by such factors as the desired teaching outcomes, the academic level and of the size of the class, among others. If a mid-term exam is offered, it would be given during one of the regular class periods.



1. **Course Outline for Administration (Single)**

(A single course; 2 or 3 hrs/wk; it is recommended that this be offered in conjunction with Leadership)

I. **Course Description:**

This single course on Administration focuses on the local church context, but can be adapted to a para-church setting. Besides the nature of administration, it covers issues such as church polities, documentation, time management, planning and meetings. Throughout the course, the tensions between worldviews and the urban-rural contexts will be considered.

II. **Course Rationale:**

Much that passes for “ministry” today is just activity – disorganised, unmanaged busyness. This course introduces the student to a few key principles of administration and management to enhance effectiveness and efficiency in accomplishing what God intends.

III. **Course Objectives:**

By the end of the course, students should be able to –

- (a) Appreciate some worldview issues impacting the administration process and the tensions created by these and the rural-urban divide.
- (b) Understand and appreciate the value and role of administration
- (c) Recognise some of the benefits and constraints of Church polities
- (d) Compile a basic constitution
- (e) Be familiar with the form & purpose of job descriptions and terms & conditions of service
- (f) Know how to prepare for and conduct effective business meetings
- (g) Appreciate the components of planning and office function
- (h) Understand and effectively implement principles of time management and prioritising

IV. **Course Requirements:**

A. Assignments –

- (a) Write a constitution for the Institute for Christian Impact. (Length: N/A)
- (b) Explore the contrasts in the underlying worldview factors of administration (time, planning, organising, leading and controlling) between an agrarian setting and an urban, industrial one.
- (c) Can the *ubuntu/unhu* concept reinforce administrative skills? If so, how?
- (d) What is quality from your worldview perspective? From an evaluation of your ministry context, evaluate your own administrative efficiency and effectiveness. Is there need for a better balance between the demands of time and organisation on the one hand and the needs of people each day on the other? How can you more effectively blend love for people with responsible organisation and management of your activities?
- (e) Devise a job description and terms and conditions of service for the full-time post of Director of Music in your church. (Length: N/A)
- (f) Using a week’s activities as a base, survey your own management of time. Analyse where, why and what proportion of each day time was wasted. How may these findings help you better manage your time? Suggest your theology of time, showing how this relates to your philosophy of ministry.

Length: 1500 words; Grade: 40%.

B. Exams – Final: 60%.



V. Course Schedule:

<u>Topic</u>	<u>Per./ Wk</u>	<u>No.</u>	<u>Explanation</u>
Introduction & The Nature and Definitions of Administration	2 3	1 2	Explanation of Course Outline; Discussion of Administration & Definitions
Biblical Foundations: Towards Developing a Theology of Administration	2 3	1 1	Presentation and discussion of selected Biblical passages relating to time, planning, organising and controlling; Students would be urged to reflect on and develop their own theology of admin.
Discussion: Worldview issues; Urban vs. rural settings; Christian and secular	2 3	1 2	A discussion of pertinent worldview issues such as relationships, <i>ubuntu/unhu</i> , fear, jealousy, envy, the role of the spirits, time, the urban-rural dissonance, etc.
Church Polities (brief overview)	2 3	1 2	A brief introduction to the nature and role of church government systems
Major Documents: The Constitution & Statement of Faith	2 3	2 3	Discussion of the myths of constitutions, their primary purposes and key elements (e.g. in a congregational polity setting)
By-laws; Job description; Terms & Conditions of Service; Contracts	2 3	1 2	Discussion of purposes and key elements
Time Management: Measurement & value; stewardship	2 3	1 2	Discussion of the concept of time, its measurement and value; the notion of its stewardship; intro of worldview tensions
Time Management: Principles	2 3	1 2	Discussion of principles of management in culturally appropriate ways (rural; urban)
Time Management: Learning to say "No" politely	2 3	1 1	Discussion of the importance of finding appropriate ways to decline. Theology of ministry plus denominational expectations will need consideration. (This is often a controversial topic to begin with)
Prioritising: Models	2 3	1 1	Covers how to prioritise and highlights the practicality of stewarding our time
Planning (General)	2 3	2 3	A general presentation of fundamental principles
Planning (Personal)	2 3	1 2	Discussion of issues to be considered on a personal level
"Office" Management	2 3	2 3	Irrespective of location or size, some basic principles apply for being organised, with or without a secretary
Successful Meetings: The Roles of Chairperson & Secretary	2 3	1 1	The crucial roles – and related skills – of the chairman and secretary are often overlooked
Successful Meetings: Principles – Agendas, Minutes & Procedures	2 3	2 3	Covers basic principles for effective and efficient meetings
<u>Total:</u>	2 3	20 30	



VI. **Selected Bibliography:**

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- LINDGREN, A 1965. *Foundations for purposeful church administration*. Nashville: Abingdon.
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- MADSEN P 1973. *The person who chairs the meeting*. Valley Forge: Judson.
- MALPHURS, A 1999. *Advanced strategic planning*. Grand Rapids: Baker.
- POWERS B (ed.) 1985. *Church administration handbook*. Nashville: Broadman.
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- TIBBETTS, O 1983. *How to keep useful church records*. Valley Forge: Judson.
- TREADWAY C. 1985. *Deacon Chairman Planning*. Nashville: Convention Press.
- VAN AUKEN, A 1989. *The well-managed ministry*. Wheaton: Victor.
- VIDEO Arts, 1994. *Working with people*. London: Mandarin.
- VIDEO Arts, 1994. *Are you organised?* London: Mandarin.

2. **Course Outlines for (Double) Administration**

(A) **Administration & Control**

(Part A; 2 or 3 hrs/wk; this is a pre-requisite for the course on Planning and Organising – Part B; also taught in conjunction with Leadership.)

I. **Course Description:**

Administration covers four basic areas – planning, organising, leading and controlling – all of which are exercised within time. This course and the next take two of the four components each and focus on their key elements. The course on leadership is the third in the series. This first course deals with two core aspects of administration and control. It covers such topics as a Biblical theology, church polities, documentation, meetings, supervision, standards and discipline. Throughout, consideration will be given to the tensions between competing worldviews and the urban-rural cultural contexts.

II. **Course Rationale:**

Administration in general is often misunderstood – even despised – yet it is the fundamental hub to all that happens. Without effective and efficient administration, nothing much of substance occurs. It is vital, therefore, that those in ministry be aware of this importance and some of the basic skills involved. This particular course encourages students to begin developing a Biblically-based theology of administration before looking briefly at some key elements of administration (the focus is the local church). The last segment of the course previews some basic issues of control which, again, is an important component in organisational effectiveness.

III. **Course Objectives:**

By the end of the course, students should be able to –

- (a) Understand the concept of administration and its centrality to all that needs to happen for effective and efficient ministry



- (b) Appreciate some worldview issues impacting the administration process and the tensions created by these and the rural-urban divide.
- (c) Articulate a theology of administration
- (d) Recognise some of the benefits and constraints of Church polities
- (e) Compile a basic constitution
- (f) Be familiar with the form and purpose of job descriptions, terms and conditions of service and contracts
- (g) Know how to prepare for and conduct effective business meetings
- (h) Understand the need for and principles of setting performance standards and measuring competencies
- (i) Confidently determine appropriate disciplining procedures.

IV. **Course Requirements:**

A. Assignments – Choose two (2):

- (a) Describe what key components of village life are deliberately planned and how, and suggest why this is so. Then discuss the extent to which the principles here are either carried over to, adapted or excluded altogether in an urban setting.
- (b) Compare and contrast the polity systems in three different churches and assess their strengths and weaknesses for efficiency and effectiveness.
- (c) Draft a constitution for the Institute for Christian Impact.
- (d) Compile a job description, terms and conditions of service and a contract for the full-time position of Music Director in your Church.
- (e) Choose five or six each of vernacular and English proverbs that speak to aspects of administration and discuss (i) The lessons or values they present and (ii) The situations in which they can be used to illustrate a key point about administration.
- (f) Observe two reasonably formal meetings. Describe the processes in each that either ensured or hindered efficiency and effectiveness.
- (g) Outline the policies and procedures in your Church/ministry for control mechanisms. How are workers (full-time or volunteers) monitored, evaluated and reviewed? Discuss the effectiveness of disciplinary procedures.

Length: 1750 words; Grade: 60%

B. *Exam* – Grade: 40%.

V. **Course Schedule:**

<u>Topic</u>	<u>Per./ Wk</u>	<u>No.</u>	<u>Explanation</u>
Introduction & The Nature and Definitions of Administration & Control	2 3	1 2	Explanation of Course Outline; Discussion of Definitions of Administration & Control
Biblical Foundations: Toward Developing a Theology of Administration (proper) and Control	2 3	1 2	Presentation and discussion of selected Biblical passages relating to administration and control; Students would be urged to reflect on and develop their own theology of admin.
Discussion: Worldview issues; Urban vs. rural settings; Christian and secular	2 3	2 2	A discussion of pertinent worldview issues such as relationships, <i>ubuntu/unhu</i> , fear, jealousy, envy, the role of the spirits, time, the urban-rural dissonance, etc. as they pertain to Administration and Control.



Church Polities (a brief overview)	2 3	2 2	A brief introduction to the nature and role of church government systems
Major Documents: The Constitution & Statement of Faith	2 3	2 3	Discussion of the myths of constitutions, their primary purposes and key elements (e.g. in a congregational church polity setting)
By-laws; Job description; Terms & Conditions of Service; Contracts	2 3	1 2	Presentation of purposes and elements of key personnel documents
Successful Meetings: Principles & Procedures – Agendas, Minutes, etc.	2 3	3 4	Covers basic principles and procedures for effective and efficient meetings
Successful Meetings: The Roles of Chairman and Secretary; Skills	2 3	1 1	The crucial roles – and related skills – of the chairman and secretary are often overlooked
Successful Meetings: The Committee Member & Group Dynamics	2 3	1 2	Looks at the team concept, the role of the committee member and being an effective part of the group
Control: Supervision – Some Principles	2 3	2 3	Considers the nature – Biblical and secular – of supervision and some the basic principles
Control: Standards and Measurement	2 3	1 2	Discusses the need to establish clear standards/expectations and how to measure them
Control: Evaluating workers	2 3	1 2	Covers principles and approaches for staff evaluation
Control: Disciplinary Procedures	2 3	2 3	Evaluation and discipline are not always easy or pleasant; how can you make them helpful for both salaried and volunteer staff?
<u>Total:</u>	2 3	20 30	

VI. Selected Bibliography

See first Course Outline above.

(B) Planning & Organisation

(Part B; 2 or 3 hrs/wk; pre-requisite: Part A – Administration and Control; also taught in conjunction with Leadership.)

I. Course Description:

This is the second of two courses dealing with administration. This course covers the fields of Planning and Organising, and considers such topics as general and strategic planning, “office” and personal organisation. Consideration will be given throughout the course to the tensions between worldviews and the urban-rural contexts. (The course on Administration and Control is a pre-requisite.) The third in the series is Christian Leadership.

II. Course Rationale:

Planning and Organising are often two action areas that are often overlooked or seen as unnecessary or, even, demeaning. Yet, without them, no project can succeed. Worldview factors also play a part in the development of these skills. Knowing why and how to plan and organise ensures the likelihood of success.

III. Course Objectives:

By the end of the course, students should be able to –



- (a) Appreciate some worldview issues impacting the planning and organising process and the tensions created by these and the rural-urban divide.
- (b) Develop a contextually relevant theology of administration
- (c) Understand and be able to apply the seven steps of the planning process
- (d) Recognise the value and place of strategic planning and some of the skills required
- (e) Appreciate the nature of organisation and be able to identify the key principles involved
- (f) Organise their work place to enhance effectiveness and efficiency
- (g) Understand and effectively implement principles of time management and prioritising
- (h) Apply principles of delegation correctly to enrich team work and productivity

IV. **Course Requirements:**

A. *Assignments* – Choose two (2):

- (a) Plan a major event for your Church/ministry. Describe what you would need to do and what steps you would take to ensure success. Discuss how cultural and worldview factors might impinge on this process.
- (b) Evaluate the extent to which a major event in your Church/ministry was well organised. Discuss what was done well and why and what, if any, mistakes there were. Do you think there were any worldview or cultural factors that hindered the process? If the event was to be repeated, what would need to be done differently to improve the exercise?
- (c) Describe how you would rearrange your “office” (work place) to enhance efficiency.
- (d) Using a time log, undertake a week’s audit of your time and assess how you used (or misused) this resource. From your analysis, what changes do you need to make to improve your stewardship of time? Briefly describe your theology of time.
- (e) In your ministry setting, who is responsible for delegation and how is this effected? What principles are considered in this process and do these include any worldview or cultural factors? Why? Do you consider the process generally to be successful? Why? If not, what should be changed?
- (f) With your understanding of the complete administration process, develop a tentative theology of administration that is both true to Scripture and your cultural context.

Length: 1750 words each; Grade: 60%.

B. *Exam*: Grade: 40%.

V. **Course Schedule:**

<u>Topic</u>	<u>Per./ Wk</u>	<u>No.</u>	<u>Explanation</u>
Introduction & The Nature and Definitions of Planning and Organising	2 3	1 2	Introduces the course and definitions of the key concepts.
Discussion: Worldview issues; Urban vs. rural settings; Christian and secular	2 3	1 2	A discussion of pertinent worldview issues such as relationships, <i>ubuntu/unhu</i> , fear, jealousy, envy, the role of the spirits, time, the urban-rural dissonance, etc. as they pertain to planning and organising
Biblical Foundations: Toward a Theology of Planning & Organising	2 3	1 1	Presentation and discussion of selected Biblical passages relating to planning and organising; Students would be urged to reflect on and develop their own theology of admin. taking their earlier reflections into account



Planning: General – The Need	2 3	1 1	Discusses the basic need for planning & how it fits into the whole process
Planning: General – Principles	2 3	2 3	Covers the seven steps of basic, general planning
Strategic Planning – The Role of the Visionary	2 3	1 1	This considers planning at a deeper level and the need for long-range, visionary thinking
Strategic Planning – Principles	2 3	2 3	Considers the basic principles of advanced planning
Organising – Its Nature & Culture	2 3	1 2	Discusses the nature of organising and some key principles; worldview factors will be considered
Mistakes in Organising	2 3	1 1	Covers some basic mistakes; influence of worldview factors is assessed
Organising: My “office”	2 3	2 3	Irrespective of location or size, some basic principles apply for being organised, with or without a secretary
Time Management: Measurement & value	2 3	1 2	Discussion of the concept of time, its measurement and value; the notion of its stewardship; intro of worldview tensions
Time Management: Basic Principles	2 3	2 3	Discussion of principles of management in culturally appropriate ways (rural; urban)
Time Management: Learning to say “No” politely	2 3	1 2	Discussion of the importance of finding appropriate ways to decline. Theology of ministry plus denominational expectations will need consideration. (This is often a controversial topic to begin with)
Prioritising: Models	2 3	1 1	Covers how to prioritise and highlights the practicality of stewarding our time
Delegation and Decision-making	2 3	2 3	Considers the need, advantages and principles of delegation
Total:	2 3	20 30	

VI. Selected Bibliography:

See first Course Outline above

3. Course Outline for Leadership

I. Course Description

A study of the concept of Christian leadership looking at elements such as core principles, the leader's power, character, style, vision and motivation. Some common hazards will be covered and the course ends with a call to excellence. This course should be taken either in conjunction with Administration or together with Administration & Control and Planning & Organising.

II. Course Rationale

Character centred leadership is at the heart of Christian ministry. The demands, obligations and pitfalls faced by those with leadership responsibility are enormous. If the Church is to



retain – and, even, regain – its credibility, it is essential that those called to lead are found to be Christ-honouring and capable.

III. Course Objectives

By the end of the course, students should be able to:

- (a) Distinguish between secular and spiritual concepts of leadership and why they differ
- (b) Understand some key laws of leadership and how they apply
- (c) Appreciate the centrality of 'being' rather than 'doing', the importance of a servant's heart and the tension between serving and leading
- (d) Identify various styles of leadership and when and how to use them
- (e) Identify their own leadership approach and how this impacts working with others
- (f) Recognise the importance of vision and creativity
- (g) Appreciate the value of change and the demands of growth
- (h) Understand the importance of motivation
- (i) Appreciate some major hazards facing Christian leaders and how these may be handled
- (j) Reject the temptation to mediocrity and to accept, instead, the call to excellence.

IV. Course Requirements

A. Assignments - Choose two (2):

- (a) Discuss your predominant leadership style and focus traits. How appropriate are they for the majority of your decisions? What strengths and weaknesses have you discerned?
- (b) "At the heart of Christian leadership is the heart." In the light of Christ's call to servant leadership, consider a variety of Scriptural passages to craft your own theology of Christian leadership.
- (c) Discuss the links between the philosophy of *ubuntu/unhu* and servant leadership. Why might some Christian leaders appear to contradict this in their leadership approach? What does this say of the followers?
- (d) Assess the **perceived** (by both leaders and followers) leadership model in your church or para-church ministry (e.g. the pastor/director-as-chief; the pastor/director-as-CEO, the pastor/director-as-coach, etc.) How does this model fit with that of servant leadership? What problems do you perceive with this model? Relate your discussion to your worldview.
- (e) Choose a leadership issue (a principle or a problem) which interests you. Explore its main components, showing its significance and how it may or is impacting your life. Assess the impact worldview/cultural factors involved.
- (f) Discuss two danger areas or hazards for leaders experienced in your church/ministry. How were they handled? To what extent did worldview and cultural factors help or hinder the process? Why?
- (g) Develop a tentative, contextually relevant theology of leadership.

Length: 1750 words; Grade: 60%

B. Exam – Grade - 40%

V. Course Schedule

<u>Topic</u>	<u>Per./ Wk</u>	<u>No.</u>	<u>Explanation</u>
Introduction & [Christian] Leadership – The Basics	2 3	1 2	An introduction to some basic principles, setting the scene for consideration of the key distinctions between Biblical and secular leadership approaches



Discussion: Worldview Issues; Urban vs. rural settings; Christian and secular	2 3	1 1	A discussion of pertinent worldview issues such as relationships, <i>ubuntu/unhu</i> , fear, jealousy, envy, the role of the spirits, time, the urban-rural discord, etc. as they affect leadership
Towards Developing A Theology of Biblical Leadership	2 3	1 2	Presentation and discussion of selected Biblical passages relating to leadership; students would be urged to reflect on and develop their own theology in light of their learning from previous courses
The Christian Leader and His Servant Heart	2 3	1 2	Challenges the student to consider the Biblical basis for servant-leadership and their own typical approach
The Christian Leader and His Heart of Integrity	2 3	1 1	Continues the discussion of the servant-leader's character
The Christian as Leader: Your Style	2 3	2 3	Presents four styles and the basis for choosing which one in decision-making
The Christian as Leader: Your Focus Traits	2 3	1 1	Surveys the person's strengths and weaknesses in their approach to integrating tasks and people
The Christian Leader: Knowing About People	2 3	1 2	Presents some principles on developing people-skills
The Christian Leader and Motivation	2 3	1 2	Covers the notion and techniques of motivating workers
The Hazards of Christian Leadership	2 3	4 5	Several danger areas are presented and solutions suggested
The Christian Leader and Accountability	2 3	1 1	The need for, the myth surrounding and the areas of accountability in the leader's life are discussed
The Christian Leader and Creativity	2 3	1 1	The importance of being creative is looked at, with reference to worldview
The Christian Leader and Vision	2 3	2 2	The centrality of vision is presented, together with a comparison of some common myths
Change & Growth	2 3	1 2	Discuss the nature of change, some principles of effecting it and the growth cycle
Measuring Your Growth	2 3	1 1	Some Biblical criteria for measuring personal growth are considered
The Christian Leader and Excellence	2 3	2 2	Emphasis is placed not only on the "what" but also the "how"
Total:	2 3	20 30	

VI. Selected Bibliography

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6 The Place of Proverbs

Since worldview is often subconscious or is not directly articulated as such, societies must use tools of various kinds to express important ideas. Proverbs often play such a role. As pithy, easy-to-remember sayings, often learnt from early childhood while exploring the meaning of the world, its ethos and value systems, proverbs convey sometimes complex ideas or difficult-to-describe principles. Every culture has such sayings. They provide valuable insight into how a particular society or people group think and typically respond in given situations. Not only do they conveniently describe but also, importantly, they teach. Thus, I propose here a consideration of some Shona, Ndebele and English proverbs to facilitate a better appreciation of some of the subconscious or unarticulated principles undergirding our respective approaches to administration.

Originally, in an attempt to buttress their points and to shed light on subconscious worldview expectations, I had asked the group in the first conversation for some selected proverbs in



either Shona or Ndebele that dealt with any of the notions discussed relating to the use or abuse of time, planning, organising, leading or controlling. Interestingly, I had only one response. I suspect that this lack of input reflects not so much an apparent ignorance of such proverbs as it does the inability to readily recognise and recall relevant proverbs outside of an appropriate context in which they would apply and could thus be quoted. After all, proverbs are not typically quoted *ad hoc* but, rather, when a particular context arises to which they apply. Thus, specific situations need to be considered first and then thought given as to whether there is a relevant proverb or not. Unfortunately, as is easy to appreciate, it is very difficult to think of specific administrative situations and any related proverbs in such ways. With that in mind, therefore, I have taken the liberty of choosing what I deem to be some relevant Shona, Ndebele and English proverbs. These were assessed by the group and some minor adjustments made. Interestingly, all of them expressed surprise that proverbs could be used to 'speak' to the context of administration.

It is hoped that, as well as shedding more insight into subconscious thinking and values about the administrative elements, trainers can use them as supplementary, culturally relevant tools to help students learn more compellingly or definitively. In the same way that "a picture tells a thousand words", a proverb can more quickly explain a complex truth – and sometimes, perhaps, more successfully – than an attempted verbal description.

Here, then, are a few selected proverbs that could be used to relate to various facets of administration:

1. *Shona*:

(Taken from Hamutyinei and Plangger, 1974)

Munhu haarasiki kune vanhu

Lit: A person never gets lost amongst people

Meaning: A person who keeps asking for advice can hardly go wrong. When ignorance is admitted, it will finally lead to wisdom

Tiri tose, imbwa haidanwi imwe chete

Lit: We are together; a dog is not called alone

Meaning: At times it is wise to correct someone in the presence of others. By doing so all will know what is expected of them. The reproach of an individual is made for the benefit of all.

Rega kuyera nyoka negavi iyo iripo

Lit: Don't use some string to measure the length of a snake when the snake is actually there



Meaning: A brave person was supposed to show his bravery by measuring the length of a dead snake. One should state facts, even if it means accusing a person of higher status. Call a spade a spade.

Usatanga kumedza, kutsenga kuchada

Lit: Don't swallow before you chew

Meaning: Do not embark on any undertaking without proper and adequate planning. When you start a piece of work, you must already know the end.

Zuva ravira radoka, usiku hairiri usiku shiri

Lit: After sunset, it dawns; birds do not sing at night

Meaning: As birds do not sing at night, that is not the time for working. Do not postpone until tomorrow what needs to be done today.

English equivalent: Procrastination is the thief of time.

Imbwa huru haihukuri nhando

Lit: An old dog does not bark in vain

Meaning: Old dogs know when to bark. An experienced man does not act prematurely or unreasonably. He carefully plans what he intends to do and does it at the right time

Meso ihunza nungo, kubata hakuite muswere

Lit: Looking (on) causes laziness, but (the actual) work will not take the whole day

Meaning: Work is less demanding than it appears. Once it is started, it is half done already.

Tsama haina rwendo

Lit: To meet by chance does not lead to a journey

Meaning: When people meet unexpectedly, they are not prepared for a journey together. Serious undertakings need proper preparation.

Chakaringanwa ibvudzi, upfumi hahuna kuringanwa

Lit: What is shared by everybody is hair; riches are not shared (equally)

Meaning: As human beings, we all share the same nature but we differ greatly in our endowments. People must accept that as a fact of life.

Gudo guru peta muswe, kuti vadoko vakutye

Lit: Big baboon, fold your tail so that youngsters can respect you

Meaning: Even if (because) you are a person in authority, you need to conduct yourself in a dignified way; otherwise people will not respect you.

Tsuro pfupi haitemi uswa hurefu

Lit: A short hare does not cut tall grass



Meaning: It is not wise to attempt what is beyond one's energies or capabilities

Ushe moto, hunogokwa kune vamwe

Lit: Chieftainship is by invitation (from the people)

Meaning: For a leader to be humble and not self-assertive is the beginning of greatness and popularity.

2. *Ndebele*:

(Taken from Pelling, 1977)

Abapheki abanengi bayona ububende

Lit.: Many cooks spoil the dish of boiled blood and meat

Background: *Ubugende* was made by taking the blood of a slaughtered animal and cooking it with certain parts of the flesh. This was a job for one person only who knew how to cook this; too many people all claiming knowledge and all trying to have a go would result in the dish being spoilt, as their ideas might well differ.

Meaning: Too many leaders will confuse the people.

English equivalent: Too many cooks spoil the broth.

Ikhaba isengiwe

Lit: It (cow) kicks after being milked

Background: After all the time and energy used in milking the cow, it is possible to lose all the milk if the cow kicks over the milking vessel.

Meaning: Don't assume too much too quickly

English equivalent: Don't count your chickens before they're hatched.

Imbila yaswela umsila ngokulayezela

Lit: The dassie lacked a tail through giving instructions to others

Background: A tale in which, on a certain day, all the animals were called to a certain place to choose their tails. The dassie was too lazy to go and instructed other animals to bring him a tail. However, preoccupied with their own business, they forgot; so the dassie went without a tail.

Meaning: Do not rely on others to do things which are your responsibility.

Induku itshaya umviki

Lit: The knobkerrie hits the defender

Background: Boys love to play with sticks and battle with each other. Some will get quite skilled in self defence, but even so there are times when their defence will be broken through



Meaning: One should not be too sure of himself.

(Ingulube) Evuka muva ibanjwa yizinja

Lit: (The wild pig) which rises up last is seized by the dogs

Background: When a herd of wild pigs is being hunted, those that sense danger, get up, and move off will escape, but the one that is slow in moving will be caught by the dogs.

Meaning: Get a move on or you will be caught out. Act promptly or you will lose valuable time.

Inkuzi emnyama iyawona amathole

Lit: A black bull spoils the calves

Meaning: A bad leader wields a bad influence

Inxele kaliwubusi umuzi

Lit.: A left-handed person doesn't rule a village/home

Background: Left-handed people were usually regarded as mischievous and authoritarian

Meaning: A warning to one in authority who doesn't listen to his subordinates.

Kakukho ntombi yagana inyamazana!

Lit: There is no cunning person who licked his own back

Meaning: No one person can know or do everything. If you think you are so clever, watch out!

English equivalent: Too clever by half!

Ungaqali ngembeleko umntwana engakazalwa

Lit: Don't start making the blanket for carrying the child before it is born.

Background: A blanket used for carrying a child on the mother's back should not be acquired too early lest one loses the baby.

Meaning: Don't spend time, money and effort on preparing for something you hope to get unless you are absolutely sure of getting it.

Amagundwane amanengi kawamlindi

Lit: Many rats have no burrow

Meaning: There must always be a leader in a group, or one to take responsibility. Otherwise, when everyone waits for another to start, nothing is done.

3. English:

(Taken from Best, 1984)

A good dog deserves a good bone

Meaning: Someone who has done well deserves due recognition

A miss is as good as a mile

Meaning: It doesn't matter how much you miss a target or goal; it's missed.



A stitch in time saves nine

Meaning: Prompt action now will avoid more work later. Repairing something now is better than allowing it to become worse later.

Alternative: By timely mending, save much spending

A thing begun is half done

Meaning: While there is often inertia in getting started, once the initial hurdle is overcome, the work seems relatively easier

Be sure before you marry, of a house wherein to tarry

Meaning: Ensure, through adequate planning, that the right resources are available to do the job

Care killed the cat

Meaning: While the cat does need attention, too much of a good thing can be counter-productive

Cut your coat to suit your cloth

Meaning: The size and quality of your resources should determine the final outcome. Avoid attempting to do something beyond your means.

Everyone can find fault; few can do better

Meaning: It is easy to criticise but harder to do the job properly

Alternative: Everyone knows best where the shoes pinch

Example is better than precept

Meaning: Showing how something should be done is better than describing the principle

Fine feathers make fine birds

Meaning: When you have the right equipment and resources, you are likely to produce a good product

Kill two birds with one stone

Meaning: Use your resources efficiently

Little boats must keep the shore; larger boats may venture more

Meaning: Some people have more abilities than others and can attempt greater things

Little strokes fell great oaks

Meaning: Big trees can be chopped down a stroke at a time; big jobs can be done stage by stage

Many hands make light work



Meaning: The more people there are to help, the quicker the work is done

(But compare: Too many cooks spoil the broth)

Neither wise men nor fools can work without tools

Meaning: If the right resources and equipment are not available, the work cannot be done

Never a rose without thorns

Meaning: There will always be difficulties of one kind or another in attempting to accomplish something worthwhile

Procrastination is the thief of time

Meaning: One who procrastinates never gets the work done in time

Punctuality is the soul of business

Meaning: For the business to succeed and grow, the work or service must be provided punctually. Otherwise the customer will go elsewhere.

Small beginnings make great endings

Meaning: Great ventures must start somewhere (usually in small ways). Therefore, do not despise small beginnings.

Soft words win hard hearts

Meaning: Take care how you criticise or rebuke.

7 Co-researcher's Observations

Since this enquiry has centred around the exploration of a specific cultural context with a particular group of people, it is appropriate for those who have discussed “their” issues to comment on whether they have been identified correctly or not and whether the proposed solutions are contextually relevant or not. Thus, I asked members of the team for their observations on my recommendations.

While approving of the proposed course contents, Joyce and Chris helpfully suggested that there should be more cultural/worldview class discussion to ensure that issues are adequately covered to “scratch where it itches”. They felt that, while some of the assignments would be valuable, it would be more constructive to include those topics in class discussion rather than having the students individually explore them in research papers. Joyce further proposed that, since Mbigi’s model (“Dembetembe” – see Chap. Six – by which he suggests the framework of the spirit world can be used for modern management) is not suitable from a Christian worldview – as observed in the earlier group discussions – that more research and debate is



required to develop a model appropriate to the Christian perspective. She also suggested corrections to some of the Shona proverbs.

Beki felt the proverbs were helpful, as they would prompt trainers to consider how our culture and tradition can help us learn more widely and profitably. He also felt there was a suitable balance between the cultural and spiritual issues. The proposed courses are likely to produce positive results if utilised to their maximum, although he sees them as being only introductory to the field. “We are dealing with a mind-set that needs to be challenged for a long period of time. One or two courses on Administration and Leadership do challenge one in the right direction, but more will be needed. People should learn to translate what they learn in class into life and ministry skills,” he said. He added that this research should challenge and revolutionise African Christian leaders in terms of thinking seriously about administration.

For Dixon, the research was informative and reflected accurate analysis. Having obviously considered this chapter carefully, he had several suggestions and questions. For instance, he sought further clarification on the distinction between exposure and education, which I subsequently adjusted accordingly. He appreciated the link between effective and efficient administration and the true Gospel. And he thought the course assignments and the proverbs would be helpful.

The first of two major concerns he raised had to do with how we help people theologically to deal appropriately with plans and stewardship in a context where someone says, “God has told me we need to do such and such.” The tendency in these situations, he said, is to throw all the administrative principles aside, which often leads to chaos and confusion. He stressed the need for this issue to be dealt with in the class setting. The second major concern he had relates to Control where, often again – and as noted in Chapter Six – the factor of relationships is so strong that one may be tempted even to lose their job rather than risk damaging a relationship for the sake of correction, rebuke or discipline. This, too, he said, needs serious consideration in the proposed courses.

In a follow-up interview, Dawson indicated that he also felt the summary and recommendations captured our earlier discussions accurately. He added: “I think the three-fold approach with the courses is sound. Part of our problem is that we haven’t been trained in this [administration]. If it is covered at all, it’s done together with or under Leadership. So we need more depth. The two fields should be separate. We should have good models of administration, planning and control, separate from leadership.” On the use of proverbs as a teaching tool, he said those who teach should make a point of deliberately showing how these



sayings apply, as some are quite obvious but others may only be seen as having significance after some reflection.

Unfortunately for George, although he made several attempts to get his written comments to me, for various reasons, he was unsuccessful. However, he had indicated verbally that, like the others, he felt the conclusions and recommendations are valid. He again expressed appreciation for being part of the project.

8 Conclusion

As this study comes to a close, it remains only to summarise the exercise and check whether all the goals have been accomplished. There were three major objectives.

First, there was a tentative assumption that worldview somehow impacts the way administration is done. A possible connection between the two was thus explored. In looking at this major question, several other, secondary questions were raised. These included: What is administration anyway? What is worldview – both natural and Christian – and, more specifically, for the Shona and Ndebele? And what are the issues arising from these worldviews that impact the praxis of administration?

The original intention was to investigate these issues from a social constructionist, postfoundationalist, narrative practical theology perspective. It has been noted (Chapters One and Seven) that the social constructionist approach was utilised partially rather than fully, since it was necessary to provide a grid or framework within which the group could then meaningfully articulate the two abstract concepts of worldview and administration. Notwithstanding that the framework was not their own social construct, the flexibility of it allowed the group to articulate their understandings of administration in ways that were comfortable – and thus real – for them. Similarly, my specific questions during the individual dialogues gave them opportunity to reflect on and appreciate the connections between their worldviews and administration and the issues arising there from. This then prepared the way for the later conversations as a group, when they were able to interact with each other more meaningfully and from a more deliberate social constructionist approach.

The postfoundationalist approach, likewise, was “soft” rather than “hard” since a basic underlying assumption for all of us is that there is, indeed, Ultimate Truth and Authority (residing in God as Creator), although people may express this slightly differently. This, of course, had implications too for our theological perspective, which is Evangelical. The narrative process was followed throughout, as the co-researchers had ample opportunity to share their own stories. However, while the opening questions at the beginning were broad



and open, the latter ones were narrow and specific, since the discussion shifted to problem issues; as such, they had less “space” in which to express their innate sense of understanding. Later, especially with the group conversations, the questioning was broader and allowed greater flexibility to reflect the co-researchers’ social constructs not only with me but also with each other – albeit still within the five-fold framework.

In exploring what administration entails and seeing how it is done – or not – in this particular cultural and social context, it was established that there is indeed a correlation between one’s worldview and how administration is tackled. At the same time, it was further discovered that administration, because it involves skills and personal judgement, is also affected by personality and temperament. Thus, there is both a communal or general impact because of worldview and an individual one because of personality. The focus of this thesis has been on the former. While the natural worldview is exclusive to a particular ethnic group, the Christian worldview – also exclusive but in a spiritual sense – helps to build bridges by presenting an alternative value system that supersedes or over-rides the natural. The primary difficulty, as was discovered throughout the dialogues, was that both worldview and administration tend to be somewhat nebulous concepts. As such, most people do not deliberately think about them in the course of doing administration. Therefore, it was difficult to identify and articulate all the issues; many needed to be induced.

Second, since we are dealing here with Practical Theology, another major objective was to articulate a contextually appropriate theological approach to administration. If, indeed, worldview does play an important role in the praxis of administration, then it is important for Christians to be able to articulate such a theological base from a Christian worldview perspective. Thus, the postfoundationalist narrative approach seemed to link well with our endeavour at practical theologising. However, a major barrier in this regard surfaced early in the individual dialogues when it became apparent, in response to theological questions about administration, that none in the group had done such an exercise, nor did they know how to do so. This made it very awkward to use the normal social constructionist approach because it was the co-researchers who were in a “not knowing” position! This forced me to propose a theologising methodology that only was quite specific and narrow but with which the group was basically unfamiliar. This was not their own theological construct.

Although the group chose to accept this, there was not very much flexibility. Clearly, they were at sea with the exercise. Nevertheless, they were able to think through a very basic theological perspective. The methodology and resultant “conclusions” can stand further panel beating and development. The exercise has given them a loose basis from which to expand



and strengthen their theological rationale for and praxis of administration. Of course, this has to be tentative since the exercise was rudimentary and incomplete; yet it provides a foundation upon which to build. Moreover, it must be recognised, that others with either different cultural, theological and, even, ecclesiastical backgrounds would certainly reflect alternative theological constructs. Even other Evangelicals may well 'read' their theology differently. The way we did it is not the only way to do so, nor are our tentative 'conclusions' the only ones. This reflects, at least in part, a social constructionist and postfoundational approach, since the perspective is contextually crafted and, through narrative, reflects a personal articulation of the issues. It should be added that this was the fruit of a particular group of people and cannot be said to reflect the views of all those whom the group represents.

However, one comment is called for in terms of hermeneutic. As outlined in Chapters One (section 2.2) and Seven (sections 2 and 3.1), our theologising is premised on the Scriptures as the authoritative Word of God, from which all life and practice should emanate. Thus, the interpretation of Scripture and its exegesis are crucial components in this exercise. Postfoundationalist, narrative practical theology (and hermeneutic), in this context, would come from an Evangelical background. What this particular exercise demonstrated is the need, in reinforcing the process, to ensure that the participants have the requisite exegetical skills to ensure a sound hermeneutical outcome. Again, therefore, this gets back to, and highlights the importance of, training.

The third major objective of our premise was how training institutions can better identify the relevant issues and present their administration courses in ways that are contextually and therefore practically relevant to enhance the delivery of administration training and, ultimately, its praxis in ministry. This raised the question of how this strategy fits with a social constructionist, postfoundationalist narrative solution. As indicated earlier in this chapter, training is a critical component in the skills development, and behaviour and attitude change process. So, while it is accepted that the specific details (that is, the contents) of this strategy were not contextually derived from the group, the broad principle of such an approach was indeed identified. During the conversations, several recurring problems related to the current Shona and Ndebele social context were recognised in connection with the concept of administration as well as its praxis within Christian ministry. This, in turn, highlighted the need for training. Hence, an attempt has been made to develop some suggested course outlines or syllabi that seek, at least in part, to address these issues specifically from a training perspective. This in no way implies that these courses are the panacea to the identified problems. Nor is this to suggest that training alone is the only solution to the required changes. But at least they provide an opening for further debate. The specifics of teaching



these courses, necessarily, must be left to both the respective institutions, which are responsible for their operational constraints as well as their philosophies of education and ministry, and to the lecturers as they best understand their pedagogical contexts. Therefore, it is argued that, from a social constructionist, postfoundational, narrative point of view, the educational strategy is a legitimate part of the process; other strategies that subsequent communities may suggest are not ruled out.

In their comments on the findings and recommendations, the group overwhelmingly concurred with the general thrust of the research and the summary, as well as the proposed training courses. As they have done throughout the project, they all reiterated their appreciation for being challenged to think more deeply about administration and its implementation. However, perhaps the degree to which we may have succeeded or not will be seen, not only in how this field may be taught in future, but also in the requisite changes the co-researchers make to their own exercise of administration – and the influence they have on others in future.

Furthermore, the question also arises as to how an individual who may not be party to an institutional training intervention can benefit from this research. The answer is straightforward: The worldview tensions having been noted, the individual must be exposed to these and then take deliberate steps to learn about the relevant worldview dynamics and thence make the requisite applications in their context. This exposure and learning will obviously be informal and unstructured, but the results can be just as valuable.

On a personal note, the worldview studies have been a fascinating exercise as they have further broadened my understanding of the epistemological and philosophical bases of many of my students and thus allowed me to make useful adjustments to my own teaching in the fields of administration and leadership. This deeper understanding has also enhanced my interpersonal skills as I find it easier now to appreciate their comments and actions from the context of their worldview. In addition, the narrative approach in this research has been beneficial not only to me but to the whole group as we have had opportunity that we probably would not otherwise have had to discuss these issues collectively. All of us have been forced thereby to reflect on what we do administratively, why we do it that way – or not – and what problems or issues that raises as a result. All of us have a deeper appreciation of both administration and our cultures. We can think more deliberately now about how to do things more efficiently and effectively within our worldview and ministry contexts.

It remains for the courses to be field tested and then adjusted accordingly.