

# CHAPTER 1

## INTRODUCTION

### 1. 1.Actuality

#### 1. 1.1. Lack of leadership

A debilitating leadership vacuum plagues and paralyses modern society (Human 2002:658ff). The abdication of responsibility is obvious in nearly every field of endeavour, from politics, to medicine, to law, to business, and so sad say to ministry (Convey 2004:140; cf. Tshilenga 1999:209ff). Chan (2003:139) stated that violence and corruption are filling the earth. Most people in Africa are caught in a vicious circle of poverty, poor nutrition and ill health. Disease, including HIV/AIDS and hunger co-operate in a destruction synergism (Harrison 1987:258; Van Dyk 2005:3ff). Africa is still paralysed, ravaged by violence and strife, by civil wars, by the results of generations of injustice, poverty, of man's inhumanity towards man because of the ineffectiveness of leadership (Goyer & Gow 2000:14ff; Meiring 2002:721). Leadership is still a scarce and valuable commodity on the continent (Meiring 2002: 733).

#### 1.1.2. Leadership needs redefinition

There is confusion and tension between the expectations of a definite leadership role and the popular perception (Kretzschmar 2004:86ff). The situation in Africa today, as in many countries is plagued with leadership problems in government, business, churches, and civil society as a whole including corruption (Kyambalesa 2006:102-120). There can be little doubt about the vital importance of issues of leadership for the continent (Kretzschmar 2002:41). Hoyle (1995: xi 56-59) identified the absence of skills, communication and proper education and training as contributing factors for poor or improper leadership. Hanna (2001:100f) is of the opinion that the lack of truth has a negative impact on leadership. Brueggemann (2001:10ff) emphasises the importance of truth in every sphere of life, including leadership. There is frustration and confusion about the leadership roles in local communities in South Africa. Most leaders are without vision (Wilcox & Rush 2004:31). With this Georgiades and Richards (1998:114) appeal to leaders to redefine their role and position. They are of the

opinion that leadership is more than the brave words and encouragement of others to do courageous deeds. Leadership is often confused with accumulation of wealth, popularity, vocal and unconstructive criticism.

### **1.1.3. Churches and the problem of leadership**

Many church leaders are experiencing an identity crisis in their traditional role as Church and religious leaders (Coney 2004:24-25). Power struggles, mismanagement of Church funds, lack of management, jealousy in relation to specific gifts and competition are a few examples of the crises in the church. The quality and context of leadership requires serious consideration in contemporary South Africa, in political, socio-economic, Church and academic circles (Duncan & Hofmeyr 2002:642).

### **1.1.4. Leadership in a transitional period**

The present age is one of the great transitional periods in the history of the world and also in Africa, South Africa, local communities, family groups and in the Church. Leadership has been challenged by the move from the agrarian age to the industrial age. Leadership is faced with transitional challenges. Modern science and technology demand leaders to be innovative. Those who lead today's organisations, institutions, sectors, etc, must find new ways of doing things in the global age. Scientific literature points out how vital this subject is. Leadership really is an enabling art. There is a need to revisit the concept of leadership (Fiorina & Shepsle 1989:20).

## **1.2. Problem setting**

The crisis of leadership will be discussed in four aspects, namely leadership crisis in Africa, leadership crisis in South Africa, leadership crisis in communities, leadership crisis in family groups and finally the leadership crisis in the Church. Africa is a vast continent, and it can simply be understood in its regions (Northern, southern, western and eastern). Although its region has its own unique leadership crisis, they are faced with common factors. South Africa, though is one of the most developing country in Africa, crime, corruption, in competency etc,

have a serious consequences. Local communities consist of both government and NGO's institutions. Families and the Church are other extreme faced with improper leadership.

## **1. 2. 1. Leadership crisis in Africa**

### **1.2.1.1. Introduction**

Africa is faced with a leadership vacuum. When paying attention to Africa's crisis, one is tempted to acclaim the following statement (Meiring 2002:919):

*“Africa, Oh Africa, Where are your leaders?” (Tutu)*

Tutu was not the first to raise this question (Meiring 2002:919). For decades, since the late 1950s when African states gained independence from colonial masters, the question of leadership came under scrutiny. Africa has its share of inspired and capable leaders, a list that would be difficult to compile, since one could miss out someone important or add someone not deserving of the title “leader” Meiring (2002:719ff). Such leaders succeeded in leading their people towards a better future, despite many hardships, failures, and obstacles. While a recommendation should be given to Africa's leaders for their contribution in their respective countries, critique should not be avoided when leaders were not able to produce and fulfil what they promised to people. Africa is faced with a leadership crisis.

### **1.2.1.2. Social crisis**

Socially, Africa is facing a serious crisis. The African crisis or the “African tragedy” (Leys 1994:33ff) encapsulates a wide spectrum of poverty (impact on poverty), political instability, conflict and civil wars, declining living standards, poor health, due to debilitating but preventable diseases, the HIV/AIDS pandemic, and an unequal distribution of income and wealth throughout Africa (Ackerman 1999:1; cf. Tshilenga 1999:149). Africa's status as endogenously inherent in her leadership to the crises of poverty, food security, political instability, technological development and other critical malaise (Iheriohanma & Oguoma 2010: 409). There are poor human capital development and poor health development policies programmes in almost all countries in Africa. There is a noticeable increase in deterioration of

infrastructures and social services in underdeveloped countries as a result of poor management of resources and poor governance and corruption (George 2007:4-11).

### **1.2.1.3. Political crisis**

Political leadership is a major stumbling block to the development of Brand Africa. Africans should not rely on politicians to fix the continent's brand. Political marginalisation, failing states, institutional atrophy, violence, corruption, a brain drain and bad governance are some examples of the leadership crisis in Africa (cf. Shtromas 1995:15; Ellis 2006:203-208). Tyrannical regimes by modern African leaders have become the norm of leadership (Harris 1987:37ff; cf. Mkandawire 1998:2; 1999; Olukoshi 2002:29-31; Harrison, 1987:258; Dyk 2005:6-7ff; Hadjor 1987: xv; Ayittey 1991:37). In the postcolonial era a one-man dictatorship has become rife in modern Africa (Apter 1965; Ayittey 1991; Mbaku & Kemenyi 1995:121). By 1990 Africa had more dictators *per capita* than any other region in the world. Developed countries have always viewed Africa as a place plagued by corruption, dictatorship, military coups, rebellious leaders, greediness, misuse of power, incompetent leadership, politically as well as economically ineffective and suspicious leaders who undermine their own democracy (Masango 2002:707; cf. Okri 1997:76ff). This is true; there are external and internal factors behind the crisis in the continent (Ahluwalia & Zegeye 2002:65).

African leaders have often been compared to dinosaurs. This does not only allude to the devouring character of the beast, but also its lifespan. To what else can one compare Omar Bongo's 41-year stay in power? Muammar Gaddafi had over 40 years to his credit. Robert Mugabe – 31, Obiang Nguema – over 28, Hosni Mubarak – over 28, Paul Biya – over 27, Zine Al-Abidine over 22, Yowerri Museveni – over 22, Al-Bashir – over 19, Idris Derby – over 17, Yahya Jameh – over 14, Denis Sassou Nguesso – over 12, just to mention a few. Many leaders with less than 10 years in power are now serving their second or third term thanks to rigged elections. Those who have come to power through coups promise a quick return to democracy, but soon become intoxicated with power only to be chased out by a counter coup. A country like Somalia has experimented with 15 governments in 18 years. This struggle for power is explained by the spiral of violence that continues to shape Africa's political life.

What is the solution? The outmost purpose of the research is to bring about a suggested solution for the leadership crisis in Africa, South Africa, the community and the Church. Problems persist in Africa not so much because of intellectual inferiority but because of the application of erroneous remedies or policies by black African leaders (Wait 1998:125; cf. Osei-Mansah 1990:4). Africa needs political leadership that is morally upright, which has compassion for the people they lead or want to rule. Leaders who both talk and act wisely for the benefit of the citizenry are needed. Leadership that is corrupt, nepotistic, tribalistic and insensitive to the plight of the people must be discarded (Ayittey 1991:6). Ethnic conflict and tribal politics has caused people to loose their lives (Christie 1998:1-14). Such ethnic unrest and communal strife proved fairly resilient in the Third World and also in developed societies. This type of conflict has produced more abject misery and loss of life than any other in the post second world war period (Freeman 1993:27).

Judy Giuliani (2002:13) maintains that there are some corrupt free leaders such as Nelson Mandela, Desmond Tutu and others. This does not only apply to politicians but also to scientists, technologists, academics, NGOs, the banking sector, media and religious groups. In Africa, the proliferation of tyrannical one party state system, government monopoly of the media, intolerance of alternative viewpoints, and general brutalisation-precludes exposure of any problem, let alone an intelligent analysis of it (Ayittey 1991:16).

The failure of Africa's political situation is solely to be blamed upon the leadership crisis. Africa is not just a continent of great political instability; it is also a continent where incompetence, greed and the lust for power is rampant. Violation of human rights, abuse of power, political intolerance and the resistance to relinquish power are perfect examples of the leadership crisis. Political instability causes conflicts in the continent (Ohlson 1994: 13).

#### **1.2.1.4. Power struggle**

The greatest malady of African politics is the unwillingness of those in power to relinquish power (Hoseane 1991:4). Some state leaders were entrenched in power by constitutions that have virtually made them sole rulers, opposition to them is treason. Some of the reasons why so many leaders refuse to step down when they fail to rule accordingly are identified.

Zimbabwe's leadership crisis is a perfect example (Shivij 1991:43): *First*, they seem to have this absurd notion that the country, or organisation, institute or Church belongs to them and them alone (Hayenes 1991:410ff). *Second*, they feel insecure. Because of their position of insecurity (Saxena 2002:63) they surround themselves with loyal supporters, often from their own tribes, family members and friends (Sithole 1993:1-2; Chan 2003:198). Very often additional supporters are simply bought with fat pay checks or perks (Jeffries & Thomas 1993:341-342), and uncountable privileges (Alberto & Di Tella 1997a:1023-1042). To protect their perks and benefits, many of these supporters consequently lie, deceive, and misinform their leaders. They continually praise their leaders even when they are in danger (Okuaye 1995:263). The *third* reason why many leaders are reluctant to relinquish power is fear. Many of them have their hands so steeped in blood and their pockets so full of booty that they are afraid that all their past gory<sup>1</sup> misdeeds will be exposed. So they cling to power, regardless of the cost and consequences.

#### **1.2.1.5. Economical crisis**

Africa also has its share of economic problems (Ayittey 1991:45). Famine and instability, agricultural decline, deteriorating living standards, capital flight, corruption, and inflation are all examples of the problems of Africa due to inappropriate leadership. Economically, politically, and culturally Africans today are worse off than they were at the time of independence in the 1960s (Hatch 1959:39ff; Walter 1964:99; Giri 1986:191ff). Colonialism was invidious, and Africans expected that the quality of their lives would improve markedly after independence (Rimmer 1991). They were solely disappointed (Ayittey 1991:8).

More insulting, however, was African leaders' forcing culturally alien ideologies and revolutionaries down the throats of their people. Those who won their countries' first elections subsequently transformed themselves into 'life presidents' (Staff 2000:17ff, Ayittey 1991:10). 'Power to People!' these leaders chanted. But they declared themselves 'presidents for life', refusing to give their people the *real* power to remove them. Colonialism was oppressive and

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<sup>1</sup>Involvement in bloodshed , or bloodthirsty

*raped* Africa of its resources! Of course, these leaders never saw the oppression they were meting out against their own people (Early 1991:127). In addition, they looted Africa's wealth for deposits into foreign bank accounts while their own people starved. These leaders turned the office of the presidency into their own personal property. Any attempt to remove them from power for incompetence was described as an imperialist/neo-colonial plot. The *get-rich-quick mania*, especially among the political leaders impose a serious threat in Africa and communities.

#### **1.2.1.6. Failure to take responsibility**

When leaders are asked about the causes of Africa's problems, all they sometimes do is to wax eloquently on colonialism (Knight 2002:12). African leaders also blame American imperialism (Hadjor 1987:146) and the pernicious effects of slavery, the unjust intentional economic system, and the exploitation by multinational corporations for their failures. They hardly mention their own incompetence and pursuance of iniquitous policies. Obviously, without proper diagnosis black African problems cannot be solved (Ayittey 1991:23). Black leaders constantly complain about these problems but disgracefully cannot take the initiative. They expect somebody else, either the government or some foreign charitable organisation to come and solve their problems. African leaders should take the responsibility of their leadership. Leaders are challenged to declare their assets annually (Issarrah 1991:788, Burns 1972:5ff).

#### **1.2.1.7. Poor government and corruption**

Scandals and persistent corruption across Africa have generated debates and concerns due to the lack of political integrity and public trust in a number of African countries, but also the justification for requiring universal and internationally applicable and assessable standards of leadership and public service ethics<sup>2</sup>. The researcher sets the problems of widespread poor

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<sup>2</sup>Sirkku K. Hellesten, lecture in Social and Moral Philosophy, University of Helsinki,

governance and corruption in Africa within the framework of wider philosophical debates. Corruption has reference to rottenness, the putrid, the impure, and the debased, and touches every part of human existence (Muturi 2001:114). Corruption has tragically devastated African societies and made millions of people destitute and its tentacles has reached everywhere in the African continent (Ebegulem 2009).

Unethical practices of leadership and governance as well as self-interest profit maximisation leads into systemic and institutionalised corruption in many poor African countries. The debate on the root causes, however, goes on. The main arguments are between ‘greed’ and ‘need’ (Hellensten 2006:1). The term corruption has been defined in many different ways (Kyambalesa 2006:102-120). Some think that corruption is a symptom of individual’s self-interest and greediness. Others believe that the prevalence of corruption is due to low salaries, poverty and lack of resources to start with. In South Africa, the justice system is equally to blame. Some law enforcement agencies especially the police (both SAPS and Metro) become involved in corrupt activities because the courts withdrew cases and let suspects go free. Police officials are expected to execute duties to the best of their ability only for the cases to be thrown out of court. Either way the vicious circle between poverty and corruption is evident: corruption further wastes public resources, violates citizen’s equal rights and increases poverty. Simultaneously poor societies are more powerless to fight corruption efficiently. The unfair distribution of scarce resources also fuels grass-root and petty corruption since lower level officials in the public service – or just ordinary citizens – have little incentive to do their jobs well and fairly, when their leaders and others in public office are stealing state resources. Whether one believes that corruption is caused by self-interested and egoistic human nature, by individuals’ mistakes and failing virtue, by systemic failures of

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state institutions, by lack of resources, poverty or by bad policies, one needs to recognise that our beliefs affect our efforts to fight corruption. If we believe human nature is inherently corrupt, there is leadership ethics and the problem of ‘Dirty Hands’ in the political economy of contemporary Africa. Corruption has reference to rottenness, the putrid, the impure, and the debased. It touches every part of human existence (Muturi 2001:114).

#### **1.2.1.7.8. Synthesis**

To summarise, poverty, declining living standards, poor health, conflict and civil wars, are just few examples of the social crises in Africa. Political instability, failing states, bad governments, tyranny, corruption, greed, incompetence and power struggles, highlight Africa’s political crisis. Economically, Africa depends mainly on foreign donors for survival, yet it is very rich in resources. The reason for most of these problems is imbedded in frail leadership. Corruption affects every part of human existence. It is found in homes, in marriages, in the sports field, in business, in the workplace, in the political arena and ironically in religious institutions including the Church. Corruption has reference to rottenness, the putrid, the impure, and the based. It touches every part of human existence (Muturi 2001:114).

### **1. 2. 2. Leadership crisis in South Africa**

#### **1.2.2.1. Introduction**

It is of importance to acknowledge and appreciate and to be proud of the country’s leaders, both black and white, men and women, who regardless of circumstances have proved to be good leaders (Meiring 2002). Although South Africa is known for its past history, great leaders in various spheres of life were groomed. These spheres include political, Church, business, academic, and several other spheres. Leaders were produced and emanated from all communities and racial groups. They are from men and women, who in spite of differences and hostilities in the past reached out to one another to build a new South Africa. South Africa and Africa as a whole are proud of leaders such as, Nelson Mandela, Oliver Tambo, Helen Suzman, F. W. de Klerk, Desmond Tutu, Beyers Naude and many more (Hofmeyr 2002:642). Leadership introspection is needed for leaders, black as well as white, who were found

wanting. Dasnois (2003: xi) said “leadership is the single important catalyst for change in any country or organisation”. Although there are some outstanding leaders in South Africa, leadership still remains a challenge.

South Africa, a country regarded as the ‘America’ in Africa, nevertheless is faced with a leadership crisis in various sectors. The country consists of three spheres of government: national, provincial and local leadership. Each structure has a responsibility to provide service delivery by imposing effective leadership. Unfortunately, a leadership crisis is hampering every effort for better service. The following tribulations are only a few causing a crisis in South Africa: crime, fraud, corruption, tribalism, nepotism, lawlessness, incompetent leadership, and succession battle. The country has witnessed different stages of leadership since 1994. During this period, the state of leadership in every endeavour of life has been affected. Leadership crisis in South Africa is discussed under the following: *Transitional* and *the democratic presidents*.

#### **1.2.2.2. Transitional period**

In this study, the transitional period refers to a period between 1990 and 1994. During this period, the country has witnessed various forms of leadership. Although some forms of leadership were experienced, charismatic style by Nelson Mandela outweigh any forms of authorities of the time (Nel 1995:85). The country entered into a ferment of negotiation centred on the Convention for Democratic South Africa (Codesa) in 1991 (Buhlungu & Atkinson 2007). The transition process in South Africa has been characterised as ‘transition by transplacement’ (Nel 1995:85). It may also be characterised as a particular subtype of ‘transition by replacement’ which may be called ‘transition by erosion’, as it entailed a gradual erosion of power from the reforming government to control the process till the end (Nel 1995:85). The De Klerk government had introduced change in foreign policy as the first white government to address the root causes of South Africa’s ostracism (Landsberg 2010:95). During this period of transition, an agreement was reached whereby civil servants from the old regime were given some assurance that they would not lose their jobs. The birth of the ‘new’ South Africa under black political leader was almost like a taste of heaven for the damned

soul. A new South Africa held for them possibility for the elimination of all that they experienced before 1994(Nengwekhulu 2009:342).

### **1.2.2.3. Democratic presidents**

Since 1994, the democratic presidents' era consists of four stages, namely, *the Madiba era*: the period from the early ninety's with special emphasis between 1994-1999; when Nelson Mandela became the first black President in a newly formed democratic South Africa (Barber 2004:11; Mandela 1995:1ff; Russel & Bvuma 2001:241; Nengwemekhulu 2009:342; Deegan 1999:149; Butler 2000:195; Lodge (1999:114; *The Star* 8 May 1994). Mandela combined moral influence with the 'power to persuade', rather than reliably commanding administrative and political machines (Butler 2000:195). Butler further identified unique characters in Mandela: he was an aristocrat, a glamorous political activist, personality brave, heroically imprisoned, sometime humorist, and an occasional rhetorician. Nelson Mandela remained the most frequent choice of the urban African population as the leader who comes closest to represent people's aspiration (Foltz 1988:5). His leadership was characterised by the drive for National Unity and reconciliation.

*The Mbeki era* (1999-2008): Thabo Mbeki became the second democratic president from 1999 until he was recalled in 2008(Barrel 2000). He has sought to give substance of the ANC's perception of its historical role as being to structure a modern democracy out of the backward legacy of apartheid (Daniel et al 2005). Mbeki's leadership could be viewed into appraisal and critique (Marais 2005:15). *The Caretaker leader*: after Mbeki's resignation as president, there was an urgent need to 'fill the gap' as a result Kgalema Motlante was elected and installed as an interim leader of the country, while waiting for the general election in 2009 (De Kock 1996:64). During this period which I regard as the period of consideration, break away factions grouped together to form what looked like a promising opposition party. According to the Constitution of South Africa, any one, or group of people can form a political party (De Kock 1996:64). Indeed, a new party was formed before the year came to an end, and it was named COPE (Kimmie, Greben & Booysen 2010:103; Booysen 2009a:85-113) led by former minister of defence Mosia Lekota and former Gauteng premier Sam Shilowa. The formation

of a new political party called COPE was an effort to purge South Africa from its political leadership crisis. There was a perception that the existing opposition parties, including the DA<sup>3</sup> were not strong enough to challenge the ANC. The DA has always succeeded on its ‘fighting back’ campaign (*Business Day* 1 July 1999). As many South African were like “sheep without a shepherd” politically wise, any new party to challenge the ANC was welcome. Indeed COPE managed to secure more than thirteen seats in the country’s parliament, with over a million membership country wide. The party stood a good chance of becoming a strong opposition party against the ANC. Although COPE managed to secure a position in the political arena, it did not live long enough to accomplish its purpose, aims and objectives for its existence. Unending squabbles based on a leadership crisis within the party reduced it to become the scum of the parties.

*The Msholozhi regime*<sup>4</sup> (2009 to date): The continuous political squabbles within the ANC hatched a division between the Mbeki and Zuma camps. After the Polokwane conference, common knowledge revealed that Zuma would be the next president<sup>5</sup>. Indeed, after the 2009 general election, Msholozhi was elected and installed to be the fourth black democratic president of the republic. He took over from President Kgalema Motlante, whose appointment to the presidency office was known to be ‘temporary’ while waiting for the much favoured, Jacob Zuma<sup>6</sup>.

#### **1.2.2.4. General leadership crisis**

Apart from a leadership crisis in each of these stated periods, South Africa is still faced with a general crisis. Each of these stage experienced leadership crisis which can be discussed in these context. *Lack of effective boarder control*: the flocking into South Africa by many people from other African countries and other parts of the world is influenced by five main factors: (1) good social and economic infrastructures, (2) progress in development, (3) the

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<sup>3</sup>DA stands for Democratic Party. It is an official opposition part in South Africa since 1994.

<sup>4</sup> Msholozhi is a nick name for Jacob Juzuma. The name is well known in by most people in South Africa.

<sup>5</sup>[http://socialistworker.org/2008/09/25/wWhy Thabo Mbeki was ousted](http://socialistworker.org/2008/09/25/wWhy%20Thabo%20Mbeki%20was%20ousted), downloaded on 2012/01/13

<sup>6</sup>*Mail & Guardian*,. 13 February 2006.

concept of a ‘rainbow nation’, (4) gateway to the outside world and (5) the Law (Constitution) of the land. South Africa is surrounded by two oceans making it the centre of economic attraction. Based on its sound socio-economic and political factors, South Africa has become the ‘bread basket’ of the continent. African countries, especially southern region states have great expectations of what the new South Africa can do and will do for the region (Muller 1996:227). The country’s government bears a great burden of gratitude towards the southern African regions for support during the fight against Apartheid. While a number of factors need to be considered regarding the migration of people into the country, the country is faced with high number of people entering the country illegally. The law of border control has become ineffective. The continuous failure to define the concept of Xenophobia properly has resulted in welcoming whoever wants to enter and leave the country at any given time. Many people enter the country illegally giving the perception that there is no proper boarder control in most ports of entry. There is a strong feeling that some people come to South Africa to commit crime because they know that they would not be arrested since they do not have proper documentation. If they are arrested they believe that they will be released since the law is lenient to offenders.

*Safety and security:* safety and security remain a serious challenge in South Africa. People continue to live in fear because they do not feel safe both in their work environment and at their respective homes. The concept of ‘human rights’ has been taken out of context by many people who want to justify their action. South Africa has become a fertile ground for any one who wants to commit a crime. Drugs and drugs dealers are operating in all the major cities and towns of South Africa. The perception that the ANC led government is failing the citizens of the country is something well known<sup>7</sup>. If opposition part fail to win election, the country will be a one party state (Friedman 1999:98; cf. Giliomee & Simkins 1999:1ff). *Strikes:* strikes and

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<sup>7</sup>Moipone Malefane, Sunday World Reporter stated that through its research, the ANC has acknowledges its ineffectiveness. Public servants and public officials are people who put themselves, their families and friends first. They are people that since it gaining power, most friends and family members of those in senior influential positions have become rich. They also flash their wealth, to the point that members of the organisation fight for positions so that they can have access to wealth (*Sunday World*, 8 April 2012, 9).

stay away is not uncommon in South Africa. Mabusza (*Sunday World*, 8 April, 2012:8) took an unusual step when he blamed the ruling party, the ANC for the spate of service delivery protests in the provinces. Mabuza<sup>8</sup> blames the absence of leadership from the ANC side for all the unrest throughout the country. It has become a norm that strike is the only language which the employer, being the government, parastatal or private sector, understands before reaching agreement of any kind.

*Incompetence*: the huge incompetence of the public sector in South Africa and the massive growth of unemployment, arising dependency on minerals are some of ingredients that proof that there is leadership crisis (Pretoria News, Wednesday October 19 2011). The exuberance that marked the dawn of a new South Africa has been replaced by growing signs of despair regarding the inability of government to provide service delivery, that the majority of people wanted for (Nengwekhulu 2009:341). The major problem that the country is facing today is the insincerity and insensitivity of her leaders to the needs of the ordinary people whom they been elected to serve (Ebegbulem 2009).

#### **1.2.2.5. Consequences of improper leadership**

Crime, corruption, poor services delivery, social crisis, incompetence, succession battle and lawlessness remain the main social problems in the country.

##### **(a) Crime**

Crime can be described as any act forbidden by civil law and punishment upon conviction. As used in the Bible, however, the word crimes refers to any act against God's moral law as well as any transgression against God, or man, or both (Jdg 9:24; Ezek 7: 23; Acts 18:14). Specific crimes prohibited in the Bible include murder, theft, lying, fornication and adultery, just to mention few. Crime intrigues people. Sometimes it attracts, sometimes repels, and occasionally it does both. It can amuse, as people hear about capers and practical jokes that

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<sup>8</sup> David Mabuza is the Mpumalanga, Provincial Premier.

presumably do not harm anyone. Violent crime in particular draws attention; consider the rampant excitement and fear in a neighbourhood or small town when news of a local murder hits the street (Cocker 2001: 801ff; Chadwick et al, 2001:70-72). Every year, South African's police have recorded an increasing number of serious crimes, in excess of two million annually (Pelser 2001:80; cf. The Star 21 January 1998; Deegan 1999:164).

Public officials, politicians, 'experts', and street corner philosophers continue to offer simple and incomplete solutions for obliterating crime: more police officers on the streets, closed circuit TV(CCTV), street light, sturdy locks, karate classes, stiff penalties, speedy imprisonment. Academia invariably offers abstract interpretations and suggestions, which often have little or no value. In 2000, the minister of safety and security minister declared that "criminals must know that South African state possesses all the authority, moral and politics, to ensure that by all means, constitutional or unconstitutional, the people of this country are not deprived of their human rights"(Pelser 2001:81). Statements of such a nature have been uttered before and continue to be declared in public when ever there is (are) incidence(s) affecting high profile individuals. Statements of that nature contribute nothing to the prevention of crime. The leadership crisis is the main cause of crime and criminality in the country. There is no shortage of experts, but there are few effective solutions (Bartol 1995:1).

It is seen not only threatening the whole fabric of society, but also is serving to undermine the fledgling democracy (Deegan 1999:164; Glanz 1995:7). The security of every citizen is compromised. People live in fear. They feel unsafe both at home and outside the home (Shaw 1995:12; Deadman 2003:567). The construction of high fences, electrical fence, walled fence, burglar doors and window proofing and all other forms of security measures at residential and business premises are perfect examples that government leaders have failed to provide safety and security for people. Community members are not safe at their homes or at their workplace, at learning institutions, shopping centres, recreational centres and places of worship.

South Africa is under siege because of the increasing high level of crime and criminal activities such as: *Juvenile delinquency, the mentally challenged offender, human aggression and violence, criminal homicide and assault; criminal homicide* such as multiple murderers,

serial murders, satanic cults and homicide; *Sexual offences*: rape, etc.; *economic and public order crimes*: burglary, larceny and motor vehicle theft, shoplifting, robbery, white collar crime, hostage taking offenses, arson, bombing (petrol bombing), prostitution(Lupsha 1988:95ff; Bagley 1988:iii; Henderson 1999:36-48; Khan 1999:83ff), *Drug related crime*: the hallucinogen, such as cannabis; amphetamines and cocaine; narcotic drugs; and alcohol(Smythe & Parenzee 2004:140,156;cf. Goyer, 2000: 14ff; Camerer 1997:13). The criminal behaviour system such as terrorism, espionage, drug and human trafficking and arm-traffic collectively called by (Martin and Romano 1992:1) multinational System Crime.

Victims of crimes become hopeless and have no trust in the authorities. The fate of the victims is not taken into consideration. There is a strong perception that the law protects the rights of criminals at the expense of law abiding citizens. Community members are encouraged to cooperate with the police by reporting any form of criminal activity and by providing adequate information. The reaction of the Criminal Justice System (Police and the courts) towards the crisis facing crime exposes leadership incompetency (Francis 2004:103-126). The public has lost trust in the police due to a number of reasons: habitual statements such as, “the law shall take its cause”. The country is under siege (The Argus 1994:1ff; Nina 1995:2).The country is on the brink of anarchy (Shaw 1995:12; Mulemfo 2000:67).South Africa is regarded as a haven for criminals.The government seems to be too lenient towards criminals at the expense of law abiding citizens.

## **(b) Corruption**

Different definitions of the term ‘corruption’ have been suggested. Kyambalem (Henry 2006:102-120) defines corruption as a behaviour that deviates from the normal duties of a public role, as a result of private interests and pecuniary or status gains, including behaviour that violates rules against the exercise of certain types of private , regarding influence, such as bribery, nepotism and misappropriation of public funds (Ellis 2006:203-208; Kyambalesa 2006:102-120). Although this definition is long, it includes most aspects pertaining corruption. It has become a ‘norm’ to hear or read about corruption in almost every state and private interties (Uneke 2003:112). The beneficiaries of corruption are not necessarily greedy



individuals: a definition of corruption also includes electoral fraud as well as rewarding of particular groups by political parties after their accession to office in return for donations or votes (Lodge 1999:57). Political corruption is well-known in South Africa (Lodge 1999:56). Two types of corruption are identified, namely public corruption and private corruption. The former includes economic and political corruption. Political corruption is located within the institutions of government, including legislatures, courts, bureaucracies, municipalities, parastatal corporations and so forth (Lodge 1999:57). Political corruption is defined as the ‘unsanctioned or unscheduled use of public resources for private ends (Levine 1975; Alam 1989:441-456; Naidoo 17 Sep 2010 09:29). General feelings of the public that political corruption is ruining the country (Lodge 1999:56). Corruption impacts on service delivery (Tooley & Mahoai 2007: 366).

Corruption, biased rule, bribery and self-enriching schemes under the ‘umbrella’ of equity, black empowerment (BEE) – upgrading historical disadvantaged individuals (HDI) continue to widen bribery, favouritism and partiality. The BEE was launched when Thabo Mbeki was a president, has been criticised for benefiting the politically connected while doing little to lower and poverty rate that has hovered at around 50 percent since the need of apartheid (Pretoria News, Wednesday October 19, 2011). Government tenders are unfairly distributed often because of fraud and corruption (cf. Newham 1992:21-25). Corruption and ineffective leadership have impacted negatively on South Africa’s democratic stability and her economic development (Ebegebulem 2009). The near total collapse of social infrastructure and other social institutions could easily be linked to corruption. Corruption slows down the pace of economic development through manipulations of funds for projects; it destroys or weakens efficiency and effectiveness of public service, it detracts government from giving priority to the areas of income and social inequality, poverty, malnutrition and other areas of needs (Ebegebulem 2009).

### **(c) Social crisis**

The ‘birth’ of democracy in South Africa also brought about social ills. Failure of the government to introduce proper measures for the rule of law, has resulted with many people

thinking that democracy is doing as one wish at the expense of others. The concept 'human rights' has lost its meaning in South Africa. Moral values seem no longer to exist. People live in absolute poverty. Basic social needs are hardly delivered and if they are delivered, they are received by the wrong beneficiaries. Most people are infected and affected by HIV/AIDS (cf. Gray et al, 2001:15-26; Delius 2002:5-11), sicknesses/ disease (Louw 1994:259). Poor service delivery, labour practices, low wages and many other related issues are the most contributing factors for strikes. Strikes have become 'the only language' that the government and private sectors could understand for meeting the needs of the people. Strikes and boycotts are not new phenomenon in South Africa. The country has witnessed many strikes and boycotts of different natures since the dawn of democracy.

#### **(d) Incompetent leadership**

Leadership in South Africa is spread in three significant levels: National, provincial, and regional and (or) municipality levels. The county consists of nine provinces, namely Eastern Cape, Gauteng, Free State, Kwazulu Natal, Limpopo, Mpumalanga, Northern Cape, North West and Western Cape. Each province is headed by a premier and forms its own leadership structures including municipalities. All provincial leadership forms are part of the National government controlled in Pretoria, the capital city of the land. Posts in these provinces are politically filled and not because of competence which results in poor service delivery (Matshabaphala 2008:3).

Although some of these leaders strive to their best most of the leaders are only interested in high salaries rather than serving the people. Many of the government institutions and departments are led by leaders without leadership skills, competence, and the lack of formal education. The correct procedures are not followed when providing their high salaries particularly since trained and skilled people are not earning enough. In many cases, skilled people are ignored and replaced by unskilled public servants. One is tempted to state that government tenders are unfairly distributed. Tenders and opportunities are directed towards historical disadvantaged individuals (HDI) without proper training, supervisions, and follow up (*Sowetan 4 July 2005, Daily Sun 4 January 2005*). Billions of rands get wasted in the name

of reconstruction and development programmes (RDP) whereas there is poor or no service delivery. I am of the opinion that BEE (Black Economic Empowerment) is nothing except the enrichment of ‘the few’ blacks at the expense of other people. Whereas giving people an opportunity to maximise their potential is positive in terms of development, ignoring skilled people for a specific position will have negative consequences in the long term. Many people are more interested in getting money rather than rendering good services.

**(e) Succession battle**

The succession to leadership position has been characterised by power struggle and leadership squabbles in both government and non government organisation. Succession for the presidency of the republic, power struggle, incompetence of leaders, especially in municipal levels are among the reasons for the major crisis in South African leadership. Power struggles and unrest situations continue to divide political parties and the ANC (cf. Mulemfo 2000:16). In new democracies the quality of political leadership matters more than in established political systems (Lodge 1999:110; Marais 2005:15), however carefully scripted the constitutional safeguards may be against the abuse of power. A succession race and internal conflict gave birth to division within the ruling party and in other organisations Sunday Times, 19 August 2007).

**(f) Lawlessness**

The term lawlessness is the opposite of the term “law” and means the *absence* of law. The term law means an orderly system of rules and regulations by which society is governed (Lockyer 1986:632). Traditionally, norms and values (good morals) have been the co-pillars which govern mankind from the time and immemorial. Good norms and values are collectively known as *ubuntu* in an African context. Both the Constitution and the *Batho Pele Principle* clearly stipulate on necessity to be governed by the law. Unfortunately, most people disregard the law. Most drivers (especially taxi drivers) do not obey rules and regulations. They stop everywhere, run over red robots and show no sympathy to other road users. Most people have lost morality. People litter everywhere. The lawlessness in South Africa is mainly due to the failure of the country’s democratic state to impose moral and

institutional authority (Pelser 2001:80). Effective leadership is needed to ensure accountability, responsiveness and openness<sup>9</sup>.

### **(g) Crisis in criminal justice system**

In this context the concept of the criminal justice system includes, law enforcement agents (SAPS, Traffic and Metro Police, Correctional Services as well as Military Police,), and the courts (Magistrates, Judges and the NPA). Improper leadership within the criminal justice system of South Africa has grievous consequences on the impact of crime. “If its ability to prevent, process and deter crime is any measure of its effectiveness, then reforming the system is now not only a necessity but a national priority”.<sup>10</sup> While the number of crimes reported to the police has increased over a decade ago, the number of prosecuted remains low (Pelser 2001:81). Mending the gaps in the criminal justice system has become a political and budgetary priority. Unfortunately, the system is not easily fixed; because it is characterised by blockages, many of which cause delays in other parts of the criminal justice pipeline (Shaw 1996).

The leadership crisis in law enforcement agents has a negative impact in the execution of law and order. Bribery and corruption are the order of the day. *A bribe is an offer of money, goods position or services, to influence the performance of this undertaking in an improper way. Bribery then encompasses both the offer and the receipt of the bribe, along with the reciprocal impact upon undertaking.*<sup>11</sup> Some police officers despise their code of conduct because of their view of vice and their job. There are those who think it is not possible to serve without being corrupted (Muturi 2001:111). Corruption in the Police Services has a great many faces: not enforcing the law, enforcing the law selectively or unjustly, threatening innocent people with arrest or prosecution to coerce them to part with money or other favours, using police powers inappropriately, providing special attention or favours, falsifying evidence and so the list goes

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<sup>9</sup>The Constitution of the Republic of South Africa, 1996, page 3.

<sup>10</sup> Mark Show, Project leader and senior researcher, crime and policing policy project, Institute for Defence Policy: Occasional Paper No 8- August 1996.

<sup>11</sup>The New Dictionary of Chronistian Ethics and Pastoral Theology

on (Wa Muturi 2001:111). All these result in a disastrous downward spiral for law enforcement agents. The general public develops lack of trust with the department, with many of them failing to report crime to the police for fear of victimisation or with the view that no action would be taken.

Former Police Commissioner, General Bheki Cele expressed his view on how police feel regarding criminals being given bail “In most cases, police arrest suspects and take them to court, but the magistrates and judges grant them bail. Police are frustrated on the bail issue”.<sup>12</sup> The Correctional Services is in crisis. South Africa’s prisons are in need of reform. The over crowding of South African prisons is an indication that there might be more comfort behind bars than outside. The public perception of prisons is that they are like hotels. Prisoners get more benefits than their victims and law abiding citizens. Staff shortages, prisoner and warder unrest and increasing corruption are bringing the crisis to an untenable situation. Corruption throughout the criminal justice system is pervasive. Shaw argues that the system is failing simply because more than half of those who have been imprisoned will again commit a crime on their release. Rehabilitation in South Africa’s prisons is a farce. The effects of corruption are enormous. Corruption is the main cause of many problems facing Africa, South Africa, local communities, family units, and religious as well as the Church at large. Corruption impoverishes. It makes people economically, socially, morally and spiritually bankrupt (Wa Muturi 2001:116).

#### **1.2.2.6. Synthesis**

The continuous process of development in South Africa is one of the main reasons for people to flock in because it is regarded as a rich country offering a better life. Games (2005: 9) attested that the dream of flocking down in the south has crashed for many and they are in South Africa to raise money to send home. The movements of people from the impoverished states to South Africa have negative consequences. It became a brewing pot of discontent (Vester 2009:282). Regardless of its development in various fields of endeavour, South

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<sup>12</sup> Pretoria News, Wednesday October 19 2011.

country is faced with leadership crisis. Although the country is filled with skilled professionals unfortunately such skills are not utilised for the betterment of human development. The appointment of post and awarding of tenders are based on political affiliation and favouritism. As a results, unskilled and incompetency individuals happen to be appointed for the posts. On the other hand, crime, corruption, biased rule, incompetency, mismanagement, poor service delivery, lawlessness and unrest situations are the order of the day. Power struggle, untrustworthiness, betrayal add to the plight of leadership crisis in South Africa.

## **1. 2. 3. Leadership crisis in local communities**

### **1.2.3.1. Introduction**

The new Constitution refers to ‘sphere’ instead of tiers’ of government. It seeks to emphasise the new relationship of cooperation among the levels of government (Reddy 2001:24). The three levels of government are: national, provincial and local. All these three spheres of government have a role to play in service delivery<sup>13</sup>. Leadership in provincial and local community have a crucial role in the community. Meyer (1997:7-8) identified three aspects in this regard: community and local government are kept together by common interests, participation by local community in the government of its local affairs and grassroots democracy and lastly, it helps with powers of taxation to control, regulate and develop local affairs and to render local services. It should not be seen as a lower level of government (Moosa 1996:9). Geographically, South Africa is divided into nine provinces.<sup>14</sup> Provincial leadership consists of provincial premiers and his or her “cabinet”. Every province governs its own affairs. Every province consists of various municipalities which governs the day to day affairs of their communities<sup>15</sup>. Local communities are also known as local government. Local

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<sup>13</sup>The Republic of South Africa. Department of Provincial and Local Government. 2005. Ward Committee resource book: best practice & lessons learned on municipal officials, counsellors & local governance practitioners.

<sup>14</sup>Eastern Cape, Free State, Gauteng, Kwazulu –Natal, Limpopo, Mpumalanga, North West and Western Cape after 1994. Every province governs its own affairs.

<sup>15</sup> Section 152(1), the objects of local government are to: provide democratic and accountable government for local communities; ensure the provision of services for the communities in a

government can be described as that sphere of government closest to its constituents and involved in a rendering a wide range of services that materially affect the lives of the inhabitants residing within its area of jurisdiction (Zybrands 1998:201). Such services include the provision of water, electricity; refuse removals, streets, traffic control, health & social services, education and training facilities. Local government cannot operate as an autonomous sphere of government, if it is not given the opportunity to participate in the creation of legislation which deals with local government (Moosa 1996:91; Irvine 1996:15). Local areas and communities formed are kept together by common interests (Reddy 2001:12).

Most communities in Africa and in South African consist of people of diversity. These communities are characterised by a number of factors: social background, age groups, gender, ethnicity, race and culture. Conflicts in such communities are not uncommon and conflict of interest has a serious impact in service delivery (Tooley & Mahoai 2007:366).

Leadership crisis in local communities is caused by a number of factors. *Firstly* traditional leadership versus cosmopolitan leadership, *secondly* age group, *thirdly*, ethnicity and cultural background, and *lastly* social background. Poor or no service delivery in local government is mainly caused by a number of factors: incompetency of municipal officials; failure to release the budget allocated for the community; incompetency of ward counsellors; when the community members refuse to recognise and acknowledge leadership by a ward counsellor(s) who belongs to another political party; limited power by ward counsellors. In most cases the needs of the community are compromised by the interests of the most influential individuals. Ethnicity and tribalism are serious problems in the South African community (Hadjor 1987:144). To live in a tribe is something good when one talk about solidarity, but to refuse their rights because they are not from one's tribal group is injustice (Tshilenga 1999:176). People are often employed not because of their qualifications and skills but because they are from the same tribe as those in power. Nepotism (Tooley & Mahoai 2007:366) and exchange of sexual favours in order to get employment, service delivery and other social, economic

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sustainable manner; promote a safe and healthy environment; and encourage the involvement of communities and community organisations in matters of local government.

needs are the usual phenomenon in the country (Daily Sun Tuesday 16, 2004). People who are lacking competence, qualifications or experience are given responsibilities just because they are from the same tribe as the leaders (Tshilenga 1999:176). Tribalism therefore becomes a real dauber with regard to leadership (Bidima 1995:13). Contrast between traditional and cosmopolitan leadership, generation gap, and social status, ethnicity and cultural background are the most contributing factors in leadership crisis in local communities.

The Human Research Council (HSRC) has found that two third of SA's 278 Municipalities are under severe financial stress, with one-third of them financially unviable. Sadly, local government is the most corrupt sphere of government, with the least oversight, and will collapse if no intervention is made. The South African Municipality Workers Union has been saying that local government is not functioning as it supposed to ( *Pretoria News*, Wednesday 20 February 2012).

#### **1.2.3.1.1. Criteria for employment and poor service delivery**

In every community there are private and state led institutions<sup>16</sup>, private owned companies, state owned organisations, and parastatal companies and organisations. Unfortunately, there is a lack or poor service delivery as the result of incompetence, shortage of skills or unwillingness to work. Work posts are filled by people with little or no skills for the post. Promotions and posts are awarded politically and not according to qualifications, and competency. Crime, fraud, corruption and misappropriation of funds remain a serious challenge in the communities on a daily basis. The communities are frustrated by poor service delivery and so people engage in strikes and stay away (in). The *White Paper on Local Government* (1998:38) identified the strategic purposes of inter-governmental relations as promoting and facilitating cooperative decision making; coordinating and aligning priorities, budgets, policies and activities across interrelated functions and sectors; ensuring a smooth flow of information thereby enhancing the implementation of policy and programmes and preventing and resolving conflicts and disputes.

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<sup>16</sup>State led institutions includes among others: Schools, clinics, hospitals, police stations, home affairs, magistrate offices, department, municipal offices, post offices.



Many companies, institutions and organisations are challenged with a high rate of employee absenteeism and turnover, accidents, industrial sabotage, loss of productivity, and organisational stagnation. This situation often leads to under performance due to poor leadership. Causes of poor leadership could stem from a number of things such as a leader who portrays poor leadership skills. This has an effect on both the leader and fellow co-workers and employees. People with inadequate leadership skills are often preoccupied with their own problems and slow down the progress within a group or individually. Poor leaders are also “poor developers of other people, not inspirational, too pessimistic, are closed to ideas, have loner tendencies, possess poor social skills, lack vision and the ability to motivate, and have a habit of holding and defending ideas” (Leadership 2000).

#### **1.2.3.1. 2. Awarding of tenders**

Acting in an improper way of awarding tenders by people in power to unskilled, incompetent individual(s), at the expense of those who are capable demonstrates that those tenders have bad leadership skills and this will have deadly consequences in the local community, provincially and in South Africa as a whole. Tenders for the construction of buildings, bridges, and roads have been awarded to individual(s) with no skills in the field of engineering. Those responsible for the building of RDP houses used less building materials than they were provided with. The rest of the building materials were distributed among close relatives, friends or sold at low prices. Roads and streets are not properly tarred. Many of the roads and streets constructed by acclaimed constructors have been washed away. Potholes are worse than before. In other instances, construction work has never reached full completion yet the contractors are paid in full.

In summary, the inability to distinguish between major metropolitan areas and medium and small sized local areas remains a serious problem. Although certain legislation is applicable to all authorities; however smaller local authorities do not have the required financial, human and technical resources for the implementation. In addition, all local authorities are treated equally irrespective of size. It should be noted that the needs and circumstances of the major cities are quite different from smaller and medium sized local authorities. Consideration should be given

to the establishment of a body to represent the interests of the major cities as the issues are different. However poor service delivery in small and medium municipalities has led to the various communities protesting in the street. Potholes, broken and leaking sewage, leaking water pipes, broken traffic signs, abandoned buildings, collapsing of street lights, uncollected refuse and garbage, untidy public places such as offices, sanitary facilities, neglected entertainment places such as parks and nature reserves, long queues at public offices, lack of medication at government clinics and hospitals, broken windows at public institution such as schools, clinic, hospitals, other government departments, uncovered manholes, poor or no service delivery are perfect examples that there is a crisis of leadership in local government.

#### **1.2.3.1.3. Synthesis**

The provincial sphere of leadership has the primary responsibility for social service delivery. As such, provincial governments plan and budget for and implement programmes aimed at delivering a broad range of services directly to people. These include, the provision of health services, education, housing and social development. On the other hand the local sphere of leadership is responsible for the delivery of basic service delivery, such as water, sanitation, services and electricity. Regrettably, incompetency, unwillingness to work, abuse of resources, politics, crime, fraud and corruption proves that there is no effective leadership on both provincial and local levels.

### **1.2.4. Leadership crisis in family units**

#### **1.2.4.1. Introduction**

The concept of family has a broad definition depending of number of factors, such as cultural, ethnic, social and religious background. It also includes all living and non living organisms, and in living organisms' plants and animal kingdoms including human beings form part of this concept. In science, the term 'family' has come to be used as a means to classify groups of objects as being closely and exclusively related. In the study of animals it has been found that many species form groups that have similarities to human 'family'—often called 'packs.' Sexual relations among family members are regulated by rules concerning incest such as the

incest taboo. In human context, a family (from Latin: familia) is a group of people affiliated by consanguinity, affinity, or co-residence. In most societies it is the principal institution for the socialization of children (*Wikipedia free encyclopedia*).

Some concepts of family are not restricted by tradition within particular societies, or those that are transplanted via migration to flourish or else cease within their new societies. Lamanna & Riedmann (1988:601) define the term family as a sexually expressive or parent-child relationship in which people live together with a commitment, in an intimate interpersonal relationship. Contemporary society generally views the family as a haven from the world, supplying absolute fulfilment, a place of intimacy, love, trust and where individuals escape the completion of dehumanising forces in modern society (Zinn & Eitzen 2002:557). According to Larsh (1977:8) the concept of family is seen as an image of ‘haven’ in a heartless world’ and described it as a glorification of private life made necessary by the deprivations experienced in the public. Anthropologists generally classify family organisation as *matrilocal* (a mother and her children); *conjugal* (a wife, husband, and children, also called nuclear family); and *consanguinal* (extended family) in which parents and children co-reside with other members of one parent's famil (Weisner 2005; cf. Cauldil 1966:344-366).

In modern America, ‘family’ is used almost exclusively in reference to the nuclear family of a father, mother, and their biological children (Weisner 2001:271-295). In the Bible, however, “family” has much broader overtones. The model common in the Western society of the family triangle, husband-wife and children isolated from outside is called the Oedipal model the family (Cioffi 2005: 323-324). Biblically, the family might include as little as the household, but it might further refer to a clan or tribe — even an entire nation. In African context, the concept family is viewed holistically. Its meaning includes, nuclear, and extended members including family tree (clan). Most African parents, a large family is not only a form of old age security, but it is viewed as population replacement to offset increased mortality (infant and adult) arising from preventable conditions in the region (Takyi 2011:1).

Despite the many definitions that encompass ‘family’, it’s important to keep in mind that all our kids are growing up through the same developmental stages, with the same basic needs.

And they benefit from the same developmental assets and basic, solid parenting philosophy everyone is or has been part of a family, but defining the boundaries of a family is difficult to do (Weisner 2000:145-157). Ethnic, cultural and religious traditions have significant role in conditioning family forms in most African societies (Takyi 2011). Family members see their identity as importantly attached to the group, which as an identity of its own. Nuclear and extended remain the most common types of family. The fragmentation of family structure extends far beyond the bounds of race, creed, gender, class, ethnicity and socio-economic spheres<sup>17</sup>.

Ethnographers distinguish several types of family: *Fratriarchate*: the eldest brother is the head of the family, and this authority is, handed on, along with the property from brother to brother. *Matriachate*: the characteristic mark of this type of society is not that the mother exercises authority, but that the child's lineage is traced through the mother. The child belongs to the mother's family and social group, and is not considered to be related to its father's connection; even rights of inheritance fixed by maternal descent. *Patriarchal*: this describes the 'house of one's father'; the genealogies are always given in the father's line, and women are rarely mentioned; and the nearest relation in the collateral line is the uncle (cf. Lev 25:49).

#### **1.2.4.2. Factors affecting families**

Since marriage is the most important phenomena which determine families in most communities, its meaning and purpose has gradually changed over the years. Marriage is a universal institution. It is founded on and governed by social and religious norms prevalent in any given society. The sanctity of marriage has been a well accepted principle in the world community and as the root of the family and society (Uka 1991:150). Marriage has been losing its social purpose. Instead of serving as a primary institutional expression of commitment and obligation to others (especially children), marriage has increasingly been reduced to a vehicle for emotional and social fulfilment of adult partners (Institute for American values 1995:8). The concept of the nuclear family is not necessarily the norm in

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<sup>17</sup> Marriage in America: A report to the nations, 1995, page 3.

South Africa. Family today takes several forms: single parent, remarried, dual-career, communal, homosexual, traditional and so forth (Lammanna and Riedmann 1888:601). The notion of same sex marriage has some implication in families' crisis.

The family unit is the backbone of every society, clan, community, and the country. Without a family there is no society, without a society there is no community, without a community there is no country. South African families are in crisis. Unmet needs, sexual life, illness, recreation/entertainment, addiction, unfaithfulness, extra-marital affairs, religious and cultural issues, contribute to family crisis where there is lack of effective leadership. These days the concept of marriage has shifted from inclusiveness to exclusiveness (Benton 1970:26ff). The 'typical' child is raised by its mother in a single-parent household. Most children also live in households with unemployed adults. A stable family life with both parents is the privilege of a minority of children. HIV/Aids, poverty and unemployment are contributing to a pattern of family breakdown that is handicapping many children<sup>18</sup>.

Leadership crisis in family units is mainly influenced by a number of factors such as socio-economic, conflict of interests between tradition and transformational society, migration, religious and political aspects. *Socio-economic factors*: the absence of social and economic support and the lack of jobs in most families (urban and rural) areas have contributed in family crisis. Lack of income can lead some family members to engage themselves into crime and criminal activities. Family basic needs such as food, shelter, health, sanitation and education and recreation are not met. Such conditions are worsened when an adult member of the family fails to take charge of the situation by providing these needs. *Lack of good moral values*: In most cases, lack of good moral values among family members is mainly caused by the absence of proper leadership. Some members of the family turn to sexually activities to earn a living. In most cases these involved tend to neglect the healthy and safer sex. As results sexual transmitted infections (STI) and HIV/AIDS pandemic continue to be a crisis (Grief & Dadoo, 2010).

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<sup>18</sup> Lucy Holborn: the South African Institute of Race Relations. Fractured families: A crisis for South Africa, May 12 2011.

*Family change and migration:* are occurring in both urban and rural areas in most African communities. The social conditions associated with migration and the HIV/AIDS epidemic; however, underscore the need for family leadership to account for rural and urban families who are left behind or have are affected by the disease. With respect to migration (both domestic and international), Leaders in African nations would need to put in place policies that can help them benefit from their migrant communities—in ways that go beyond remittances to family members (Decosas & Adrein 1997).

*Gender roles:* the expectations associated with being male or female in our society. Gender influences virtually every aspect of people's relations with one another (Lammanna & Riedmann 1988:47). According to Lamma and Riedmann, gender roles can be defined as the feminine and masculine character traits, which become prescriptions for behaviour. South Africa has a number of unique circumstances that affect the structure and situation of families. They include its history of apartheid, and particularly the migration labour system. Poverty greatly affects family life. The HIV/AIDS pandemic has also profoundly affected the health and well-being of family members, and has consequently placed an added burden on to children.

#### **1.2.4.3. Synthesis**

Family members have become less predictable than in the past. The course of family living results in large part from decisions and choices made by two individual adults (Lammanna & Riedmann 1988:40). The continuous social roles in the community and in the society have a significant impact on the notion of family.

### **1. 2. 5. Leadership crisis in religion and in Churches**

#### **1.2.5.1. Leadership crisis in religion**

##### **(a) Introduction**

What is religion? A definition of religion is not easy to find. There are many interpretations of what defines a religion but not one that can be said to be the most accurate. Based on definitions from some dictionaries, the definition of religion can plausibly be summarised as

follows<sup>19</sup>: a strong belief in a supernatural power or powers to control human destiny, an institution to express belief in a divine power, a belief concerning the supernatural sacred, or divine, and the practices and instructions associated with such belief. Religion can be best viewed as man's limited attempt to transcend his/ her limitations, a venture which, by its very, nature is subject to time, place and the evolution of thought (Assabi 1991:80). In short, "Religion" can be defined as Mankind's search for God.

### **(b) Types of religions**

There is an estimation of 2,200 individual religions and sects worldwide today. They may be divided into several groups, all related to each other because all developed from earlier faiths and influenced by other religions. Based on their beliefs, these religions can be classified *Polytheism* (belief in many gods) and *Monotheism* (belief in One God). Judaism, Christianity and Islam are the monotheistic religions. The Monotheism is commonly known as the Redemptive religions.

### **(c) Problems with religion**

Religion has its own crisis. Jonathan Swift (an early 18<sup>th</sup> century cleric and author) wrote: "*we have just enough religion to make us hate, but not enough to make us love one-another*". Many people have argued that religion is a force for division rather than unity.

Two schools of thought can be deduced: those stating that religion is to be blamed for disunity and the other supporting religion. The pro religion thoughts defend religions by stating that there have been few genuinely religious wars in the last 100 years. The researchers further stated that some wars often painted in the media and other places as wars over religion, or wars arising from religious differences, whereas it has been wars of nationalism, liberation of

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<sup>19</sup>See the definitions of religion on the following dictionaries: Collins English Dictionary, Online Etymology Dictionary, 2010, World English Dictionary): Retrived on 12 March 2012.

territory or self-defence.<sup>20</sup> Religion seems to be connected with violence virtually everywhere. In recent years, religious violence has erupted among right-wing Christians in the United States, angry Muslims and Jews in the Middle East, quarrelling Hindus and Muslims in South Asia, and Indigenous religious communities in Africa and Indonesia. The individuals involved in these cases have relied on religion to provide political identities and give license to vengeful ideologies”.

Religion seems to be connected with violence virtually everywhere. In a review of recent conflicts in different parts of the world, the book *Violent in God's name* says: “From Indonesia to Northern Ireland, the Middle East to Kashmir, India to Nigeria, the Balkans to Sri Lanka, Christians, Buddhists, Jews, Hindus, Muslims and Sikhs justify the use of violence on the grounds that they are protecting their religious identity and interests (Awake Jan 2011). In recent years religious violence has erupted among right wing Christians in the United States (USA), angry Muslims and Jews in Middle East (ME), quarrelling Hindus and Muslims in South Asia, and indigenous religious communities in Africa and Indonesia. Leadership crisis in religion is the main cause of violence. Ironically; nations with fervent religion often have the worst social evils. The saturation has failed to prevent the severe crime level. The evidence seems clear: To find living conditions that are safe, decent, orderly, and civilised avoid places with intense religion. Religious leaders remain silent. Religious leaders’ failure to provide effective leadership and to witness to the true fundamental values of their respective faith is an indication of leadership crisis (Awake January 2011 p5).

#### **(d) Synthesis**

Religion has not succeeded in any of its efforts to unite mankind. The human family is divided by religion, with several major religious powers locked in perpetual rivalry (*Awake* January 2011 p6). The question that needs an answer is: Is there any reason to believe that Buddhists,

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<sup>20</sup> The conclusion researched by a group of researchers at the Department of Peace Studies at Bradford University in the United Kingdom. The group was commissioned by the British Broadcasting Cooperation to provide a sound answer to the question of whether religion is a force for peace or for war.



Hindus, Jews, Christians and Muslims will ever exist together peacefully? The fragmentation that exists within each of these religions is division. According to one estimate, Christdom is broken up into more than 30,000 denominations. Islam is also divided by conflicting beliefs. Disunity among Muslims is the root cause of problems in the Islamic world (Middle East news agency, a Muslim scholar, Mohsea Hojjat) (Awake January 2011 6). Other influential religions, such as Buddhism, Hinduism, and Judaism, are likewise fractured into many conflicting sects.

### **1. 2. 5.2. Leadership crisis in the Churches**

#### **(a) Introduction**

In this context, the term *church* is used inter-changeable. The Church with capital letter “C” refers to a universal Church throughout the world (Lockyer 1986:232). It was founded while church with small letter “c” refers to a denomination and local assembly as well as a building. The Church began with great flourishing in A.D.33, on the Day of Pentecost. The concept stating that the Church began on the day of Pentecost may be demonstrated in various ways: First Jesus Christ Himself declared the Church to be yet future. The Church was founded upon the death, resurrection, and ascension of Jesus Christ. The term church needs to be defined. The word *edha* in Hebrew and *kuriakon* in Greek refer frequently to the assemblage; that is institution of the assembling (Kalu 2005:9). But *qaha* and *ekklesia* move beyond the institutional perception of those people who assembled. The Greek *ekklesia* refers to those who have been called out of the world into the kingdom (Kalu 2005:9). The world, *kosmos* has three meanings including the world order, worldly goods, endowments, riches, pleasures and allurements (*kosmetikos*) which seduce from God. The Church is therefore a special people of God, a pilgrim people with a mission. According to the gospel of Mark (3:13-15), the Church should be: the Champions for Christ; to hear and preach the good news; confirmed with signs and wonders confrontation with the forces of darkness. These could be poverty, corrupt ethics of power, false religiosity, social marginalisation or environmental degradation (Kalu 2005:9). The function of the Church is to bring the gospel to bear on all things which concern the well-being of the human person and carry a spiritual warfare against forces which deface (Kalu

2005:9). The proclamation of the gospel can be done in a holistic way, namely meeting the spiritual, social, and psychological needs of the people.

The Church has been governed by a body which was called Church Government; it is the organisation pattern by which a Church governs itself (Lockyer 1986:233). At first, the Church organisation and government in the New Testament was flexible enough to meet changing needs. But as the Church became established, it gave attention to the correct structures and procedures that would help it accomplish its mission. In the earlier days, the Apostles directed the work of the Church. The seven men were chosen to assist the needs. Later, prophets, evangelists, elders, bishops, and deacons were chosen. No single pattern of government in the early church can be discovered by reading the New Testament.

Church History is replete with accounts of biblical faithfulness. The high watermark of Biblical unfaithfulness was the time of the Reformation, which occurred in Europe about five hundred years ago. At that time in the history, the dominant church was the Roman Catholic. It was so bad in its violation of biblical laws that Roman Catholic men such as Martin Luther and John Calvin left the church and became the fountainhead head of the Protestant churches. Many of these Protestant churches earnestly tried to be as faithful as possible to the teachings of the Bible. The very fact that amongst the many Protestant denominations that were developed, there was much disagreement concerning many aspects of Biblical doctrine, this would indicate that each denomination selected the verses from the Bible that they liked, and then they developed their creed and confessions from these verses. Such a move is a perfect example of leadership in the Church. Each denomination insisted that the verses they had selected were infallible and inerrant. It appeared that it was theological conclusions that became their church creed. Their teaching appeared to be solidly grounded in the Scriptures.

#### **(b) Disagreement on interpretation of Scriptures**

Unfortunately, very frequently the verses they had chosen as a basis for their confession were wrongly understood because the whole Bible was not consulted by these church theologians. They did not carefully search the whole Bible, comparing Scripture with Scripture, to make certain their conclusions were correct. It appeared that they believed that the Bible was

infallible, but in actuality, they placed their trust only in those verses they had chosen for their doctrines. Throughout the Church age there have been many different understanding of Biblical doctrines by various denominations. While there may be no problem in diverse interpretations of the Bible, prejudice and the scorning of other peoples' view has resulted in violence, victimisation, even to the point where people lose their lives.

There have been large segments of the Church, such as the Roman Catholics, the Mormons, the Seventh-Day Adventists, and the Charismatic churches of our day who openly declare that their church doctrines are the products of both the Bible and later revelation from God, messages that were given after the Bible was completed. On the other hand African Initiated Churches is another stream. A dominated male ideology has ensured that women continue being clients in the churches, just were in shrines of traditional society (Mwaura 2005:411).

### **(c) Denominationalism**

Diverse doctrine and denominational differences within the Christian faith pose a serious problem (Nwachuku 1991:126). There are approximately 38,000 Christian denominations in the world today, many of which cannot be verified to be significant. Numerous forms of church government are used today to provide order and structure for the work of churches. The Church has gone through different facets and its leadership changed. Present expressions of church government may be classified into six forms:

(1) *Congregational*: This form of organisation allows a local congregation the freedom to determine what it considers the will of Christ. Thus each congregation governs its own affairs.

(2) *Presbyterian*: This form of Church government recognises that Christ alone is the Head of the Church, and that He rules His Church by His Word and Spirit. Thus, church officials have power, although it is ministerial and declarative, not legislative. Presbyterians believe they find the authority to their form of church government in the Bible, but they do not claim that Presbyterianism is the only kind that God can bless (3) *Episcopalian*: This system of government views the bishop as the principal officer. Decisions are made at levels higher than local church, but the will of God and opinions of members should be given prayerful consideration.

(4) *Roman Catholic*: Roman Catholics view the church as the continuing visible

presence of Christ in the world. Christ maintains His life on earth through the church. The clergy form a hierarchy that governs the church with the pope as the highest authority. The pope is the “bishop” of Rome; his decisions are authoritative for the entire church. The papal office is believed to be passed from pope to pope. This authority is believed to have originated from Christ’s declaration of Peter as the first pope, according to Catholic interpretation of Matthew 16:18.). (5) *National Church Government*: This form of government recognises that the supreme authority for church matters is vested in the state and not the church itself. Supporters of this form of church government believe that representatives of the state have the right to rule on all religious matters connected with the church. (6) *Quakers*: Quakers reject any type of church ruler or official and almost every form of physical organisation. For the Quakers, everything depends on the inner light which any believer has the right and power to receive directly from God. They have no specific rules for receiving members. Decisions are arrived at by mutual agreement among the believers.

An important reason for the lack of spiritual growth in the Church age was the problem of leadership. When carefully harmonising all the Biblical references, a lesson is learned that from an outward stand point, the Church age was very successful, as church after church reported that great numbers of people were saved. In reality, however, only a remnant of those who became confessing numbers in full communion in the church actually became true believers. The greatest blessing to the world during the Church age was among other things the printing and the distribution of Bibles. From our superior vantage point of being able to look back on the whole Church age, one can see the reality of God’s prophetic statement concerning the lack of successful leadership of the Church age.

Churches in South Africa provided some of the greatest leaders ever in the history of the country. Rensburg (2002:76) described Archbishop Desmond Tutu as a zealot, moral and servant leader. Tutu and others remained indeed a leading prophetic and reconciliatory voice across the globe. There are many individuals, men and women, black and white who are not mentioned and whose leadership qualities are extraordinary. The fact that Tutu is mentioned is because of the significant role he placed in South Africa, in Africa, and around the globe. With leaders like Desmond Tutu and others the Church continues to be a prophetic voice in the

community at large, nevertheless the leadership crises in churches is still a serious concern (Branstad & Lucier 2001:44). According to De Grunch 1986:229ff) the Church struggle in South Africa would be redefined by the ‘future’ political struggle. Although the Church played a significant role in the transitional period (from apartheid to neoliberalism) (Bond 2001:26), there is still much to be done regarded by Bond (2001:26) as, racial challenges and the uncertain future remained a concern (Astroff. 1991:58-74).

#### **(d) Identity crisis**

Many church leaders are facing an identity crisis in their traditional role as church and religious leaders (Muller 2002:736; cf. Mbiti 1975:13). A reflective type of leadership proposed by Carrol (2000:82) is one example for leaders to identify their roles. Leadership squabbles, graft and financial mismanagement have raised questions regarding the credibility of some sects and so-called interdenominational groupings. People have lost their lives in religious gang warfare. Such deaths are symptoms of a serious malaise tearing up the churches, as leaders transform the hallowed aisles into a cut-throat business venture. Religion is a major industry in most African countries. Many of the so-called apostles, pastors and bishops have their sights set on the wallets of their gullible followers. But they must first tame the soul and mind. New churches are emerging everywhere (Carson 2005:11ff). Some of these churches are established for commercial purposes, and are regarded as Commercial Churches in this discussion. People, especially leaders do horrific things in the name of the Church. History, arguably, has shown Christians to be wrong about many things: slavery, whether women could vote or own property, and much more (Carson 2005: 16). Christianity has committed its own shares of evil, so how can it pronounce on the evils of other religions (McLarren 2001:19)? Lekganyane has warned that the church (referring to the Zion Christian Church) was not a hiding place for individuals, because some people used the church for the wrong reasons (cf. Burns 1988:7). The Christian Church has been plagued with abusive, ineffective leadership because she has historically been dominated by autocrats whose egocentricity and megalomania have driven them to exercise absolute power. Even in the modern world, old patterns continue with new tyrants, ruling with terror, and manipulating

their own subjects. The Church has been victimised by leaders who demanded absolute authority.

Christian leadership in South Africa has been patterned in many instances after imperial empires and the arrogated perquisites of secular government. It seems that the Church has actually become irrelevant for many people. It is clear that the men and women whom God calls into the leadership of the Church are not by any means perfect (Osei-Mensah, 1990:33). In such a case they must be humble enough to acknowledge and confess their failures, to accept God's promised forgiveness (Ps 32, 51) as an ideal leader, David did. If leaders fall and dishonour the name of the Lord, as well as fail those whom they lead, then they should set an example of repentance. This will to encourage justice. Johnson (1967:8ff) infers:

... it is only as the earthly king ensures a sound moral order by means of his righteous rule that one can be sure of a corresponding stability in the realm of nature with all that this implies for the economic well-being of the people.

#### **(e) Synthesis**

Many church leaders are facing an identity crisis in their traditional role as Church and religious leaders (Drayer 2000:21). Leadership squabbles, graft (bribes) and financial mismanagement have raised questions regarding the credibility of the Church. Church leaders do horrific things in the name of the Church. The Church has been plagued with abusive, ineffective leadership because of autocrats who suffer from egocentricity and megalomania has driven them to exercise absolute power.

#### **1.2.6. Synthesis**

I argue that debilitating leadership plagues and paralysis modern society. There is a great need to redefine the concept of leadership. It has been noted how Africa, South Africa, the local communities, family units and religion as well as the Church at large have been badly damaged due to improper leadership. Famine, economic crisis, political instability, tyranny, agricultural decline, deteriorating living standards, capital flight, corruption, in competency, HIV/AIDS, and high inflation are all examples of Africa's crisis due to improper leadership at

various levels. The *get-rich- quick mania*, especially among the political leaders impose a serious threat in Africa and communities.

In South Africa, crime, corruption, biased rule, bribery and self-enriching schemes under the “umbrella” of equity and black economic empowerment (BEE) reveals the reality of the absence of leadership. The community at large is at stake. Leadership in provincial and municipalities consists of corrupt and incompetent officials who put self interest above of the communities. On the other hand ethnicity and tribalism cause a serious concern in South African communities. Nepotism and the exchange of sexual favours in order to get employment, service delivery and other social, economic needs are well known in the country. Unending strikes due to lack or poor service delivery is a perfect example of debilitating leadership in local communities. Equally important, leadership crisis in the country and local communities have a negative impact on family units. The term ‘family’ has gone through a paradigm shift over the years and it has a variety of meanings. Family violence, broken marriages, single parent households, and child headed families are just a few examples of leadership in family structures. Also religions as well as churches have been victimised by leaders who demanded absolute authority and ruled with iron fists. They smash any dissent or dissenter.

### **1. 3. Aims and objectives**

The first section in this chapter highlighted some crucial aspects which cripple Africa, South Africa, the community and the Church due to improper leadership. Frail leadership proved to have a negative impact in various spheres of life. Since the term *leadership* has been the centre of debate, it is of the outmost importance for the researcher to draw some attention to the notion of sound leadership. Suggestions for appropriate leadership for today in various circles will be dealt with. The aim and objectives of this research are stretched throughout the chapters:

- As an introduction chapter one draws the readers' attention to the topic of leadership, actuality, problem statement and suggestive solution to the crisis of leadership. Aspects of improper leadership are identified.

- In order to discuss the current topic more effectively, there is a need to explore the concept of leadership and what it entails in the world of the Bible, the ancient Near East and Israel in this matter. Chapter two reviews leadership in the ancient Near East and in the Old Testament.
- Viewpoints regarding the concept and types of leadership are crucial in this discussion. The third chapter therefore identifies and analysis different views of leadership in Israel, focusing on a view in favour of kingship, a view which totally rejects kingship and lastly a neutral view. Equally important, leadership concept in a modern era will be discussed. The need for redefining and understanding of the concept of leadership is crucial.
- Since the biblical figure of David is portrayed as an ideal leader in this research, chapter four provides the necessary qualities derived from the general characterisation of David. A narrative-critical and theological perspective on the leadership of David's character will be discussed.
- Furthermore, the study will contextualise the findings by a hermeneutical application to the African Christian context(s). Chapter five aims to describe the contribution of the character David as an ideal leader, whereby the identified characteristics could serve as a suggested model or guidelines for leadership in Africa, South Africa, local communities, family set ups and the Church respectively.

The concluding chapter is a synthetic summary regarding what has been discussed from chapter one to the last chapter with special emphasis on the problem statement, causes and solution pertaining to the leadership crisis.

I have singled out one biblical character in the Old Testament as a model (an ideal leader) for discussion of proper leadership. That character is David. I aim to show how the biblical David was an ideal leader. His leadership qualities will be tested based on some characteristics. His characteristics are based on his character as a youth, his character as a man and his character as Israel's king. Using David as a role model, I am aiming to point out that it is possible for a



leader to seek divine guidance, to ensure the spiritual welfare of the people, to protect the people from any form of threat, to safeguard justice and peace and to control and manage the resources in current day leadership.

## **1. 4. METHODOLOGY**

### **1.4.1. Introduction**

Primarily, this is a literature study. In this thesis, I am going to survey and analyse biblical narrative. A *narrative* may be defined as any work of literature that tells a story (Powell 1990:23). The story has a significant role in the field of literature (Campbell 2007:427-441). Since narratives have two aspects: story and discourse, I prefer to use the *story* as it consists of such elements as events, characters, time or place, and settings. More than one third of the Old Testament consists of narrative. It is generally recognised that these are of the highest artistic quality, ranking among the foremost literary treasures of the world (Bar-Efrat 2004:9). Methodology is mainly expressed by narratives in the form of Narrative Criticism, Literary Criticism, Traditional Criticism, and Historical Criticism

### **1.4.2. Types of criticisms**

#### **1. 4. 2. 1. Narrative Criticism**

A considerable part of biblical literature consists of stories or narratives (Amit 2001:1; cf. Adair 2000:380). These stories tell us about humanity's early days, the place of Israel among the ancient Near Eastern people, and the history of the link between God and God's people, from the days of the patriarchs to the fall of Jerusalem and the return to Zion, and a great deal more (Amit 2001:1; cf. Bartholomew 2000:432). These stories reached the reader in written form, but most biblical scholars are convinced that, at least in part, they were transmitted orally for generations, as epics or legend (heroic tales of local or national character), before being written down (Tucker 1971:6; Barton 1998:338ff). There is no mistaking the purpose of putting these stories in writing. It was to secure their preservation for as long as possible and to try to ensure that they reflect the authors' aim (Classen 2002:194; cf. Culley 1963:117). In this sense, they compare unfavourably with oral traditions, which usually keep mutating

so that at times the story as told bears little resemblance to the original. Oral narrators pour aspects of their own personalities into the stories and may even adapt them to a given audience (Amit 2001:3). As a result there may be little resemblance between two tellings of a single story to different audiences (Berlin 1994:18ff; Barton 1984). The story changes from telling to tellings and from storyteller to storyteller (Long 1976:193; Bray 1996:612; Bar-Efrat 1989). Oral stories, for example, are characterised by repetitions, fixed verbal formulas, even a fixed set of motifs typified by familiar scenes, such as a meeting at a well, a description of a journey or an annunciation, and so forth (Long 1976:195; Cassuto 1972a: 68-70).

Since David is the focal character in this thesis he appears as the main character. Attention is paid to characters. Characters are actors in a story (or in a narrative), the ones who carry out the various activities that comprise a plot (Powell 1990:51; Bar-Efrat 1980:154ff). They can be categorised in three spheres, namely human, things (animals) and non-human. Each of these spheres represents characters that played an important role in shaping David to be the kind of a leader he was. Under human, two groups of people (individuals) can be identified. On the one hand, people who are David's supporters. On the other hand there are David's opponents / enemies' who played an active role. Secondly, other things, either objects or otherwise, contributed in a direct or indirect way to portray David. The third sphere is represented by nonhumans in whom God Himself is also a character category. Narrative critics sometimes distinguish different kinds of characters on the basis of their traits (Powell 1990:55). Foster (1927:63) makes a distinction between round characters, who possess a variety of potentially conflicting traits, and flat characters, whose traits are all consistent and predictable (Foster 1927; Powell 1990:55).

Abraham (1981:32) has further proposed the designation of stock characters for those with a single trait who perform a perfunctory role in the story. Following literary theorists' perspective, static or dynamic characters will be discussed. This, however, will depend on whether their basic profile changes over the course of the narrative (Powell 1990:66; Noll 1997:50). In this scenario, leadership is exemplified by what human authority is like: oppressive, presumptuous, and self-seeking. On the other hand, this thesis strives to show that

the David character demonstrates what pleases God: true leadership shows itself in humble service and is willing to accept suffering and to make sacrifices for the sake of others.

#### **1. 4.2.1.1. Old Testament personage**

The intention of studying the Old Testament as personage is to discover the meaning of the Bible inductively by reading it. I focus on the biblical texts of the Old Testament, because the text of the Old Testament is the lasting expression of faith of Israel (Bandstand 1995:7). It is through reading the biblical text that one understands the early community of that faith. Bandstand (1995:15ff) stated that the Old Testament has many personalities, depending on how the reader approaches it. The focus will be based on selective individuals whose personalities are important in this research. Among those personalities are the prophets (e.g. Samuel and Nathan), David, Jonathan, Abigail, etc. On the other hand, Saul, Goliath, and others exhibit self centred personalities. These personalities are referred by Bar-Efrat (2004:47ff) as characters. Their personalities and histories attract the reader's attention to a greater extent than do other components of the narratives (Bar-Efrat 2004:47). A collection of well crafted world class literature is found in the Bible. Studying as history, one finds the theological history of a group of people called the Israelites, later the Jews, who lived in ancient times. Israel's concept of God and how they organised communal life to reflect their relation to Him was discovered (Hornung 1983:33; Bentzen 1952).

#### **1. 4. 2.1.2. Text as theology**

Traditionally scholars defined Old Testament theology as an exclusively historical and descriptive enterprise (Smith 1993:13ff; cf. Hasel 1984:11-14, 184ff). Its purpose is to analyse the Old Testament through objective, scientific means and to articulate what it means to those who first wrote it (Anderson 1999:370, cf. Clement 1978: 20:191; Kim 1996:393; Hubbard 1992:33). Also, its "articulations" usually depends heavily on the literary theories derived from modern criticism (Kalimi 2002: 209ff; Hubbard 1992:33; Von Rad 2001:487). The task of Old Testament theology is both descriptive and normative. It describes both what the text meant as well as what it means (Von Rad 2001: 488; Baker & Arnold 1999:498ff). To understand the text better, it compares and contrasts its views with those of other ancient Near

Eastern religions from Israel's historical neighbourhood (Smith 1993:43; cf. Childs 1964:44-50, 70-77; Knierim 1985:85).

The reality of the presence of God stands at the centre of biblical faith (Schmidt 1983:117). This presence is always elusive (Terrein 1978). The deity of the Hebrew-Christian Scriptures escapes man's grasp and manipulation (Terrien 1978: xxvii). In order to examine the Hebraic theology of presence and its direct influence upon the birth of Christianity, one has to analyse those biblical traditions and poems which describe the encounter of God with men (Terrien 1978: xxvii). Gerstenberger (2001:180) holds the view that it is impossible to be precise, i.e. authentically attestable statements about the Israelite monarchy and its religious functions. In the Old Testament narratives one hears in rather more detail about the coronations of kings in Judah (Jerusalem), e.g. 2 Samuel 5:1-5 (David); 1 Kings 1:32-40 (Solomon) and 2 Kings 11:4-12 (Joash). In all cases the religious aura which surrounds the ceremonial is tangible. The coronation of a king is not a purely profane matter, even when it is archaically initiated by the people (cf. 1 Sam 11:15). The text of the Old Testament contains records of Israel's faith journey. The literature of the Hebrew Bible is the product of a religious and God fearing community. The people who wrote the books of the Old Testament composed them as the expression of their faith and the way they think about God. The community grounded its experience of God in their history and believed that His commitment to them provided a certain measure of security in threatening world (Bandstand 1995:9).

The Old Testament is the collected faith testimony of ancient Israel (Dowley 2002:688; cf. Bandstand 1995:9). Yet, at the same time, this collection is regarded in Judaism and Christianity as a scripture through which God's word become a reality and a resource for the modern synagogues and the Church (Birch et. al 1999:18; Bully 2000: xii, 376; cf. Bebbington 2000: 97ff).

#### **1. 4.2.2. Literary Criticism**

Literary Criticism encompasses all questions pertaining to the composition of a text, including its authorship, historical setting, purpose for writing, and the overall structure, or form, that gives shape to the writing (Hayes & Holladay 2007:90). At an earlier period in biblical

studies, literary criticism had a narrow focus (Steck 1995:49). In the eighteenth century it referred primarily to interpretation that focused on identifying sources, especially written documents that had been used in composing biblical writings (Armeding 1983:21; cf. Habel 1971:7). At that time interpreters became increasingly aware of certain difficulties posed by reading particular portions of the Bible as single, unified compositions. They observed literary clues within biblical texts, such as major thematic shifts or differences in writing style, that suggested compositions in which earlier literary sources, or strands of oral and literal material, had been woven together, or edited, into what we now know as “books” of the Bible (Hayes & Holladay 2007:90).

Literary criticism introduces the reader to how, when, where, and why the books of the Bible were written. It also includes how the Bible was interpreted (Collins 2004a:195-211; Barton 2007). This criticism may be divided into questions concerning source, tradition, redaction, and authorship. Literary Criticism deals predominantly with such matters underlying literary sources, types of literature, and questions relating to the authorship, unity and date of the various Old Testament materials (Harrison et al, 1978:20). Armeding (1983:21) is of the opinion that, in Old Testament studies, literary criticism has from the beginning been associated with the discovery of literary patterns, and these, in turn, enable the critic to isolate various sources. Literary Criticism is the quest to understand the text as literature by employing either traditional or more recent models of literary criticism that are employed in the study of literature generally, corollaries of literary criticism are genre and form analysis, the quests to classify a text as its type (Gorman 2001:13).

#### **1.4.2.3. Tradition Criticism**

All cultures have traditions that are passed from one generation to the next. Such traditions give expression to peoples’ self-understanding, their sense of the past, their systems of belief, and their code of conduct (Hayes & Holladay 2007:115). Subgroups within a society may even have their own special traditions. These traditions are passed down in many different forms, including stories, sayings, songs, poems, confessions, and creeds. Tradition criticism is concerned with the nature of these traditions and how they are used in a community. Criticism

is the quest for understanding the growth of a tradition over time from its original form to its incorporation in the final text (Gorman 2001:15).

#### **1.4.2.4. Historical Criticism**

##### **1. 4.2.4.1. Text as a history**

A text is historical in at least two senses: it may relate history as well as have its own history. The “history *in* the text” and the “history *of* the text” can be distinguished (Hayes & Holladay 2007:53). The “history *in* the text” refers to what the text itself narrates or relates about history, whether person, events, social conditions, or even ideas. In this sense, a text may serve as a window through which one can peer into an historical period. From a critical reading of what the text says one can draw conclusions about political, social, or religious conditions of the period(s) during which the text was produced.

The “history *of* the text” refers to something different, for it is not concerned with what the text itself says or describes - the story it tells - but with the story, or what one writer calls the “career of the text” its own history: how, why, when, where, and in what circumstances it originated; by whom and for whom it was written, composed, edited, produced, and preserved; why it was produced and the various influences that affected its origin, formation, development, preservation, and transmission (Hayes & Holladay 2007:53).

The place and time of the Old Testament are far distant from the modern reader. One would have to recover the original historical and geographical setting of the Hebrew Bible in order to understand and appreciate it (Kaiser 1975). The Bible was written in (a) historical context(s). There is a need to see the world as the historical David saw it, at least to the best of our ability. To do so, one has to draw from the discoveries of generations of historians, archaeologists, and biblical scholars (Albright 1963:100ff). The history of Israel is intertwined with the histories of many ancient nations (Anderson 1957:213; Bright 1959).

Tradition states that historians, on the basis of ancient documents and archaeological discoveries have been able to reconstruct the histories of these peoples, sometimes in remarkable detail (Kaiser 1975:319; Wood 1970:27ff; Aharoni & Rainey 1987:16-35). One

should remember that the modern reader couldn't read the Hebrew Bible as a straight record of events (Alter 1981; Amit 1987). Two outstanding histories of the text are noted: the Deuteronomistic History and the Chronicler. The earlier Deuteronomistic History offered a presentation and interpretation of the experience of the community leading up to the exile, from a vantage point within the exilic age, envisaged only with the utmost tentativeness the possibilities of restoration (Clines & Davis 1991:9; cf. Ackroyd 1968a:5). The Chronicler was also deeply concerned with a theology of the period after the exile, but he was able to view it from a longer perspective.

#### **1.4.2.4.2.1.1. The Deuteronomistic History (DH) and the Chronistic History (CH)**

##### **(a) Introduction**

Both the Deuteronomistic and the Chronistic Histories are crucial in this discussion as they portrayed David in their own background. David, the main subject character in this discussion has been shaped and pruned by these two traditions. Without the Deuteronomistic and the Chronistic Histories, there would be no David in this discussion. Their presentation of David was influenced among other things by social, economic, religious and political situation of their day. The two traditions or histories are discussed in detail in later chapter(s). Authorship, meaning, development and theological aspects of the Deuteronomistic and the Chronistic Histories are discussed in chapter four.

##### **(b) Deuteronomistic History (DH)**

The Deuteronomist imposed a theological view with a distinct oratorical style on the books of the OT especially from Deuteronomy to Kings which are often called the Deuteronomistic History. The intention was to explain the nation's fate due to its apostasy from the true worship of God. The writer(s) who wrote from Joshua to Kings is called the Deuteronomistic historian because he derived his basic theology from Deuteronomy (Richter 2002:1; 2001:394; Noth 1981:4; 1943). He presented the persona of 'the Deuteronomist', a single author who was using pre-exilic material but was editing and writing in the age of exile (Magee 2001). The Deuteronomistic Historian evaluates the history of both the northern kingdom Israel and

the southern kingdom Judah according to the laws of Deuteronomy (Kofoed 2002:23-43; McKenzie 1960:161). Those periods in which the people followed the laws of Deuteronomy – such as during the period of Joshua—are judged favourably, and those periods where the people rejected the laws of Deuteronomy – such as the period of Judges - are presented in negative terms of God’s judgment (Koster 2000:127ff).

Two outstanding views concerning kingship in Israel are represented, namely, the view which is a critique to kingship and the view in favour of kingship. The institution of kingship was not founded in the beginning of ancient Israel. Two contrasting views concerning kingship in Israel are noted:

(1) *The negative assessment* of the monarchy, encountered in the narratives of Saul and somewhat also in the Succession Narrative of David, found extensively throughout the Old Testament. The fable seeks to make the monarchy a joke. To this belongs also Gideon’s rejection of ruler (Jdg 8:22-23), where the alternative of human and divine sovereignty is clearly formulated. To be placed in the texts that are critical of kingship are Deuteronomy 33:5 and Numbers 23:21 where in both Yahweh instances is the king of His people, while the human king is not mentioned. When the people made for themselves kings, they did so without Yahweh’s approval (Hos 8:4, 10; Licht 1983:113; cf. Gerbrandt 1980:2). The Deuteronomistic Historian maintains that all the northern kings failed in regard to the law of centralisation of the cult, and thus rejected the law of God (McKenzie 2000:135-135). Even many of the good kings in the south failed with regard to the centralisation of the cult.

(2) *A positive assessment* of the monarchy. This positive deity serves a legitimate intercessor. Deuteronomy attempts in its Deuteronomistic, compositional design (Deut 16:18-18:22), to surround the king with other office holders and thus to be the first to support the sharing of power. In the law of the king (Deut 17:14-20, the king is described as a “brother” in the community of the people. The king is expected to read the Torah; he is made into a ‘model Israelite. The law is precise in its statement that the nation may not elect a king. The choosing or electing the king was regarded as YHWH’s responsibility. The sole activity of the people in this regard is that they set over themselves a king, only after YHWH has chosen him. The



Deuteronomistic promise of Nathan, the favourable assessments of the monarchy in the Deuteronomistic texts of 1 Samuel 7-15, the references to the promise of Nathan and to David. David is viewed repeatedly in a positive light, while Solomon is seen as an exemplary worshiper in his prayer for the dedication of the Temple (1 Kgs 8:22ff). The statement “for the sake of my servant David” is a clear indication that David is an ideal leader.

### **(c) Chronistic History (CH)**

The Chronicler represents the historical traditions of Israel from a different perspective and for purposes other than those found in the Deuteronomistic. Chronicler is a theological treatment of the history of the Davidic monarchy written for the benefit of the second or third post-exilic generation. The purpose of the Chronicler was to give comfort and hope to those who returned to Jerusalem. Chronicler’s key subject is the Davidic Monarchy. For the sake of the people of Israel, YHWH established the rule of David (1 Chron 14:2), a king who sought God and established the proper institutions of worship. God promised David that a dynastic successor would sit on the throne of YHWH’s kingdom forever (1 Chron 17:11-14), although it was required that the king faithfully seek YHWH (1 Chron 28:6-7, 9; 2 Chron 26:16-21). The God promised David that a dynasty successor would sit on the throne of Yahweh’s kingdom forever (1 Chron 17:1-14). The concept of “all Israel is a frequently occurring phrase in Chronicles. It maybe used to refer to all of the Israelites (1 Chron 11:1), to those in the south (2 Chron 11:13-3).

Although less attention is paid to Source Criticism in this study basic components of it are of necessity for a better understanding of the so called Chronicler. Source criticism as a theory or source-critical theory is distinguished (Peltonen 1999:19). In the Books of Chronicles, Ezra and Nehemiah) Chronicler research Source Criticism as theory has served larger historical and theological goals than Source Criticism. There are two features of Chronicles that have been observed and that impel Source Criticism as a theory:

- Reference to work available to the author of the Chronistic History (CH) and /or to his original readership.
- Similarities between Chronicles and the present text of Samuel/Kings

(Deuteronomistic History). There is an interdependent relationship between Chronicler's work and Samuel-Kings.

The theological purpose of the Chronicler has been described as follows: *firstly* to present the return of 'all Israel' from exile (Torrey 1954:xxiv-xxv), *secondly* to defend postexilic cultic institutions (Curtis & Madsen 1910: 9; Noth 1987:100, Myers 1965:xxx-lx); *thirdly* to write a history of the Davidic dynasty in terms of its religious and cultic accomplishment (Freedman 1961:437); *fourthly* to defend the realisation of the theocracy in the new community of Israel against the claims of the Samaritans (Pfeiffer 1948:802,806; Noth 1987:89, Rudolf 1955:viii-ix), *fifthly* to write a history of Judah and its institution (Driver 1913:517), *sixthly* to teach religious values through history (Keil 1978:19), Welch 1939:54,123; Mosis 1971:223), *seventhly* to maintain religious orthodoxy and to interpret for the restored community the history of Israel as an eternal covenant between God and David (Selman 1984:164-165; Graham & McKenzie 1999:115; Childs 1971:644; Johnstone 1986:113; Duke 1990:62-63).

#### **(d) Synthesis**

The David presented in this study is known to us through both the Deuteronomistic and Chronistic traditions. Their portrayal of David was influenced by political, socio-economic and religious circumstances of their time. Although their purpose appeared similar, each had a unique emphasis. The Deuteronomistic's David was both a man of mixed characters. On the contrary, the Chronicler portrayed a spotless David. The notion of the monarchy found new meaning and theological interpretation thereof. In this discussion, the emphasis is upon the theological David as portrayed by these traditions.

#### **1.5. Ethical consideration**

The term ethics is broad in nature. The term ethics can be used in both as a noun and a verb and it can differentiate either as a singular or plural. Several definitions of the term ethics taken from dictionaries and encyclopedia are noted. The definitions include the following: a system or set of oral principle; the rules of conduct governing a particular class of human actions or a particular group, culture, etc.; the branch of philosophy dealing with values relating to human

conduct, with respect to the rightness and wrongness of actions and the goodness and badness of motives and ends.

Based on the above mentioned explanations, collectively, the term ethics can be defined as the study of standards of conduct and moral judgment. It refers to standards of behaviours that tell us how to act rightly, honestly, and fairly in different situations, including research. Ethics is related with most aspects of human being's activities, especially Psychology, the science that studies human beings' behaviours, characteristics and trends. Ethics advise human beings to act on behalf of all parties' benefits and to bring no harm to anyone. Ethics asks us to consider whether our actions are right or wrong (Shanks 2008).

This document introduces the concept and reasoning behind ethical awareness in within the scope of research. Since the methodology applied in this research is mainly literature in nature, effort have been made to acknowledge the sources used in this document. Where personal names are used in relation to controversial and critics on specific or particular issues, the information is already on public domain and references are provided. In this document, ethical awareness is regarded as crucial to avoid plagiarism. Ethical principles provide the foundations for various fields of endeavour.

## **1. 6. Hypothesis**

*David represents political, theological, and social leadership that is morally upright, and has compassion for the people he led or wants to rule over. He was accountable to them. David, having been judged by the circumstances of his age, his life, and the nation (country) proved to be the ideal leader, and that his leadership transcended various challenging circumstances. As a man of faith, he did his duty towards God simple and sincerely and, when he sinned, he accepted rebuke and admitted that the law of God claimed obedience even from the king, a leader in this matter.*

If the Israelite nation is to prosper, the leader (king) must act as the embodiment of "righteousness" and that, to this end, the sanctions of the group, particularly the nation's laws, are uniformly observed throughout the different strata of society. For only in this way, when the individual is restrained from doing 'what is right in his own eyes', that the well-being of

the nation, in fact its life or vitality can be assured. Thus the king (leader) is the supreme ‘ruler’ or ‘judge’, to whom one may go in any matter of dispute for a final ‘ruling’ or ‘judgment’ which, ideally at least, will also be an act of ‘justice’.

The main functions of the leader are plausibly summarised in four main aspects, namely to seek divine guidance and ensure the spiritual welfare of the people, to defend the people against any form of threat, to safeguard justice and peace and lastly to control and manage the resources of the land. In David, these qualities are clearly demonstrated. David’s speeches, actions and his involvement with people around him and beyond exemplified ideal leadership. Based on his qualities, he serves as an ideal example for leadership in Africa, South Africa, local communities, family units and the Church.

## **1. 7. Chapter division**

**Chapter 1** gives the introduction, actuality, and problem statement. As part of the problem statement, leadership crisis in Africa, in South Africa, in local community, in family units as well as in the Church are discussed. Further more the chapter consists of aims and objectives, methodology, hypothesis as well as chapter divisions of this study.

**Chapter 2** provides a literature review. The chapter reviews what has been discussed on the concept of leadership. The chapter traces what has been viewed as the characteristic of effective or ineffective leadership. In the context of this chapter, characteristics are the personal qualities that contribute to a person’s leadership practices. The chapter begins with a brief review of some theories on leadership, followed by key leadership concepts where the questions such as ‘what is leadership’ and ‘what is being a leader’ would be answered. Historical overview on leadership, styles and types of leadership are worthy to be noted. Characteristics of leadership qualities are crucial in this discussion.

**Chapter 3** covers the historical overview of leadership in the Old Testament and the ancient Near East. Although the focus is based on David, as an ideal king, it is important to take into consideration leadership in the Ancient Near East and in the Old Testament. David, like many

other leaders, did not emerge from a vacuum. Description of his leadership is influenced by both foreign and local leadership.

**Chapter 4** describes the character of David as a leader. The chapter covers a narrative-critical perspective on characterisation and ideology according to 1 and 2 Samuel and 1 Chronicles 10-29. Although these are core texts in the discussion, references to other Old Testament texts are used. Theological perspectives on David's leadership in 1 and 2 Samuel and 1 Chronicles 10-12 and 13-17 are discussed. In order to give a balanced theological perspective on some of David's leadership qualities, the following theologies will be distinguished: Biblical Theology, Old Testament Theology, Deuteronomistic and Chronistic theologies. The Ark narrative and everything involving with it, the suggestion of building of the temple, the concept of Messiah, and establishment of the Davidic dynasty are important factors in this chapter (Duke 1990:102; Riley 1993:53-75; McKenzie 1999:158-180). Important information regarding David in the Deuteronomistic and the Chronicler are covered in this discussion.

Since the concept of leadership is contextualised in Africa, **chapter 5** covers the nature of kingship in Africa. The emphasis in this chapter will be based on the functions (qualities) of a king. David's character as an ideal king (leader) as portrayed in this thesis, will be evaluated on the basis of "Africa's" ideal king. This chapter explains further hermeneutical applications for an African Christian context. Africa requires to have the model of leadership that the Scriptures consistently commend for the people of God, that is 'servant-leaders'. Like David, African leaders need to adopt a spirit of serving God's people, for ministering to them and equipping them.

Finally, **chapter 6** will serve as a brief concise synthetic summary of the entire document. The chapter is intended to give an overall picture of what has been discussed in every chapter. The reader would be able to ask a question whether the researcher's objectives have been met: singling David to be a model of proper leadership. David remains an ideal leader which serves as a model to all forms of leadership.

## 1.8. Terminology and Orthography

### 1.8.1. Terminology

The terminology and abbreviations used in this document are mainly aimed to give the reader a clear and better understanding of certain terms. Among them the following are noted:

**Africa:** Geographically, Africa is a compact land-mass, second only in size to Asia.

**African:** (a) the term refers to people born and bred in the continent of Africa.

(b) Secondly the term also refers ways culture and customs

**Anointing:** To authorise, or set apart for particular work or service. The anointed person belongs to God in a special sense. Priest, kings and prophets were anointed. Oil was poured on the head of the person being anointed (Exod29:7). Kings were set apart through Exodus the ritual of anointing, which was performed by a prophet who acted in God's power and authority (1 Sam 15:1).

**Apartheid:** An Afrikaans word meaning 'apart-hood' or 'separateness'. It refers particularly to policies of racial segregation practiced by the RSA since the coming of power of the National Party in 1948.

**Authoritarian personality:** The term refers to 'an ethnocentric' personality pattern characterised by traits such as obedience, dogmatism, prejudice, contempt for weakness, low tolerance for ambiguity, hostility to members of "outgroups" and superstition.

**Authoritarianism:** A style of government in which the rulers demand unquestioning obedience from the ruled.

**Authority:** The right or the capacity, or both, to have proposals or prescriptions or instructions accepted without recourse to persuasion, bargaining, or force.

**Biblical theology:** the theology portrayed in both the Old and New Testament.

**Clan:** is simple understood as 'a number of persons descended from the same ancestor and associated together.

**Church:** The term Church, with capital letter “C” refers to a universal Church, the Body of Christ as one in the whole world.

**Churches:** The term church with small letter “c” refers to a particular denomination (eg. Roman Catholic, Anglican, Dutch Reformed, Methodist, etc.). The term also refers to a congregation within the denomination, e. g: St. Michael and All Angels, St. Peter’s, St. Mary’s, etc.

**Colonialism:** The movement and permanent settlement of people from one country to another by Portuguese, Spanish, English, Dutch, French and other European people that began in the late fifteenth century and resulted in the first overseas empires in America, African and Asia.

**Corruption:** Corruption can take the form of “misperformance or neglect of a recognised duty or the unwarranted exercise of power, with the motive of gaining some advantage more or less directly personal.

**Covenant:** An agreement between two people or two groups that involves promises on the basis of each to the other. The concept of covenant between God and His is one of the most important theological truths in the Bible.

**Crisis:** A period of challenge to the stability and sustainability of a system.

**Critical:** An approach to the text that takes nothing for granted and attempts to read the text on its own terms rather than through the filters of dogma pertaining to what should be the case.

**Divided kingdom:** The division of Israel into two separate states: Northern Kingdom (Israel) and Southern Kingdom (Judah).

**Exilic:** The period when the Jews were taken to captivity in Babylon by King Nebuchadnezzar.

**Fratriarchate:** Type of family setup where the eldest brother is the head of the family, and this authority is handed on, along with the property from brother to brother.

**Justice:** The practice of what is right and just. Justice specifies what is right, not only measured by a code of law, but also by what makes for right relationships as well as harmony and peace. The concept of justice in the Bible goes beyond the law courts to everyday life. The Bible speaks of “doing justice” (Ps. 82:3; Prov 21: 3). Doing justice is to maintain what is right or to set things right. Justice is achieved when honourable relations are maintained between husband and wives, parents and children, employers and employees, government and citizens, and man and God. Justice refers to brotherliness in spirit and in action.

**King:** The word designates a male sovereign; he would normally be the ruler of an independent state, though sometimes in the ancient world the title was retained by rulers of states that had colonial or provincial status to some imperial ruler.

**King, kingdom:** Ruler of a nation or territory, especially one who inherits his position and rules for life; a state or nation with a form of a government in which a king or a queen serves as supreme ruler.

**Kinsman-redeemer:** A male relative; a man sharing the same racial, cultural, or national background as another. In the Old Testament the word kinsman is most often used as a translation of a Hebrew word that means, “one who has the right to redeem”. Since an Israelite could sell himself, his family, or his land (Lev 25:39-43) in cases of poverty, the kinsman-redeemer (Lev 25:25) was provided to protect the clan.

**Leadership:** Decades of academic analysis have given more than 350 definitions of leadership, and one authority on the subject has concluded that leadership is one of the most observed and least understood phenomena on earth

**Levirate marriage:** A form of marriage prescribed by the Law of Moses in which a man was required to marry the widow of a brother who died with no heir. The term levirate means “husband’s brother”. The purpose of the law was to provide an heir for the dead brother, thereby preserving his name and estate. The law also was designed to provide for the welfare of the widows (Deut 25:5-10).



**Matriarchate:** Family setup where the mother is the head of the family and descent is reckoned through the female line.

**Monarchy:** Originally it means a ‘the rule of one’ though word has now come to be attached to the constitution of kingship (queenship) that is usually conceived as hereditary, though many posts which would be considered as monarchs.

**Pagan:** A follower of a false god or a heathen religion; one who delights in sensual pleasures and material goods.

**Pre-monarch:** The period before Israel had kings. During this period, leadership was exercised by family leaders, theocratic, charismatic and military individuals who appeared in the time of need.

**Post-exilic:** The period where the Jews resettled in their home land (Judah) after seventy years of captivity.

**Temple:** A building in which a god (or gods) is worshiped.

**Tribalism:** The term is used in two ways the anthropological meaning of the term refers to the type of society which preceded the primitive state.

Groups of hunter-gatherers or pastoralists, linked by kingship, formed regular organisation in chieftainship would later be developed. In this context, the term is used to describe nepotism and clientele predominance.

### **1.7.2. Orthography**

Based on the nature of this research, different Bible translations have been used. Among them are the following:

King James Version (KJV)

Good News Bible (GNB)

New International Version (NIV)

New Bible Atlas (NBA)