CHAPTER 5

HERMENEUTICAL APPLICATION FOR AN AFRICAN CONTEXT

5.1. Introduction

In this thesis the leadership crisis in Africa, South Africa, local communities, family units and the Church has been identified and discussed. In this chapter a hermeneutical application for the African context based on David's leadership character as portrayed by the Deuteronomistic and Chronistic Histories will be examined. The chapter consists of the following: Firstly the concept 'Africa' and 'African'; second, the epoch of leadership in Africa, where the concept 'king' and 'kingship' will be analysed. Equally important, leadership during pre-colonial, colonial and the impact of colonialism will be discussed. Post-colonial periods are crucial in the discussion. Third, efforts to purge Africa from leadership crisis, four, solution to leadership crisis will be suggested and five, synthesis thereof.

5.2. The concept 'Africa' and 'African'

The concepts 'Africa and 'African' require explanation. The term Africa refers to a geographical context. Geographically, Africa is a compact land-mass, second only in size to Asia (Adamo 1998:9; Todder 1984:2; cf. Mojekwu 1978:18; Hodder 1978:8). African refers to people and their culture. The African child is born 'black'; but becomes African. The human and physical environment that gradually reveals itself to him/er and that broadens around him/er is different from the existential environment of an American or European child (Maquet 1977:55). This is an exclusive concept. An inclusive meaning of the term African implies the inclusion of every human being residing in the continent permanently irrespective of race or colour. Africa is more than a country and less than one. It is a continent, filled with millions of people (Falola 2002:37). Speckman (2007: xxiii) observed that the values and culture that makes for African dignity and uniqueness no longer plays a role defining African or Africa. Nicolson (1983) argues that the making of Africa, the Africa known today has been created by euro-westerners, not African. Herskovits (1960:15) has maintained

that Africa is a geographical fiction. It is thought as a separate entity and regarded as a unit to the degree that the map is invested with an authority imposed on it by the map makers[55]. Africa is still associated with as Dark Continent that was characterised by jungles and the wild beasts, with fierce, ignorant or merrily and furiously dancing tribes (Iheriohanma & Oguoma 2010:409; cf. Mboya 1979).

For a long time in the past, Africa remained isolated from the rest of the world and was generally referred to as the Dark Continent (Diop 1999:5). Africa is a continent of many and the few: Often perceived as a single entity-specially by outsiders, but in reality home to people of different nationalities, languages, ethnic groups, class affiliations, and outlook in life. More than 50 separate nations striving to be united under a single Union (Le Roux 2006:2). Based on these facts, one may conclude that the term Afrtica is loaded with history and may be given multiple meanings-geagraphically, racially, demographically and political just to mention few(cf. Izadora 2011[56]; Mazrui 1963:88ff).

The continent is rich in resources of different kinds, such as: vegetation, legend, rivers, lakes, wild animals, and mineral resources (Seidman 1990:13). Though the African continent is potentially rich, there is wide-spread poverty (Ogot 2002: iv). Leadership crisis is one of the main causes of poverty, diseases, unrest situations, conflict, tyranny, incompetency and poor service, in Africa, South Africa, local communities, family units and the Church. Africa has been deeply affected by a leadership crisis. Although the usage of the term Africa is inclusive, the emphasis is exclusive.

5.3. The epoch of leadership in Africa

The epoch of leadership is categorised by different periods: pre-colonial, colonial, and post- colonial periods.

---

[55] **The argument here is presumably that climatically the range in Africa is arid deserts to tropical forests; ethnically, from Khoisan to Semites, linguistically from Amharic to Kidigo.**
[56] Izadora in *Uncategorised* 5 May 2011.www.caaglop.com/robbenisland-blog/uncategorised/a concept-of-africa. Retrieved on 10 May 2012

5.3.1. Leadership in pre-colonial period

5.3.1.1. Concept of 'kingship' and 'leadership' in Africa

5.3.1.1.1. Introduction

If the portrayal of David's theological character(s) is (a) taken as (an) ideal for leadership in Africa, it is important to discuss the concept of kingship on the continent. The ideology of kingship has been regarded highly in Africa just as it has been in the Ancient Near East. The original concept(s) of 'kings' and 'kingship' is (are) being sought in ritual associated with the guardianship of ancestral (Davidson 1969:191). In a range of centralising systems, which have emerged about a thousand years ago (two or three centuries), rulers were not supposed to appear in public in a way that could present them as ordinary men. These kings were not 'divine' or regarded as gods. They were political and earthly persons with ritual and spiritual functions. The two qualities hung inherently together and could be separated whenever a failing in the first appeared to threaten the second. Their spiritual quality remained always paramount (Davidson 1969:191). Ancestral powers were invested in their personage and enabled people's unity to survive. Kings in Africa were the guardians of social justice. They strived to manage the affairs of their communities justly. For the king's existence as a political person or military leader was a secondary thing: over and beyond these secular functions, he had to maintain harmony between society and its natural environment by means of ritual actions.

5.3.1.1.2. Functions of the king

Historically, the functions of African kings were in four fold, namely: to *ensure the spiritual welfare* of the people by acts of piety and the protection given by the true faith; to *defend his people against outside enemies*; and to *safeguard justice and peace* (Davidson 1969:193). The king also had the responsibility of *controlling and managing natural resources* like mountains, forests, rivers and seas. The very existence of the people depended upon the inundation of the river (Hadfield 1949:17). One of the main functions of an African king was to control the supply of water (Hadfield 1949:17). Indigenous intuitions such as sacred places were highly respected (Ayitty 1991). For example, the Sudanese, the Bari and Lokuta tribes, which are closely related, and are both of Hamitic and Negro admixture, the most important

work of a chief is that of rain-making (Hadfield 1949:19). Queen Mojaji of the Balobedu tribe in Limpopo, South Africa, is also regarded as the rain queen. The chiefs are both popular and prosperous because of their supposed power to produce rain at the right time. They are shrewd and take care to build their villages on the slopes of the hills, to be situated at a place where the prospect of a plentiful supply of rain is better (Hadfield 1949:20). Among the Shilluk in Sudan chiefs represented the king in their various districts and are directly responsible to him. Although chiefs act on behalf of the king, the latter is the only rain-maker. The king alone was responsible for the water supply of his country (Hadfied 1949:20). From the above mentioned aspects, the function of the king can be summarised as *ensuring the wellness of the people*, *defending people against enemies*, *safeguarding justice and peace*. Equally important, *the king was the custodian of natural resources*. The function of kingship in Africa would also used as criteria to evaluate David's leadership character.

5.3.1.1.3. Character of the king

Ideally, the African king was expected to be strong and comely, generous of mind, bold in warfare, cunning in council and devout in everyday life. Although African kings were predominantly male, females were also respected. For example, Queen Mojaji was highly respected and honoured in her community. The king would epitomise people with moral order, peace and to be in harmony with the ancestors. If the king became tyrannical and departed from the rules of justice; he would cease to conduct himself as 'the son of the gods' (Davison 1969:193). Then he had to go, no matter how prestigious he might be (Davidson 1969:193). Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things at their own right. Through this at, some colonial countries got into the country.

5.3.1.1.4. Synthesis

An overview of leadership crisis in Africa, South Africa, local community, family groups and religions including the Church has been discussed. Hemeneutical application for the African context based on David's leadership character as portrayed by the Deuteronomistic and the Chronistic Histories were examined. The meaning of the concepts 'Africa' and 'African' were explained. The former refers to geographical context and the later bears two exclusive and inclusive meaning. Inclusively the term 'African' refers to everyone who was born and bred or lives in Africa irrespective of

race, creed, gender and social status. On the other hand, exclusively, the term 'African' may only mean black people living in Africa including their socio-economic, religious and political aspects.

Having attempting to define the *term* (*concept*) African and Africa, it was proper to trace the *epoch of leadership* in Africa in order to discuss David's leadership character in this context. The ideology of kingship has been regarded highly in Africa just as it has been in the Ancient Near East. Leadership was expressed through kingship, chief and other community leaders. African kings were political and earthly persons with spiritual responsibilities (Davidson 1967). Historically, the *functions* of the king were based on four categories: to ensure the spiritual welfare of the people, to defend his people against outside enemies and internal crisis, to safeguard justice and peace and lastly, control and manage the resources of the land. Equally important the king was expected to be strong, comely, generous and bold in warfare, cunning in council and devout in everyday life. Although African kings were males, females were also expected.

5.4. Leadership in colonial period

5.4.1. Introduction

The dawn of colonialism brought about a new era in the continent in every sphere of life, including leadership. The term *colonialism* is widely used to describe different aspects of the control exercised by one society over another (Fieldhouse 1981:1). Deriving from the Greek concept of a colony as the movement and permanent settlement of people from one country to another, this was an accurate description of that great movement of the Portuguese, Spanish, English, Dutch, French and other European peoples that began in the late fifteen century and resulted in the first overseas empires in America, African and Asia.

5.4.2. Impact of colonialism in Africa

5.4.2.1. Introduction

Colonialism has brought modernisation to Africa (Ekeh 1972:93ff).Christianity was introduced by the same 'movement'. An aspect of leadership was deeply affected mostly by changing from traditional leadership to a legal and political leadership.

Centralised government was introduced (Olivier 1969). The power of the kings and chiefs were affected. New methods of development were introduced. Colonialism was seen as the destruction of black civilisation (Arendt 1951; Ononkwo 1980:105-117).Aspects of industrialisation, urbanisation, agricultural economic, education, medication, engineering, science and technology, entertainment, including all kinds of sports and many other things were modified. The emergence from a traditional past brought with it the need to modernise and to develop a capacity to keep abreast of technological, scientific, economic, and ideological developments in other parts of the world

Before colonials settled in Africa, many Africans lived in stateless societies, organised around the family, kinship groups and clan although this did not necessarily mean that they were more backward (Tordoff 1997:28). Migration from one area to another was frequent, as a consequence of war, disease, drought, and economic need. Almost everywhere, the African was engaged in a constant struggle with a harsh environment. European contact with Africa through missionaries, traders and explorers long preceded the establishment of European rule. In most of the continent, the establishment of colonies did not take place until the last quarter of the nineteenth century (cf. Hodder 1978:11). European colonisation of West Africa was established long before that of East Africa, but by 1875 only the colony areas of Sierra Leone and the Gold Coast and the areas adjacent to Bathurst and Lagos were ruled by Britain, while France was firmly established only in Senegal (Tordoff 1997:29). Colonialism landed in southern Africa after the Dutch settled at the Cape of Good Hope (Table Mountain) to provide fresh fruit, vegetables and meat to the company's vessels in 1652.

The Berlin conference of 1884-5, by recognising the existence of 'Congo Free State' was the signal for France and` Britain to extend their sphere of influence, preliminary to create new colonies and protectorates. The boundaries between the colony and another were often drawn arbitrarily, with scan regard for traditional allegiance (Arendt 1951:133ff). What promoted this insatiable desire on the part of the various European powers, Portugal, Britain, France, Germany, Italy and Spain to establish colonies in Africa? There are different views regarding the establishment of colonialism in Africa, among them the following are noted: (1) part of civilisation, (2) trade, (3) conducted for mutual benefit of coloniser and colonised, (4) economic gain

and exploitation, (5) unstated reasons. Out of these perspectives, two fundamental views concerning the establishment of colonialism in Africa are first a negative view and second a positive view.

(a) Negative impact of colonialism

Some African leaders are of the view that colonies were established to prolong the life of moribund European capitalism. European powers were anxious to secure easy access to raw materials needed for the manufacturing industries established following the industrial revolution and to obtain a protected market for their manufactured goods (cf. Cole 1971:160-182). Profitable trading networks were established, but however, while the price which the producer received for products fluctuated widely, and often downwards, the price which was paid for imported goods increased (Collins 1970). The unequal and exploitive nature of this exchange is not in question (Jahoda 1961:291).

Colonial economy was dominated by the international market and its links to the interior of the subcontinent (Hodder 1978:18). Until the nineteenth century the value of South African imports and exports was extremely limited. Agricultural products, notably wine, wool and ostrich feathers, dominated the export trade until 1870s (Christopher 1994:23). The agricultural sector played a vital role in the development of the country before 1948. Wealth generated by exports of wine and grain had given impetus to the emergence of a rural gentry by the mid-eighteenth century (Christopher 1994:24). In the nineteenth century the development of pastoral woolen sheep, Angora goat and ostrich farming introduced commercialism to a wider extent of the country. In the twentieth century maize and sugar cultivation diversified exports and led to the commercialisation of more regions. Internal cattle and grain markets provided a further underpinning of the economy. The development of the mining industry in the last third of the nineteenth century transformed the national economy dramatically (Christopher 1994:26). Fieldhouse (1981:7) concluded that in common usage; colonialism means exploitation by a foreign society and its agents who occupied the dependency to serve their own interests, not that of the subjects' people. When colonists reached in Africa they found natural 'wealth' and most African people had life stock and as results, the system of 'bartering' was in place. Colonists obtained life stock and other valuable things they needed in exchange of items such as

'mirrors' clothes and other various items including the 'Bible'. Finally, they get the land. As they (colonialists explored the continent, they decided to dwell in fertile areas and move indigenous people to unfavourable areas. The following stament was widely used "When the missionaries came to African people, they said, let us pray, and when Amen was said, the missionaries had the land and the black people had the bible in their land". Colonialism is blamed for the destruction of black civilisation (Williams 1987:1ff).

(b) Positive impact of colonialism

Regardless of the fact that colonialism had a negative impact in Africa, its positive impact cannot be ignored. Colonialism introduced education, economy and development and many more which are still in use (Pearce 1988: 283ff). Most African countries have gained, and are in the process of developing as a result of Colonialism. When African leaders realised that their countries had benefited from Colonialism, they wanted to be come independence. African countries gained independence from their colony countries in different years based on different circumstances. Few countries like Botswana and South Africa continued with the process of developing themselves with the help from their 'masters'. On the other hand however, countries like Zimbabwe, Mozambique, and Angola, inherited sufficient resources from colonial countries, but destroyed their own countries through greed, corruption, maladministration and civil wars, which clearly indicate poor leadership. Although Colonialism came to an end in Africa, support from colonist countries continued to flourish into African countries.

Over the past three decades (1980-2010) western governments, aid agencies and multilateral financial institutions have sent experts to African countries to help them develop. Help increasingly involved attempts to direct the political and economic development of the recipient nations. Unfortunately, most of the resources do not reach the people; instead, the resources are misused or end in corrupt hands. African 'leaders" because of power hungry incompetence, lack of leadership skills, tyranny and autocratic leadership styles, have reduced their countries to almost nothing.

(c) Synthesis

Leadership crisis in Africa underwent different stages, the stage were kingship exercised leadership in their local areas. Some African kings ruled with peace and justice while others ruled with iron fists. They did horrific things at their own right and did not give account of their actions. The trading of people abroad as slaves was influenced in a number of reasons. Through this act, some colonial countries got into African countries. The dawn of Colonialism has brought modernization in Africa (Hobson 1902:46ff). Central government was introduced. The power of the kings and chiefs were affected. The settlement of Colonialism in the continent brought both good and bad reactions. The impact of Colonialism was felt throughout the continent of Africa. As countries begins to gain their momentum, the colonists' countries gave independence to the concerned African countries.

5.5. Leadership during post colonialism

5. 5.1. Introduction

The end of colonialism in some African countries more than four decades ago was greeted around the world with great enthusiasm. The African bourgeois class has a precarious foundation as they benefited from Colonial rule. In the waning days of Colonialism in many African nations two sorts of divisions were created or encouraged by Colonisers (Ayayi 1967:2910). The first was deliberately encouraged to undermine the African bourgeois class by raving tradition as the basis of legitimacy. This was done by tactic on the part of the colonizer. Traditional leaders were too enfeebled from the pre-colonial and colonial days to survive with the emergent African bourgeois class.

The colonisers had implanted a new concept of legitimacy in matters relating to the civic public. Traditional kingship and chieftaincy has always been defined in moral terms. And the new attempt by colonisers to delay it in the muddle of moral civic public's politics was bound to fail (cf. Curtin 1990:63ff; Simpson 1976:122-143). A more serious division was suggested by thread that runs through the whole of post-colonial African politics. It is a division within the bourgeois and the traditional chiefs and within the bourgeois class itself (Hobson 1902:46).

One is tempted to ask the question whether the new problems facing Africa are worse than before or during Colonialism or not? For most African countries, the colonial era was seen as Africa's "Golden Age?" Such perceptions are based on in competency by African leaders. Poor economic policies, unsettled political culture, military regimes and bad governance are few examples of improper leadership in Africa. The most developed countries in Africa are situated on its southern part. South Africa, in particular, is regarded as the 'super power' of Africa and as one of the nations on the continent to ever have attained 'First World' status. There is a tendency of blaming all of Africa's problems and on White people and on colonialism. Blaming the problems of Africa on colonialism has also crippled the continent. Some African leaders blame their failures on colonialism.

5.5.2. Striving for independence

A related strategy in the fight for independence was to raise the hopes and expectations of the ordinary citizen in two directions, namely: First, ordinary citizens were promised increased benefits. Secondly, reduction of the colonial burdens, such as the taxation, these instances were made to discredit the alien colonizer, and to win the allegiance of the ordinary citizen.

The nature of the leadership keeps changing. About forty years ago, all of Africa was engulfed in a liberation struggle of some kind. During the Cold Wars (I and II), Africa became the favourite playground of the world's superpowers. This produced a different brand of leadership, which only aggravated the leadership crisis, especially on the economic front. Those leaders put the political and economic interests of their masters, in this case, the superpowers of the day and their allies above those of the people they were supposed to serve. Some introduced failed Marxist policies without the consent of their people. Others allowed their mostly poor countries to engage in senseless proxy wars and looted national treasures to enrich themselves. Others pursued western economic models but at the same time subjected their people to severe hardship through economic exploitation and political repression. It was during the 1970s and 1980s that most African economies experienced a dramatic economic decline. The ideologies of liberations in black Africa have been the centre for a long period (Langley 1979:1ff).

Regardless of the negative impact of colonialism on the continent, Africa has

benefited in a number of ways including good governance from it. Colonialism has set what looked like a good set up for good leadership. However, greed, power struggles, resistance to change, refusal to relinquish power, corruption, incompetence, tyranny and autocratic leadership styles have crippled the continent.

5.5.3. Efforts to purge African leadership crisis

(a) Introduction

Efforts to purge the crisis in Africa can be observed from two angels, namely: Efforts within the continent and efforts from foreign countries.

(b) Efforts within the continent

Efforts to purge the continent from bad government were revealed by the establishment of regional and global organisations. These initiatives were to be based on an African agenda, managed and designed by Africans but with the active involvement of the international community (Aderinwale 2001:59). Firstly, *regional organisations* include institutions such as the South African Development Community (SADC), the Organisation of African Unity (OAU), the Commonwealth and the Non-Aligned Movement (NAM). Equally important, the European Union (EU) cannot be left out since its involvement is remarkable, where South Africa has been a member (Hamill & Spence 1993:110-126). It should be noted however, that due to its apartheid policies, South Africa was excluded from the Common wealth activities and its relations with other institutions cannot be discussed in depth since the focus in this context (Muller 1993:75-88). Originally, SADC was formed as an economic counter – alliance against South Africa (Esterhuysen *et al* 1994:58-65; Mill *et al* 1995:1999-279). With the birth of democracy SA's status was restored (Hamily & Spence 1993:124ff; Van Wyk 1994:78-97).

 Secondly, *Global organisation* includes the United Nations (UN) and its specialized agencies such as the International Atonomic Energy (IAEA), the Universal Postal Union (UPU), the World Health Organisation (WHO), the International Labour Organisation (ILO), the General Agreement on Tariffs and Trade (GATT) and the World Trade Organisation (WTO). On the other hand the role of inter-governmental institutions cannot be ignored.

Unions like African Union and South African Development Community. The continent has been monitored by two prominent organisations called Organisation of African Unity (OAU) and SADEC respectively. The OAU has a strong emotional commitment to unity, based on racial consciousness and common experience Colonialism. These two organizations have common agenda on peace, human security, and conflict prevention (Cilliers 1999:3). There was awareness among some African leaders that the division of Africa into rival groups was playing into the hands of outside powers (Dzimba 2001:23).

Successes and failures of OAU and SADEC are noted: (1) *Success*: These organisations have a chequered history. It has extended over a period of twenty years. OAU has succeeded in providing a forum on which issues of concern for member sates can be discussed and disputes sometimes resolved. *Failures*: The organisation has not been under pinned by a ground swell of popular support. In unstable political conditions, it has been unable to offer substantial help as it has been preoccupied with its own domestic problems. The existence of such problems can be part of the explanation for the lukewarm support given by heads of states to the OAU, since many of them have never attended summit meetings (Dzimba 2001:23). Their leadership appears to be nothing else but to have a number of meetings in favourable countries under the pretence of "building" Africa. Their despicable behaviour notwithstanding many African leaders needs to be replaced. In view of this gigantic task the Congolese, Kenyans, Liberians, Zimbabweans, Malawians and other Africans have to focus their attention on picking replacements for incompetent leaders (Weimer 1991:78-89; Okumu 2002:5). The continued flocking down to South Africa by many people from other African countries clearly demonstrates that African leaders are incapable of governing their countries.

Most African heads of state and governments made it clear in the preamble to the Constitutive Act of the African Union that they were committed to promoting and protecting people's rights (Mbata & Mangu 2005:316). Their intention was to safeguard human rights, consolidating democratic institutions and culture and ensuring good government and the rule of law. Such *moves* are critical for the New Partnership for Africa's Development (NEPAD) and the African Renaissance. Although most Africans showed their willingness to be 'better states', heads of states refused to change. The unwillingness of some African states to be part of the African

Union is a perfect example that the continent is facing a leadership crisis. On the other hand, countries who showed their willingness to be part of an African unit are still faced with various challenges like: poverty, political instability, conflict and civil wars, declining living standards, debilitating but preventable diseases, the HIV/AIDS pandemic, child-soldiers, war lordism, a declining share of global trade, burgeoning international economic and political marginalisation, failing states, institutional atrophy, corruption, a brain drain and bad government (Leys 1994:33-47).

Across Africa, the search for development has been marked by a history of the colossal failure of effective leadership. In certain cases, countries in the continent have experienced governance by a crop of people that lack the basic understanding or comprehension of the requirements of leadership, thereby failing to provide the needed positive change to their societies (Ayodele 2006).[57] The continent has been busy struggling to develop strategies for social, economic and political development without first cross checking its leadership dilemma in a bid to facilitate change. Several factors have been offered to explain the apparent failure of development in the continent, more than any, the issue of leadership remains central to Africa's development crisis (Von Hippel 1998:33). African leaders and OAU could not deal decisively with the challenges to peace, and security, and the continent was inaundated by a wave of conflict (Aderinwale 2001:60).

(c) Efforts from foreign aid

Aid to underdeveloped countries was viewed with suspicion in the West (Speckman 2007:13). Prediction was made that foreign assistance would displace the processes of institutional maturation that was essential for economic development (Friedman 1958; Bauer 1971). The aid from other countries represented a side payment for the elite in recipient countries, designed to buy their compliance for maintaining the economic

---

[57] By Bonnie AyodeleDepartment of Political ScienceUniversity of Ado Ekiti &Lanre Olu-Adeyemi lanreoluadeyemi@yahoo.co.uk Dept of Political Science & Public AdministrationAdekunle Ajasin UniversityAkungba Akoko

and political dominance of the industrialised countries (Speckman 2007:14; Fran 1966). The money given served to perpetrate and maintain political corruption while on the other side the internal political will of the receiving countries was manipulated by the donor countries. As an example Speckman (2007:14) stated that leaders with a nationalist agenda in such countries were seen to be a stumbling block. Foreign aid is perceived as a movement from government to government (Hagemann 1982:71). According to Speckman foreign aid retards the development of institutional competency in the recipient's public sector.

Regardless of the fact that foreign nations have been blamed for the 'ills of the continent' by some African leaders, aid from such countries continued to flood in. Influenced by appalling life conditions among people, colonial countries set aside critics and offered help in terms of monetary, goods, foods, medication and various skills, to save the continent.

(d) Synthesis

Regardless of negative impact of colonialism in the continent, Africa has benefited in a number of ways including good governance. Colonialism has set what looked like a good set up for good leadership. However, greed, power struggle, resistance to change, refusal to relinquish power, corruption, incompetence, tyranny and autocratic leadership style has crippled the continent.

5.5.4. Synthesis

Leadership crisis in Africa underwent different stages, the stage of kingship were kingship exercised leadership in their local areas. Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things at their own right. The trading of people as slaves abroad was influenced in a number of reasons. Through this act, some colonial countries got into the country. The settlement of colonialism in the continent brought good and bad reactions. The impact of colonialism was felt throughout the continent. As African countries begin to gain their momentum, colonists' countries gave independent to the concerned African countries. After independent, some African leaders become tyranny.

African states have been unable to overcome obstacles for a variety of reasons. Those reasons include: (1) a combination of poor and corrupt leadership; (2) weak and unstable economies and infrastructure; (3), lack of strong democratic foundations and (4) the recurrence of major natural disasters (Griffith 1995:33).

5.6. Current state of leadership in Africa

Currently the majority of countries in Africa are struggling with the challenge of multi-party democracy, globalisation, poverty, greed, corruption, fraud, crime, leadership vacuums, and diseases including HIV/AIDS (Mufuruki 20001:15). There is a war in at least one out of three countries and where there is relative peace the situation is still tense, either due to ethnic troubles or to religious disagreements. Either way, many of Africa's current leaders seem to be completely helpless or are actually fermenting the troubles to sustain themselves in power (Mufuruki 2000:15). Africa is widely acclaimed in the Western media and literature as a continent of virtually unrelieved tyranny, dictatorship, economic bankruptcy, administrative incompetence and violence (Mangu 2005:315; cf. Legum 1986:175). According to Sindjoun (1999:7), there is a publication called 'literature of pathology' against which he recommended an 'epistemological vigilance'. Based on that view one can deduce that there is relevant literature available. Bad governance in Africa has given the perception that nothing good is directly or potentially coming out of Africa (Olukoshi 1999: 451).

Having acknowledged that there is a leadership crisis in Africa, in South Africa, in local communities in family contexts and in the Church, this chapter aims to highlight a few aspects of good leadership based on David's leadership. In his book, "The heart of an executive", Phillips (2000) presents David as one of the most well-known figures in the Bible, and as a model that readers can emulate to become effective leaders. The story of David's life from his humble origin as a shepherd, to his slaying of the giant Goliath, and furthermore to his coronation as the king of all Israel, is emblematic of the trials and triumphs that mark many careers in all spheres of leadership (Phillips 2000:45ff; Polzin 1993:1). Brueggemann (1985:13) is of the opinion that, what sets David apart and what made him the most beloved king in Israelite history, was his *vision,* both for himself and for his people that grew out of his faith in his God. This chapter aims to appropriate the concept of leadership in the

African context(s). Good leadership is attained by a God fearing character, recognising faults, seeking justice, service delivery, competency, humility, and many more qualities as some examples of a hermeneutical application for an African context. Leadership in Africa has gone through stages, kingship stage, colonial stage, kingship and chieftains' stage, independence and presidency stage.

In summary, the leadership crisis in Africa underwent different stages: the stage of kingship where kingship exercised leadership in local areas. Some African kings ruled with justice and peace while others ruled with iron fists. They did horrific things without giving any account of their actions. The trading of people as slaves abroad was influenced by a number of reasons. Through this act, some colonial countries were given a passage into Africa. The end of colonialism in the continent brought good and bad reactions. The impact of colonialism was felt throughout the continent. As African countries began to gain their momentum, the countries which were involved in colonisation had to give independence to their colonised African countries. After independence, some African leaders become tyrants. Most independent African states have been unable to overcome the obstacles of independence for a variety of reasons. Those reasons include: a combination of poor and corrupt leadership; weak and unstable economies and infrastructure; lack of strong democratic foundations and the recurrence of major natural disasters (Griffith 1995:33). Africa needs a strategy to free its people from the 'crutches' they have acquired over the years (Speckman 2007: xiv).

5.7. Suggested solution to leadership crisis

5.7.1. Introduction

Are there any solutions to this leadership crisis? The outmost purpose of this chapter (chapter 5) is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa. This chapter opens the door to the future and demonstrates how David's leadership character could be translated into terms of daily activities. Hermeneutical application as a whole centres around manifestation of David as an ideal throughout the ages. It should be noted that the narratives regarding David presented here have been portrayed by the Deuteronomistic and the Chronistic Historians. They have been transmitted from

antiquity and upon such deductions as may be drawn from the text itself. I am convinced that the portrayal of the theological characters David in the narratives is can serve as guideline.

The problems that persist in Africa are not so much because of intellectual inferiority but because of the application of the wrong remedies or policies by 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, full of nepotism, tribalistic and insensitive to the plight of the people must be discarded (Ayittey 1991:6). Judy Giuliani (2002:13) maintains that `there are corrupt free leaders such as, Nelson Mandela and Desmond Tutu. This does not only apply to politicians but also to scientists, technologists, academics, NGO's, the banking sector, media and religious groups. In Africa, the proliferation of tyrannies, one party state systems, government monopoly of the media, intolerance of alternative viewpoints, and general brutality precludes exposure of any problem, let alone an intelligent analysis of it (Ayittey 1991:16).

In order to address the leadership crises in different African contexts there is a need to adopt aspects of David's leadership characteristics as portrayed in the Deuteronomistic and Chronistic Histories. David's leadership character could be used as a hermeneutical application to leadership in the African context. David's leadership character, which act as an ideal model for the African context has been evaluated on four main segments, namely: *Social and political aspects, religious affairs, good moral values and general features.* These features can be summarised as the core function of a leader: First, to ensure the spiritual welfare of the people, second, to defend his people against outside enemies, third, to safe guard justice and peace, four to control and manage resources.

5.7.2. Social aspects

(a) Introduction

The well-being of the people is the primary concern of a leader. Every leader is measured on the basis whether he or she addressed the social needs of the people. Basic needs such as food, shelter, clothes, safety good health are necessity and it is the

responsibility of the leader to ensure that these treaties are addressed. In this thesis economic factors, service delivery, reconciliation, stability, peace and justice are among to be highlighted.

(b) Sound economic success and administrative skills

Economic policies are a crucial phenomenon in every country or nation. David demonstrated economic and administrative skills in his leadership. Saul spent much of his time in pursuit of David. David's leadership character is revealed through his economic and administrative successes. In 1 Samuel 30:18, David is portrayed as rescuing everyone and everything the Amelikites had taken. David's administrative leadership is expressed through the appointment of his administrative team. Although the criteria used to select those individuals for the office is not clearly stated, David had confidence in them to serve the community. Every leader should have sound economic policies which attracts investors. The resources of the land, or organisation should benefit the community.

(c) Servant leadership

One of the major crises facing African Christianity is in the area of leadership. Servanthood is the basic biblical principle of leadership (Foster 1995:15ff). This kind of leadership puts people before programmes. It is leadership with humility (Woerner 1995:18-19). It seeks to promote and build people in faith, not to destroy or dominate them (Blanchard 1998: 21ff)). David is a perfect example of an ideal leader. David's servanthood leadership is a model for all forms of leadership in Africa's contexts. African leaders should seek their deity to transform their leadership into servanthood (Osei-Mensah 1990: vii). Africa requires a model of leadership such as that the religious Scriptures[58] are consistently recommending, for the people of God; "servant-

---

[58]Almost every major religion has its own sacred (holy) scriptures. The Hinduism is scared books are categorised into two groups, namely, the canonical books, which are the *Vedas*& the non-canonical books which are called the Smrirti, Smriir. Various extracts from the Buddists are identified, among them are: the *Vinaya Pitaka* and the *Sutta Pitaka.* The holy books of Judaism consists of two main categories, namely, the the *Tenach* (consisting of the *Torah* and the *Nevi'im*) and the *Talmud* (the Mishna and the Gemara). The Bible (both the Old and the New Testament) is widely known to the Holy Scriptures for Christianity. On the other hand the Muslim value *Qur'an* as their sacred religious scripture. It should be known that some religions do not have the written versions of their holy scriptures but they rather have oral traditions, such as African Traditional Religions.

leaders", such as David. African leaders need to adopt a spirit of serving God's people, ministering to them and equipping them. David served at Saul's court as musician, armour barrier and as a warrior. He served diligently and whole heartedly.

Africa is in a state of collapse due to poor service delivery. South Africa is characterised by strikes and unrest situations due to the lack of service delivery. In most local communities, many people are without basic services such as clean water and sanitation. In an attempt to address water shortages in these communities, local authorities send water trucks into the community during the day. The timing of delivering the water is a problem since the trucks come during the time of day when most people are at work (*Daily Sun*, 11 March 2010). As a result, those who are unable to fetch water from the trucks are forced to hire bakkies for over R120, 00 to collect the water. Blocked drains and sewer spilling all over the place have become serious problems in many local communities. The communities have become used to the sewer running all over the streets and yards (*Daily Sun*, 13 March 2010). In response to the lack of or poor service delivery for the communities the people continue to blockade the roads and destroy what little facilities they already have. In the case of David he put general supervisors in each tribe to ensure that peoples' basic needs are met.

(d) Reconciliation

Theologically, reconciliation is described as the process by which God and man are brought together again (Lockyer 1986:903). In the human context, reconciliation refers to the process by which human beings are brought together among each other again. As important as the need is for authentic leadership, in the field of politics, economy and education in Africa, the continent is also in dire need of a leadership for reconciliation. Leaders need to be: leaders with a clear understanding of the issues at stake; leaders with respect for the truth; leaders with a sense of justice, leaders with a comprehension of the dynamics of forgiveness; and leaders with a firm commitment (Meiring 2002:720). He further elaborated that the leadership should emanate from all communities and racial groups, from men and women, who in spite of their differences and hostilities in the past reach out to one another, to build a new South Africa: political leaders like Nelson Mandela, Oliver Tambo, Thabo Mbeki, Helen Suzman and FW de Klerk; community leaders like Desmond Tutu, Cyril Ramaphosa,

Beyers Naude, Albertina Sisulu and Ellen Kuzwayo have all achieved this.. Of course this is not only the names of people who played an important part in reconciliation. There are many more people, whose names are not mentioned. Meiring (2002:720), Hulley (1996:25ff) are basing their point of argument on the aspect of leadership.

David demonstrated to be an ideal leader based on his willingness to reconcile with his enemies. David reconciled with his enemies, such as Saul, his son Absalom and others who tried to destroy him. Five important characteristics that leaders in the field of reconciliation require, gleaned from men and women who in the past demonstrated their ability to erect bridges between individuals and communities: This includes leaders with a clear understanding of human needs; leaders with respect for and a perspective on the truth; leaders with a sense of justice; leaders with a comprehension of the dynamics of forgiveness and leaders with a firm commitment. David persuaded national unity between South Judah and Northern Israel. He encouraged the well-being of all citizens by letting peace and reconciliation prevail. It is however, very important to acknowledge people like Nelson Mandela, Desmond Tutu, and others as the embodiment of reconciliation between victims and their perpetrators, between black and white, between rich and poor, between communities living miles apart. One of the perfect examples of reconciliation is the story of Joseph and his brothers (Gen 50:15-21). David demonstrated that he was an ideal leader based on his ability to reconcile with his enemies.

(e) Peace and stability

One significant characteristic of a leader is to ensure that there is peace among the people. Peace by its sheer logical nature is a negative concept. Its definition usually begins with the words "the absence of". It is the absence of war or conflict, violence or exploitation which gives us peace (Shromas 1995:15). Historically peace was referred to as a cease fire type interval between wars yet whose absence was never permanent (Shromas 1995:16). Politically both peace and war refer not to the essence of a relationship between various political actors but merely to its form as an instrument employed by parties involved in such a relationship. Peace should be defined as the absence of conflict (Shromas 1995:16). Unfortunately the opposite usually happens because human beings always differ from each other in their views,

opinions, interests, values and goals and thus if free will inevitably engage in conflict of various kinds (Shromas 1995:16).

South Africa is a country filled with crime. It is flooded by hordes of criminals. Robbery and bribery is seen as a way of life (*Daily Sun*, 11 March 2010:3). As industries are growing fast in South Africa, thugs earn a substantial amount of money from crime. In the first decade of the millennium, life in South Africa has turned into a simple and cheap phenomenon (Daily Sun, 11 March 2010:3). The main cause of anarchy in South Africa is the lack of good leadership in turn leads to the lack of justice. Leaders are not leading by example. Corrupt officials promote crime.

The main cause of the strikes and protests is that leaders do not understand peaceful dialogue[59]. It has been said that during the time of judges there wasn't a king in the land, and every one did as they pleased. Although David was faced with a much opposition like the Philistines and the Moabites, he strived to establish peace in the land. People could feel safe and protected in the land. Conflict and violence in Africa, in South Africa, in local communities and in the Church is a typical example that most leaders are not capable of maintaining peace. African leaders can learn from the Davidic leadership regarding peace in the land. African leaders should establish an effective working system of authoritative conflict settlement and resolution which could reliably efface the possibility for resorting to a violent resolution of conflict.

(f) Safeguarding justice

In both the Ancient Near East and Africa, the function of the leader was twofold. Firstly, it was to ensure the safety of his people by 'force of arms' against threats of rebellion or external threats of invasion (Peack 2002:203-209). The leader's second responsibility was to ensure the 'well-being' of the nation through the establishment of justice (Beck 2000:165-183). Throughout the ancient Near East the king played a distinctive role, not only in politics, but also in the religious life of the people. The dual functions of the king as both warrior and judge are evident throughout the Ancient Near East (Whitelam 1979:17). The king would provide the apex point with which to combine all the social organisation and dynamics (Leick 2003:75ff). The royal ideology provides a religious, social, and political foundation for the kingship to

---

[59]*Record Volume* 18 no 19, 12 March 2010.

justify and to legitimate the king's rule over his potential political enemies, as well as, against social threats (Pollock 1999:173). Just as the king considered justice in the ancient world, it is possible for leaders to seek justice in their scope of leadership.

David demonstrated leadership skill by safeguarding justice and peace (2 Sam 8:15-18). In order to have stability in Africa, South Africa, local community and the Church, leaders should safeguarding justice and peace.

In David's leadership, three types of justice are identified, namely, retributive, and distributive. *Retributive justice* is aimed at punishing the evil doer(s). The Amalekite confessed that he killed Saul who had already fallen on his own spear (2 Sam 1:1-10, 16). David reprimanded him for not being afraid to kill 'the LORD's anointed king' (2 Sam 1:14). David himself had a high respect for the life of the "anointed king". In several occasions, David had an opportunity to kill Saul (1 Sam 24:4b-7; 1 Sam 26:7-9; 10-13), but he David spared Saul's life because he was the anointed king of the LORD (1 Sam 24:6b; 1 Sam 26:9-11). Justice was to be done. The Amalekite had to face the consequences of his own words. He confessed with his mouth that he had killed Saul, whom David respected highly. By ordering that the Amalekites should be killed for claiming Saul's life (1 Sam 31:4c), made sure that justice was done (2 Sam 1:15-16). Further more David's act of justice is portrayed when he ordered the death two men after they murdered another man (2 Sam 4:5-7) while sleeping (2 Sam 4:1-12).

David also showed justice by cursing Joab (and his descendants) for taking revenge on Abner for killing Joab's brother Asahel. They did this even though David had sent Abner away in peace (2 Sam 3:22-39). Lastly, David even spared Shimei, who cursed him and pelted him and his men with stones. Again, David was urged by other men twice (once when Shimei cursed David and once when Shimei repented of his sin) to kill Shimei, but decided not to take revenge (2 Sam 16:5-14; 19:21-23). David's faith in the Lord that either he needed punishment or Shimei would get his reward soon enough.

Once more David was forced to exercise retributive justice by letting the Gibeonites (2 Sam 21:2)[60]pay revenge to Saul's descendant for his misdeeds during his reign. During the conquest period, the Gibeonites heard of Joshua's victories, and they pretended to be ambassadors from a far country in order to make peace with the Israelites. When the deception was discovered, the Israelites allowed the Gibeonites to live according to the agreement (Josh 9:21). King Saul broke this covenant of peace with the Gibeonites in later years. During David's reign, Palestine was desolated by a famine which lasted for three years (2 Sam 21:1a). As a concerned leader, David enquired about the causes of such disastrous situation (2 Sam 21:1b-5). The results of his findings revealed that king Saul and his family were guilty of murder of the Gibeonites (2 Sam 21:2)[61]. The remedy to purge Israel from starvation was for David to hand the culprits over to the Gibeonites who exercised retribution upon Saul's descendants (2 Sam 21:9).

Distributive justice is exemplified when David he ordered that the goods and the loot be distributed equally among his soldiers (2 Sam 30:9-25). *Compensatory justice*: Compensatory justice has been expressed throughout David's leadership. By making a law that there should be equal distribution, David expected that every Israelite should take justice into consideration. In 2 Samuel 9, David shows kindness to Mephibosheth.

(g) Competency

Some parts of Africa are in a state of collapsing due to poor service delivery. Unrest situations in most countries in Africa are caused by the dissatisfaction of service delivery. Currently, South Africa is characterised by strikes and an unrest situation due to the lack of service delivery. In most local communities, many people are without basic services such as clean water and sanitation. In an attempt to address

---

[60]The people of Gideon were not Israelites; they were a small group of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

[61]The people of Gideon were not Israelites; they were a small of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

water shortages in some communities, local authorities send water trucks into the communities during the day.

(h) Synthesis

Leadership crisis has been viewed as the major contribution to 'ills' and challenges in Africa, South Africa, local community, family group and a religious institutions including the Church. It has been also noted that the majority of countries in Africa are struggling with the challenge of multi-party democracy, globalisation, poverty, greed, corruption, fraud, crime, leadership vacuums, and diseases including HIV/AIDS (Mufuruki 20001:15). Further Africa is still widely acclaimed in the Western media and literature as a continent of virtually unrelieved tyranny, dictatorship, economic bankruptcy, administrative incompetence and violence (Mangu 2005:315; cf. Legum 1986:175). The negative perception of Africa is highly influenced because of leadership crisis in the continent. Are there any solutions to this leadership crisis? The outmost purpose of this chapter is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa.

This chapter opened the door to the future and demonstrates how David's leadership character could be translated into terms of daily activity. Hermeneutical application as a whole centres around one manifestation of David as an ideal throughout the ages were elaborated. It should be noted that the narratives regarding David presented here have been portrayed by the Deuteronomistic and the Chronicler Historians. The following aspects have been suggested as a solution to leadership crisis: *social*, *political* and *religious* aspects were discussed. Under social aspects, the following were suggested: sound economic policies and administrative skills, service delivery and servanthood spirit, reconciliation, peace and stability, safeguarding justice and competency.

5.7.3. Political aspects

(a) Introduction

David's theological leadership character is expressed through political affairs. David's political leadership is evaluated within and outside the boundaries of Israel. In this context, the former is referred (to) as home affairs while the later is international.

(b) National political affairs

Through the previous period of the Judges, the Israelites had been a fragmented people, and everyone did what was right in their own eyes (Jdg 17:6; 21:25), but in David the covenant was re-established. He ruled according to the command and sought guidance from the Lord his God. As a result the nations were in obliged to serve God. Before his rule, the Israelites had been the object of attack, for they had been weak and other nations had been strong. Politically, David's leadership character is outstanding.

David's political leadership is also expressed in Israel's affairs. He managed to unify the southern and northern together. Taken into a modern context, David would have his political party presumably known as the Southern Party or the David Party, while Saul would have the Northern Party or the Saul Party. David's leadership character is revealed by making sure that unity prevailed in Israel. In order to unify the people of his realm David had to make Jerusalem an effective centre for his newly established kingdom, with religious as well as political significance. David had to invest the new royal capital with an emotional appeal to the people. Under David's leadership, safety and security was guaranteed for the nation of Israel.

In order to unify the people of his realm David had to make Jerusalem an effective centre for his newly established kingdom, with religious as well as political significance. David had to invest the new royal capital with an emotional appeal to the people. David established a national police force which I call the Israel National Police (INP).

(c) International political affairs

David's leadership character is expressed through political affairs. Israel's political system was influenced in the politics of Ancient Near East. As results, David's political career was also shaped by that background. Through the previous period of the Judges, the Israelites had been a fragmented people, and everyone did what was right in their own eyes (Jdg 17:6; 21:25), but in David the covenant was re-established. He ruled according to the command and sought guidance from the Lord his God. As a result the nations were in obliged to serve God. Before his rule, the

Israelites had been the object of attack, for they had been weak and other nations had been strong.

The Deuteronomistic Historian presents the popular demand for a king as filling a judicial, but not a military vacuum (Levinson 2001:518).David had his first military success against the Philistines by means of Yahweh fighting on his behalf (2 Sam 5:17-25; 1 Chron 14:8-17; cf. Howard 1984:44). His political leadership is evaluated in both neighbouring countries and in internally. He continued to demonstrate his military victories, over neighbouring countries who were Isarelites' enemies: the Philistines, the Amorites, and Arameans (2 Sam 8:3-8; 1 Chron 18:17) the Moabites (2 Sam 8:1-2; 1 Kgs 7:40-47; 1 Chron 18:1-17; 19:1-19) and the Syrians. Having solidified his rule he established a powerful empire. He conquered and occupied the kingdom of Edom and Moab, east of Jordan, and installed garrisons at strategic point's father north in Syria, particularly at Damascus. David created a system of tributary states so vast that it was estimated that his non-Israelite subjects outnumbered his Israelite subjects. The realm of King David extended from the upper Euphrates to Gulf of Aqaba.

The extend of David's kingdom was impressive throughout his leadership: it reached the Mediterranean in the West, the North of the Sinai desert in the South, much of Transjordan in the East, and it approached the Euphrates in the North (ch. 24: 5-7; Howard 1984:44). David, the third natural king of Israel, Israel was established his kingdom as a major national power. Through the previous period of the Judges, they had been a fragmented people, and everyone did what was right in their own eyes, but David led them to God as a nation. Politically, David's leadership character is outstanding.

He vanquished the Philistines, and other enemies in battles. Having solidified his rule he established a powerful empire. He conquered and occupied the kingdom of Edom and Moab, east of Jordan, and installed garrisons at strategic points father north in Syria, particularly at Damascus. David created a system of tributary states so vast that it was estimated that his non-Israelite subjects outnumbered his Israelite subjects. The realm of King David extended from the upper Euphrates to the Gulf of Aqaba.

In the Ancient Near East, the king served as a military commander-in-chief, with the expectation that he led his city or nation in war (Levinson 2001:517). The

Deuteronomistic Historian presents the popular demand for a king as filling a judicial, not a military vacuum (Levinson 2001:518).David had his first military success against the Philistines by means of YHWH's fighting on his behalf (2 Sam 5:17-25; 1 Chron 14:8-17; Howard 1984:44). He continued to demonstrate his military victories, over neighbouring countries such as the Philistines and Moabites (2 Sam 8:1-2; 1 Ki 7:40-47; 1 Chron 18:1-17, 19:1-19), Arameans (2 Sam 8: 3-8; 1 Chron 18:1-17), Edomites(2 Sam 8:13-14), and (2 Sam 8:9-12).The extent of David's kingdom was impressive: it reached the Mediterranean in the West; the North of the Sinai desert in the South, much of Transjordan in the East, and it approached the Euphrates in the North (ch. 24: 5-7; Howard 1984:44). Safety and security was guaranteed under David's leadership.

(d) Synthesis

David's leadership character has been expressed through political affairs. Israel's political was influenced by the politics of the Ancient Near East. During the period of the Judges, the Israelites had been a fragmented people, and every one did what was right in their own eyes (Jdg 17:6; 21:25), object of attack, for they had been weak and other nations had been strong. David conquered and occupied the kingdom of Edom and Moab, he installed garrisons at strategic point's farther north in Syria. As a result of his victories, David established a powerful Empire. The extent of David's kingdom was impressive throughout his leadership: it reached the Mediterranean in the West; the North of the Sinai desert in the South, much of Transjordan in the East, and it approached the Euphrates in the North (Howard 1984:44). David's political affairs are also expressed in Israel's affairs. He managed to unify the southern and northern part together. His leadership character is revealed by making sure that unity prevailed in Israel. In order to unify the people of his realm David had to make Jerusalem an effective centre for his newly established kingdom, with religious as well as political significant.

5.7.4. Moral aspects

(a) Introduction

Human beings are created with conscious, the ability to choose between right and wrong. God gave human beings the opportunity to develop morally and spiritually

(Kline 1970:33). It is therefore outmost important for any leader to keep good moral values. This section traces some features in David which qualified him as an ideal leader.

(b) Patience

David was a realist with the ideal of improving the lot of his country men. His sincere convictions led to important political results without the cynicism of political intrigue. He excelled in exercising patience, attempting at all times to avoid shedding the blood of any Israelites.

(c) Humility

The king must not be arrogant. He must remember that although the people are his subjects, they are also his *brothers.* The term appears twice in the passage (15, 20). Love must be the motivating factor in his leadership. He must not *consider himself better* than those who belong to the same family of his brothers and sisters. In our own day, it is too easy for Christians to be influenced, albeit unconsciously, by the world's self-assertive leadership patterns. Jesus warned His disciples of that serious danger and it is still with us: "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not with you" (Mk10:42-43). God's best leaders are slaves. In the same way, there was no room whatsoever for a tyrannical king in Israel. They had suffered enough pain at the hands of enemy rulers without having another in their own royal house. Some leaders have a tendency of regarding themselves as superior and above the law. They are far from showing humility to their followers. They seem to dwell on their position(s) and forget that they are called to serve and humble themselves.

(d) Kindness

David is described as a man after God's heart. This is shown in his traits of grace, mercy, patience, kindness and justice. The Deuteronomist recorded certain characteristics which David did. Firstly, an example of these traits when two hundred (200) of David's six hundred (600) men were too exhausted to fight the Amalekites; they volunteered to stay behind. Upon their return, some of the men refused to share the plunder and possessions with those who stayed behind (1 Sam 30:9-25). David instructed that loot should be distributed equal to all his men. He made that action a

rule and it has been followed in Israel ever since (1 Sam 30:25, 26). In another incident, David's act of kindness and sympathetic (1 Sam 10:1-2) was disapproved by the Ammonites king Hanun (2 Sam 10:4) yet he did not pay revenge for his action. Another display of kindness is given when David showed kindness to the Ammonite king, Hanun (2 Sam 10:1-2), as a token of sympathy to the loss of his father, Nahash. Hanun, however, dishonoured David's ambassadors by shaving off their beads and cutting their clothes (2 Sam 10:4). David loved righteousness and hated wickedness.

Third, another display of justice and kindness is given when David showed kindness to the Ammonite king, Hanun (2 Sam 10:1-2), as a token of sympathy to the loss of his father, Nahash. Hanun, when he dishonoured David's ambassadors by shaving off their beads and cutting their clothes (2 Sam 10:4). David spared Shimei, who cursed him and pelted him and his men with stones. Again, David was urged by other men twice (once when Shimei cursed David and once when Shimei repented of his sin) to kill Shimei, but he would not (2 Sam 16:5-14; 19:21-23). David exercise patience when insulted by Shimei and did not revenge. He interpreted Shimei's insults as God's punishment towards him (David). By sparing and showing kindness to his enemies, and those who mocked him, David portrayed maturity. He controlled his anger. A person remains humble in those circumstances proved to be an ideal leader.

(e) Synthesis

David's leadership character was also portrayed through his good moral values. Among them, the following were highlighted: patience, humility, and kindness. It is therefore possible for leaders to strive for good moral values. Human dignity, respect for life, humility, ability to apologise are some of the ingrediance for leadership character.

5.7.5. Religious affairs

(a) Introduction

Although any leader should not be religious to be able to lead effectively, the concept of religious is highly noted in this study. A religious affair has been a crucial aspect ever since existence of mankind. Human beings depend for life and fullness of being on forces outside themselves that share in some sense and nature with which they

must be in harmony (Noss 1980:2). In ancient Near East, a king played a significant role in divine or religious matters. In the Old Testament, the concept of religion centered upon a covenant between God and His people, Israel. Religion is defined as any specific system of belief, worship, or conduct that prescribes certain responses to the existence (or non-existence and character of God or deity. It is also described as a set of attitude, beliefs, and practices pertaining to supernatural power (Dobler 1986:145ff). The foundation of David's religious leadership is based on both the Deuteronomistic and the Chronicler traditions. Religion and the notion of worship receive special attention in both the Deuteronomistic and Chronistics traditions especial at the latter. Covenant, Ark, people, act of worship, the God to be worshipped, and the house of God are just few examples of concept highlighted in religious aspects.

(b) The concept of God

The concept of God is fascinating in the Ancient Near East, Israel and in the Old and the New Testaments, even in this present age. Various names of God have been used in the world of the Bible (e.g. Yahweh, Elohim, Adonai, etc). These names are attributed to His character and on the manner He revealed Himself to people in different age and circumstances. On the other hand, God's names are also determined by people's personal or communal experience of Him. The purpose of this section is not to trace the names *of* or *about* God, but notice the usage thereof. In the Deuteronomic History the name of YHWH, translated to Jehovah, written as LORD. The Chronicler on the other hand however, replaces the name YHWH with the God.

(c) The House of God

The Deuteronomic History uses the phrase 'House of YHWH's name to focus on exclusivity of worship at the sanctuary, rather than to produce an abstraction of God's presence. This trend can be seen in Chronicles where 'God replaces YHWH ('house of God' 33x; 'house of YHWH' 70x, half of the latter are synoptic, see also 'Ark of the YHWH' versus 'ark of God'), showing that the Chronicler has a marked preference for 'God' over 'YHWH) (Baker 2009:31). This trend is seen as a move away from the exilic abstraction of God's presence. The Chronicler underscores the importance of the temple by re-emphasising the physical presence of Yahweh in the

face of the theology of the name, which implied that only God's name dwelt in the temples (Schneidewind 2003:238).

(d) Covenant/Ark

The Ark of the Covenant, also called the Ark of God, was the symbol of that presence with the people of Israel. In Israel's case, the throne of Yahweh, like Yahweh Himself, was held to be invisible (Baker 2009:31). The ark was considered His 'footstool' (1 Chron 28:2) and he was said to be 'enthroned above the cherubim' (1 Chron 13:6).The Chronicler clearly agrees with the picture of David's popularity in 2 Samuel, but emphasise the liturgical view of the Ark procession an occasion of worship for 'all Israel'. After David became king over 'all the tribes of Israel, he determined to bring the Ark to Jebusites (Jerusalem) he had made his capital. Both the Deuteronomist and the Chronicler narrate the story of the Ark's journey towards Zion (Baker 2009:31).

(e) The concept of 'Israel' and act of worship

Studies of worship in the Old Testament have frequently fallen into a fairly regular pattern of examining holy places and seasons (Dyrness 1979:143-160). The approach envision worship through what has become known as the 'cult', by which we refer to the formal process of worship that happened in the sanctuary including the sacrificial system and the various festivals scattered across Israel's calendar (Firth 2009:73). According to the Chronicler, the act of worship is inclusive, since there is a connection between the exclusivity of the phrase *all Israel*. The phrase has been used to refer to all the Israelites (1 Chron 11:1), to those of the south (2 Chron 11:3), or to those of the north (2 Chron 13:4, 5). Generally, the phrase identifies them as an entity responsible before Yahweh (Baker 2009:30). The Deuteronomistic however worship is defined worship as "the relational phenomena between the created and the Creator, which find expression in both specific events and lifestyle commitment (Pierce 2007:3).The Deuteronmist contains occasional hints about the inclusively of worship, the Chronicler makes that that emphasis is more explicit.

(f) Accountability

The kings and religious leaders alone were not accountable for the destiny of the nations. The people as a unit were held accountable. The prophets address not only

the kings but the people as well (2 Chron 11:3-4; 20:14-15; 24:20). Sometimes the people were deemed guilty when the king was innocent (2 Chron 27:2; 34:24-28). When the division between the north and the south kingdoms occurs, those who comprised all Israel must decide whether or not to seek Yahweh (2 Chron 11:13-17). Therefore, each generation of people, although tending to follow the model of their leaders, share in the responsibility for their state affairs. All are accountable before Yahweh. And this accountability is part of 'all Israel's worship. Although worship is by definition a group action, the Chronicler emphasises the inclusive nature of the worshiping community.

The concept of 'covenant' is of the most important form of relationship Scripture. Israel's leaders were to adhere to the covenant. One of the famous covenants was between God and David, in which David and his descendants were established as the royal heirs to the throne of the nation of Israel (2 Sam 7:12, 22:51). The king as well as the nation was evaluated on the basis of their obedient to the LORD. It was responsibility of a leader to make sure that the nation observes the Law of God.

The Deuteronomist wished to assert that Kingship was not an institution necessary to the salvation of Israel. Yahweh is their true king, and it is His voice that they must obey (Clements 1974:406) God. In this way the Deuteronomist showed that the monarchy, as an institution, was not essential to Israel's role as Yahweh's people. The Deutreronomist's concern was to leave room for their belief that the Davidic kingship did represented for Israel a special feature of its divinely given order and purpose, more especially through David himself.

(g) Obeying divine order (David adhered to God's covenant)

David continued the ancient traditions that formed the identity of the People in Covenant with God. David interpreted the institution of kingship in religious terms. The culture of Israel was transformed. Kingship became the focus of a profound preconception of Israel's religious faith, with a subsequent impact on the symbolism and worship of the Judeo-Christian civilization. The ark was one of the most sacred objects in the lives of the Israelites, standing for the presence of God. By transforming Jerusalem into both religious and political capital, David thought it to be a sacred place like other histories places of worship, such as Shechem, Hebron, Gilgal, Shiloh, Mizpah, and Bethel Schem. These places had associations with the covenant between

God and the people. The sacred sites were places where the community made appointed pilgrimages to celebrate the divine presence since ancient times. In order to accomplish his plans, David had to associate the kingship with the covenant of God (Bright 1960:164-236).When Jerusalem was confirmed as a possession of David, he left its identity in tact (Noth 1958:164-236).

For the Deuteronomists the promise of Yahweh to the house of David has introduced the kingship to religious functions. Yahweh's word is bound up with the Davidic dynasty in a way that is not true to other kings (Clements 1974:406). David continued the ancient tradition which formed the identity of the people who were in covenant with God. David interpreted the institution of kingship in religious terms. The culture of Israel was transformed. Kingship became the focus of a profound preconception of Israel's religious faith, with a subsequent impact on the symbolism and worship of the Judeo-Christian civilisation. The Ark was one of the most sacred objects in the lives of the Israelites, standing for the presence of God.

By transforming Jerusalem into both a religious and political capital, David thought it to be a sacred place like other historic places of worship, such as Shechem, Hebron, Gilgal, Shiloh, Mizpah, and Bethel Schem. These places had associations with the covenant between God and the people. The sacred sites were places where the community made appointed pilgrimages to celebrate the divine presence since ancient times. In order to accomplish his plans, David had to associate the kingship with the covenant of God (Bright 1960:164-236). When Jerusalem was confirmed as a possession of David, he left its identity intact. By so doing, he assumed the pre-Israelite office of priest-king of the city "after Melchizedek". Later on rulers of the House of David at their accession, and in annual festivities which marked the beginning of each year were proclaimed as the sons of God (Noth 1958:164-236).

For the Deuteronomists the promise of Yahweh to the house of David has introduced into the kingship of religious factor which overrides its purely institutional functions. Yahweh's word is bound up with the Davidic dynasty in a way which is not true to other kings (Clements 1974:406).

(h) Seeking God

African leaders are called to consider their deity above all things. David placed God's wishes and laws before his own personal ambitions, and he inspired a similar dedication in his followers

African leaders are called to consider their deity above all things. David placed God's wishes and laws before his own personal ambitions, and he inspired a similar dedication in his followers. Despite many challenges and setbacks, David ruled Israel, remaining true to his God and his people. David inspired his subjects to achieve the impossible, precisely the kind of leader the world needs today. In Deuteronomy 8:11-14a, guidelines of what the king should observe is illustrated. In ancient days leaders shared these convictions, they were apt to lavish their wealth exclusively upon their own enjoyment and indulgence. The text does not suggest that leaders should not possess belongings of any kind; it is a warning about the danger of forgetting the LORD. The principle here acknowledged by David is a thoroughly sound one. He thought of building the Temple for the LORD.

(i) Synthesis

The concept of religious is highly noted in this study. A religious affair has been a crucial aspect ever since existence of mankind. Human beings depend for life and fullness of being on forces outside themselves that share in some sense and nature with which they must be in harmony (Noss 1980:2). In ancient Near East, a king played a significant role in divine or religious matters. In the Old Testament, the concept of religion centered upon a covenant between God and His people, Israel.

One of the fundamental aspects why God chose Israel was that the nation would serve and obey God and so that other nation would know God as well. The foundation of David's religious leadership is based on both the Deuteronomistic and the Chronicler traditions. Religion and the notion of worship receive special attention in both the Deuteronomistic and Chronistic traditions. Therefore it was the sole responsibility of both the king and the nation to God's command. Through his speeches and actions David proved that his desire was to keep God's command.

5.7.6. General features

(a) Introduction

In this section, certain features have been identified and noted. These features serve as an illustration that the David portrayed in this thesis was not a super being, but he lived in a specific place among specific people. His life was influenced by the living standard of his day. Although David was a righteous king, he was subject to wrong doing, just like other human beings. He acknowledged his wrong doings and accepted to be corrected. On the other hand, he demonstrated that he was a moral and humble human being. Some of general features demonstrated in his leadership qualities: was not immune to wrong doing, acknowledge wrongdoing, consulted both God and people, shepherding the 'flock', and react positively in crisis situations

(b) David's weaknesses

The 'Bathsheba affairs' was a critical turning point in David's life (2 Sam 11:1-12: 25). Prior to this narrative, David's leadership has shown a peak. Details of the matter are given in the narrative. The narrative consisted of four sequential stages which had impacted on David's leadership. They are: *precursors of David's fall*: circumstances that led to David's action (2 Sam 11:1-5); *the aggravations of his wrongdoing*: cover up and Uriah's murder (2 Sam 11:6-21); *the penitence he manifested and the forgiveness he received*: David's remorseful (2 Sam 11:13-15; Ps 51)*;* and *the consequences which flowed from his iniquity*: Tragic incidences in David's family(2 Sam 12:15b-18:33).

(c) Acknowledge wrongdoing

Africa needs leaders who when they fail, without fear of losing face or losing their job, acknowledge their mistakes. Leaders who hide their wrong doing for fear of losing their position should not be tolerated. David, after realising his wrongful actions (2 Sam 11:1-10ff), demonstrated real repentance. David's remorseful action is a perfect example of an ideal leader. African leaders are challenged to adopt David's leadership style. The reality is that when leaders expose their wrong doings and make a new beginning, people put them out of their jobs. Many leaders in Africa are involved in corruption, fraud, bribery, theft, betraying some sort of scandal. They are afraid to confess their sins partly out of fear of losing their jobs or losing face. On the

other hand there are leaders with sensitive consciences who expose their wrong doings, yet people put them out forever into the cold, dismiss them from their post. Ironically, leaders who choose to hide their wrong doings are allowed to remain in their position (Osei-Mensah 1990:34).

In 2 Samuel 11 the story about David and Bathsheba is narrated. David's action displeased the LORD. He had to be brought to a better mind. David was confronted and reprimanded by the prophet Nathan in an exquisite parable (2 Sam 12:2-5). After hearing the touching parable, the king in the impatience of his anger, exclaimed: *"As the Lord lives, the man that had done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity"* (2 Sam 12:-5). Nathan responded: *"Thou art the man"* (2 Sam 12:7ff). Nathan continued to reprimand David but David was remorseful. Three outstanding features are noticed in David's repentance: (1) A flash of lighting into the darkness of David's soul. The exclamation statement "You are that man" (2 Sam 12:7a) was a searching judgment of David by himself. The statement revealed to David, by its momentary brilliance, the full aggravation of his iniquity. David was fully convinced of his immoral actions. An ideal leader would come to his senses and acknowledge his mistakes, regardless of its nature. By acknowledging his own mistakes before God and His servant, Nathan, David proved to possess leadership skills. (2) David's penitence: 2 Samuel 12 are David's genuine utterance of passionate sincerity. In this text, the word "heart" plays a significant role and the bitter anguish of a wounded conscience discovers itself by the most natural and convincing symbols.

(d) Consultative leadership

David's leadership character is portrayed when he consulted the LORD and the people for direction. David consulted the LORD through Abiathar, the priest. He consulted the LORD before he saved Keilah from the Philistines' attack (1 Sam 23:1-5). Ironically, the town which David saved planned to hand him over to Saul (1 Sam 23:7-8). In this scenario, David consulted the LORD through Abiathar to verify whether Saul actually planned to catch up with him (1 Sam 23:9-12) or not. Upon receiving the confirmation about the danger, David and his six hundred (600) men left Keilah for another place (1 Sam 23:13). David did not impose his will upon the people. A 'man' who constantly consults the other people before taking decision demonstrates leadership qualities.

(e) Shepherding

David was a shepherd. He demonstrated a trustworthy character by providing security to his father's flock. As a trusted shepherd he provided caring protection for his flock (Newsome 1982:295). In this job he showed courage and faithfulne**ss** by killing both a lion and a bear**,** which attacked the flock (1 Sam 17:34-37). The 'shepherd boy image' of David derives from a common metaphor for rulers in the Ancient Near East (Elliott 2000:10ff; Finkelstein & Silberman 2006:2**)**. Is a shepherd a leader? In Ancient Near East, a king was seen as a shepherd. The concept of David as a shepherd indicates him to be a leader. Rather than following in his father's footsteps David stood out on his own.

A leader has a responsibility of shepherding the *flock*. Two types of flock are identified, namely: *sheep* and *lamb* (Tenny 1976: 292). Both sheep and lamb refer to followers. As a leader, David tendered and fed the flock. "Feeds" means to supply with food, or to take to pasture. "Tend" includes all the care a shepherd would give to his sheep (Tenny 1976:292). A leader is a shepherd, and he or she should feed and tender to the people she or he leads.

(f) Reaction to crisis situation

A crisis is a period of challenge to the stability and sustainability of a system (Bealey 1999:325ff). David's leadership qualities were proved during crisis situations. These crises came as results of David's mistakes, as well as Saul's gruesome murder of the Gebonites during his reign. The crises as results of David's mistake can be categorized in two instances, adultery and the taking of censors: Firstly, *David's adultery with Bathsheba and Uriah's murder*: The crises as a results of David's actions centered on Uriah and Bathsheba (2 Sam 11-12). The relationship between sexual matters and political matter in the biblical texts may be far more complicated that the opposition between the personal and political can express (Stone 1996: 18). The story recounted by the Deuteronomist (2 Sam 11-12) has attracted more attention. The penal consequences of David's wrongdoing (2 Sam 11:1-27) took the form of family trials and national troubles in the narratives. In his family situation, those consequences aroused numerous events in a Chronological order, which placed David's leadership under scrutiny (2 Sam 12:15b; 2 Sam 13:1-38; 2 Sam 14:1-7; 2 Sam 15:1-12; 13-37; 2 Sam 16ff; 2 Sam 24:1-24). David regulated his public

administration by the will of God, yet in his family matters, he seems to have disregarded the plain indications of Jehovah's mind contained even in the Law of Moses. David's family was crowded by tragedy incidences. In all these circumstances, David's action portrayed him as a competent leader.

Second, *famine as results of Saul's mistreating to the Gibeonites*. Upon David's restoration to the throne (2 Sam 19:9-18), Palestine was desolated by a famine which lasted for three years (2 Sam 21:1a). As a concerned leader, David enquired about the causes of such disastrous situation (2 Sam 21:1b-5). The results of his findings revealed that king Saul and his family were guilty of murder of the Gibeonites[62] (2 Sam 21:2). The remedy to purge Israel from starvation was for David to hand the culprits over to the Gibeonites who exercised retribution upon Saul's descendants (2 Sam 21:9).

Third, *pestilence as a results of taking the census*: There is a contrast between the narrative accounts regarding the taking of census by David in the Deuteronomistic (2 Sam 24:1-25) and Chronistic (1 Chron 21:1-27) Histories. According to the Deuteronomist, the counting was done at the LORD command, while the Chronicler mentioned that Satan made David to do the counting. What ever the reason might be, the action displeased the LORD which led to crises. After David took census, the action which was against God's will, the prophet Gad gave him three choices to choose from as the penal consequences. Three years of famine in the land, three months of running away from the enemies or three days of an epidemic (2 Sam 24:13). David evaluated each of these and opted for the third, pestilence or the epidemic (2 Sam 24:14-17). "So the LORD sent an epidemic to Israel, which lasted from the morning until the time He had chosen" (2 Sam 24:15). Seventy thousand Israelites were dead. The reaction of David to the plague is of importance in this study. David was deeply touched by the fact that so many people lost their lives as a result of his mistakes. He acknowledged his guilt before God, and earnestly appealed for mercy (2 Sam 24:17-25a). The LORD answered his prayer, and the epidemic in Israel was stopped (2 Sam 24:25b).

---

[62]The people of Gideon were not Israelites; they were a small of Amorites whom the Israelites had promised to protect, but Saul had tried to kill them because of his zeal for the people of Judah and Israel.

As a leader, David was concerned about his subjects. It was David's initiative that sorted the cause of the crisis and this was an indication that he was a caring leader. Whenever crises happen, it is appropriate for a leader to demonstrate her or his leadership qualities by stabilising the situation.

(g) Synthesis

The David portrayed in this document was not a super human being. He was a human being who was not immune to all challenges faced by *mankind*. Like any other human beings, David's life was characterized by ups and downs. He was surrounded by a number of circumstances where he resigned himself to the challenges. The Bathseba saga, the census story and highlighted the weaknesses of David. Although he was perceived as cunning, violent, adulterer, murderer, jus to mentioned few, David's acknowledgment and confession of his wrongdoings serves as a role model. It is possible for a leader to acknowledge his or her mistakes and start a fresh.

5.8. Synthesis: Redefinition of the concept leadership

The crisis facing Africa, South Africa, local community, family groups and in religious institutions including the Church at large has prompted me to trace what might be the root cause, of 'improper leadership'. The concept of leadership has attracted my attention to the point of study purposes. In the discussion, it has been noted that the majority of countries in Africa are struggling with the challenge of multi-party democracy, globalisation, poverty, greed, corruption, fraud, crime, leadership vacuums, and diseases including HIV/AIDS (Mufuruki 20001:15).

Further Africa is still widely acclaimed in the Western media and literature as a continent of virtually unrelieved tyranny, dictatorship, economic bankruptcy, administrative incompetence and violence (Mangu 2005:315; cf. Legum 1986:175). The negative perception of Africa is highly influenced because of leadership crisis in the continent. Are there any solutions to this leadership crisis? The outmost purpose of this chapter is to bring about the suggested solution as portrayed by David who could be applied to overcome the leadership crisis in Africa and South Africa.

After going through several definitions of the concept *leadership*, I was tempted to come along with a refined and inclusive meaning of the term. Based on David's

leadership qualities, I was tempted to give my own definition of leadership: Leadership is a process of *shepherding* the *flock* from one point to another, with the outmost purpose of *feeding* and *tendering* the sheep and lambs, whereby a supposed leader depends entirely upon the divine guidance to lead from the side, front, in the middle and from behind with special consideration for a desired destiny. In David, therein lies my own definition of leadership.

In summary, David's character as a successful leader was demonstrated in a number of ways. He united the political and religious life of Israel. He symbolised the setting establishing both the political and a centre for worship in Israel. As a result Israel is depicted as being military, politically and geographically strong. During David's reign, four outstanding features qualifying him as an outstanding leader are noted: *he ensured the spiritual wellness of the people.* David demonstrated that he was a God fearing person in various ways. The establishment of Jerusalem as a centre of worship proved that his desire was to lead people to worship God. *He defended his people against enemies.* Prior to monarchy, the people lived in fear of their enemies. The advent of David amongst their mist brought a paradigm shift into their life, they felt safe. As their warrior, David conquered those enemies and Israel was depicted as politically and military strong. *David safe guarded justice and peace.* The concept of 'justice and peace' has remained the centre subject matter in the Ancient Near East, the Old and the New Testament, in religious and circular worlds to this present age. In his leadership, David safe guarded justice and peace in Israel. *David controlled and managed the resources of the country.* One of the reasons why human beings were created was to manage the resources of the world. Such a mandate was to be transferred from generation to generation. Human and asset management is one of the scarce(s) skill(s) needed in leadership. David indicated to be an ideal leader by managing both the people and assets in his reign.