

**INVESTIGATING THE KNOWLEDGE OF SERVANT LEADERSHIP AMONG
ZIMBABWEAN ADOLESCENTS: A CASE OF PARROW APOSTOLIC FAITH
MISSION CHURCH**

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A research project submitted to the Department of Missiology and Science of
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ABSTRACT

This study sought to establish the extent of knowledge among church-going Zimbabwean diaspora adolescents in Cape Town. A case study of the Apostolic Faith Church (AFM) was carried out using its Parrow branch in Cape Town. The research sought to establish several objectives that include knowledge of leadership and its key principle among church-going Zimbabwean adolescents; the influences of worldviews leadership praxis in Zimbabwean society; servant leadership awareness by adolescents in the church and society in Zimbabwe; leadership teachings and practices adolescents are exposed to in churches. The research also highlighted some literature by previous authors on church leadership.

A descriptive survey methodology, questionnaires were used as research instruments in this case study. A sample size of 39 church attendees participated in the study which revealed that church-going Zimbabwean diaspora adolescents were knowledgeable of servant leadership model and its key principle of serving others. The findings revealed that the Zimbabwean adolescents' most influential role models' of leadership style was the Christian worldview; and that adolescents were aware of servant leadership praxis in the church and Zimbabwean society. The results further indicated that adolescents were exposed to leadership teachings in churches. Several recommendations were made to improve the consistency of servant leadership approaches in churches and these include: the promotion of intentional Christian servant leadership development programs; encouraging the church to develop Christian servant leadership curriculum; and encourage the church to confront gender related functions which have implications on the knowledge and practice of the servant leadership model in Zimbabwe and Africa.

Finally, it is recommended that further researches be undertaken in order to establish servant leadership in Zimbabwe especially the use of interpretive and qualitative approaches to knowledge; investigate the knowledge of Zimbabwean youths on specific servant leadership qualities; the development of Christian servant leadership measuring instruments that would measure servant leadership qualities

in leaders; examine the relationship between the cultivation of servant leadership qualities and domestic functions; and empirical research on whether Zimbabwean women possess more servant leadership qualities than men.

Keywords: Knowledge, Servant Leadership, Zimbabwean, Adolescents

DECLARATION

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Magister Artium at the Faculty of theology, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry out this research.

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LIST OF ABBREVIATIONS

ESLS	Executive Servant Leadership Survey
HCSB	Holman's Christian Standard Bible Commentary
IPC	Industrial Psychology Consultants
LCCS	Lincoln Christian College and Seminary
YIDEZ	Youth Initiative for Democracy in Zimbabwe
ZYM	Zimbabwe Youth Movement
SLS	Servant Leadership Survey

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CHAPTER ONE

INTRODUCTION TO THE RESEARCH PROBLEM

1.0 Introduction

Servant Leadership has become an emergent leadership model that has gained popularity since Greenleaf coined up the term servant leadership. Matthew 20:20-28 and Mark 10:35-45 are linked to servant leadership from a religious perspective. Both texts according to Russell (2003:4) provide theological insights of worldly leaders who oppress their followers by their power and such leadership does not breed a culture of leading by servicing. Service is key to Greenleaf's servant leadership model. The model has been recommended as the most inclusive leadership approach which is able to address negative ethical and moral leadership practices at all levels. As a result, Greenleaf's servant leadership model has influenced individuals, work places, high schools, organizations and universities especially in America and Europe (Spear & Lawrence (2002:47).

However, Winston & Ryan (2008:219) describe servant leadership concept as a global model found in Eastern and African cultures because of its humane orientation which is not much of a western ideology. The term 'Human factor' is used to describe servant leadership concepts found in other world religions and in humanity (Muzvidziwa & Muzvidziwa 2012:32). Human Factor is defined as the humanly desire to "live in a society where people respect dignity, liberty, justice, fairness, equality and other human factors". Specific to Zimbabwe is the servant leadership concept known as *hunhu* or *ubuntu* in South Africa. "According to the Shona people the difference between a human being and an animal is his possession of *hunhu*", because a human being acts with reason, with sense and rationality, therefore a human being must behave in a moral and ethical manner (Gelfand 1968:35). Ethical and moral conduct is also encouraged in Christian servant leadership as stipulated in Deuteronomy 17:14-20; Matthew 20:20-28 and Mark 10:35-45.

1.1 Background and Context

African leadership has been and continues to be a great concern for the world at large. Perry (2012:33) in Times Magazine reported that Africa is going to be the world's next economic powerhouse but it faces huge challenges ahead due to the kind of leaders Africa produces. The article revealed that although African economies were modernizing its leaders were not. African leaders tend to be corrupt; self-centred, oppressive and lacked concern for their masses well-being. The focus of the study is Zimbabwe adolescents living in Cape Town. Chikuhwa (2004:111) notes that Zimbabwe is currently experiencing a lack of servant leaders which is evident in the greediness exhibited by leaders who have destroyed the economy and all basic human services in the country. Hospitals, schools, service deliveries, sanitation, infrastructures to mention a few are barely functioning. Maxwell (1998:225) states that "everything rises and falls on leadership".

Cultural philosophies, customs and social practices influence leader's leadership practices. Dodo (2013:29) points out that traditional leadership philosophies are practiced in formal sectors in Zimbabwe. The effects of traditional leadership philosophies on faith-based communities in Zimbabwe are seen by the way men dominate church-leadership in churches when the congregation is predominately women (Chitando & Manyonganise 2011:107). At the same time, religious leaders are treated like chiefs by their congregations (Simfukwe 2010:18). However, traditional leadership model contains servant leadership concepts in the form of *hunhu* (humanness) or *ubuntu* which is an African moral law that emphasises the notion that the individual exists only because others exist (Mbiti 1975:175). This principle is not visible in majority of leaders in the Zimbabwe. It is unfortunate that religious leaders and Christians are not modelling Christian servant leadership principles and this raises concern of whether they are all knowledgeable of Christian servant leadership principles or not. Browning (1991:6) highlights that "All our practices even religious practices have theories behind them and within them". As a result, this study seeks to investigate the knowledge of servant leadership among Zimbabwean adolescents.

1.2 Apostolic Faith Mission Parrow Branch

The Apostolic Faith Mission denomination (AFM) is the oldest Pentecostal Church in Zimbabwe introduced in 1918. Its founder was John G Lake who arrived in SA in 1908 and later visited Rhodesia (now Zimbabwe) in 1918 and introduced Pentecostalism. AFM is the mother of Zimbabwean Pentecostalism (Togarasei 2016:2). The denomination operated from Johannesburg till 1940 when a Zimbabwean migrant worker called Zacharias Manamela arrived with Pentecostal gospel in Gwanda in 1915. Later Luttig a European from South Africa accompanied by Bodenhurst and W. Dingesaka introduced Pentecostalism in Harare although most of the work was done by Enoch Gwanzura (ibidi). In its early years' AFM Zimbabwe was denied official registration as a church by colonial authorities because of its glossolalia (speaking in tongues), faith healing and was considered a menace in causing discontentment among the natives. The denomination grew in spite of not being recognised by the government and was eventually registered in 1943 under the leadership of Enoch Gwanzura (ibid:5).

According to Togarasei (2016:8) the current Pentecostal practices were greatly influenced by American Pentecostalism whose focus was mainly on prosperity gospel, individual-centred ministries, radio and television evangelism. At the same time, Pentecostal governance centralised power and authority and to some extent mystified the founder of the ministry or denomination. Pentecostal leadership style in any church is based on understanding and running with the founding leaders' vision (Mwenje 2016:63).

The AFM Parrow Branch in Cape Town is a church plant from Zimbabwe and was planted in the last four years at the time the survey was conducted in 2016. The church had an estimated membership of 200 although there is a high mobility of members which is the case with diasporan people as they change jobs in search of greener pastures. This results in relocations to residents closer to place of work but sometimes far from the church and the cost of transport prohibit the members from attending church services faithfully. The church is a homogenous church which has

predominately Zimbabwean members and as a result, the AFM Parrow church is governed according to Zimbabwean AFM leadership style and ethos.

1.2 Defining broader Servant Leadership Models

Servant leadership concept is the central theme of this study with special focus on Christian servant leadership model. Zimbabwean adolescents however, operate in three worldviews namely Christian, Traditional and Western. It is therefore imperative that an overview of servant leadership concepts of each worldview be presented.

1.2.1 Christian servant leadership model

The influence of Christianity in Zimbabwe cannot be denied and similarly, servant leadership practices ought to be evident in the nation. A fact observed by Page (1996:68) that servant leadership model is rarely practiced or taught and yet it is at the heart of Christian leadership. Problems for the adoption of Christian servant leadership among African Christians were highlighted by Osei-Mensah (1990); Gehman (2008:111-113); Simfukwe (2010:17-20). Some of the reasons cited were the influence of traditional leadership philosophies and patriarchal belief systems practiced by Africans.

Christian servant leadership has been described as a complex matter with a wide range of characteristics which can be grouped into spiritual, moral and general characteristics: Spiritual characteristics are given by Hamlin 1979:156; Richards & Hoeldtke 1980:106-8; Loritts 2009:131-169).; as **ostracized** by others for one's stance or actions of displaying servant leader qualities which are contrary to what is considered normal leadership standard (Is 53:2-3; Mt 20:28; Mk 10:45); **humility-** does not view themselves better than followers; **encourager** who gives others hope in situations that might seem hopeless; **gentle** in speech and rebuke if necessary; is **merciful** towards followers in situations where mistakes have occurred with serious consequences; **loves** every follower regardless of appearance, influence, race or position in society (Is 53:7-9; Mt 27:14); a **suffering servant** who is ready to suffer for

the purpose of achieving God's assignment in this case being a servant leader might be a mockery to others (Is 53:4-6); understands that a leader is a **servant** therefore maintains a serving spirit at all times (Mt 20:26; Jn 4:34); maintains **focus** on God's assignment and continues to persevere in demonstrating a servant leadership spirit (Is 53:10-12; Jn 13:27).

General characteristics of a servant leader are described by Finney (1989:45) as a **servant** who is called to participate in God's assignment, as a **shepherd** leading, guiding the people of God through life; as a **steward** taking good care of God's people and resources at his/her disposal; and as an **episkopos (Bishop)** serving the larger body of Christ.

Moral characteristics are listed by Richards & Hoeldtke (1980:106-7) as; **equality**- a servant leader who does not see him/herself as better than their followers; **a team player** who is not shy to take part in tasks at hand; a leader who uses gentle **persuasion** and does not coerce others in submission; an **untitled leader** who not hang-up about titles; and **serves** those they are leading by showing concern about their needs and makes every effort to meet those needs. Russell (2003:4) suggests that the Christian leader's moral attitude should be that of; of a **servant**, not a leader; **refrains** from adopting worldly and human leadership styles (Mt 20-25-28; Mk 10:42-45) and gives **self-less service** to others.

The literature identified on Christian servant leadership is very minimum as there is a general prescriptive and descriptive approach on Christian and spiritual leadership which is not so specific to servant leadership. However, servant leadership is discussed in most literature as a sub-topic in literature. The value of studies solely directed on servant leadership will make meaningful contributions to Christian literature in general.

1.2.2 Traditional servant leadership model

Traditional servant leadership model known as *hunhu* (*humanness*) is a concept that is neither popular nor easily connected to leadership characteristics. Meylahn & Musyambiri (2017:1) posit that the chieftainship embodied the spirit of *hunhu* which bound the chief to seek communal benefits in all his decisions. *Hunhu* or *ubuntu* encompasses various qualities such as paternalistic concepts which are rooted in the fatherly control, caring and nurturing roles of a *baba* (Shona) meaning father (Masango 2002:707). Muzvidziwa & Muzvidziwa (2012:27) links *hunhu* to the benevolence and moral aspect of traditional leadership which is the act of showing “compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a community with justice and mutual caring which expresses ‘our interconnectedness, our common humanity and the responsibility to each other that deeply flows from our deeply felt connection’”. Hapanyengwi-Chemhuru & Makuvaza (2014:2) describe *hunhu* as “caring, humble, thoughtful, considerate, understanding, wise, generous, hospitable, socially mature, socially sensitive, virtuous and blessed”.

Dodo (2013:30-34) sums up traditional servant leadership as; **benevolence** which in Zimbabwe the chief was responsible for providing food to the poor and orphans through the *Zunde Ramambo* (*chief's granary*). The same granary helped the people in times of drought and other emergencies; while **persuasion** was by motivating people towards a common goal. A rare quality in current traditional leadership model; **harmony** was there to ensure that there was peace and stability within the community by practicing fair practice in resolving disputes; **stewardship** entailed being custodians of community resources for example land, natural resources which was maintained for the common good of the community; and **team player** meant governing together with elders of the community, clan head and traditional spirit medium. Women could co-govern only by influencing husband's decisions while in their bedroom. Meylahn & Musyambiri (2017:1) concur that Shona elders who formed that council and courts augmented the Chief's authority but safeguarded the office by checks and balances to the power of the chief.

A few significant researches on ubuntu, which is a form of hunhu from a Zimbabwean perspective, have been conducted in Africa. Brubaker (2013) researched on servant leadership, Ubuntu and leadership effectiveness in Rwanda while Pedro (2013) explored the relationship between servant leadership qualities and trust in South Africa public organizations. Most researches conducted in Africa on servant leadership deal with Greenleaf's servant leadership model and *ubuntu*.

A significant research relevant to this study was conducted by Muropa, Kusure, Makwerere, Kasowe & Muropa (2013) on the relationship of Unhu (or hunhu)/ubuntu and civics and education. A qualitative design combined with interviews was used to research the following items; 1) what is hunhu/ubuntu 2) How can unhu/ubuntu be detected in a person? 3) Who are the custodians or overseers of unhu/ubuntu in the Zimbabwean society? 4) What is the future of this philosophy/practice in Zimbabwe 5) what is the link of unhu with citizenship education? (2013:659). The research was conducted on 72 university student teachers and 3 school administrators.

1.2.3 Greenleaf's servant leadership model

Greenleaf's servant leadership model is receiving a lot of attention as an emergent leadership model. Significant to Greenleaf's servant leadership model is the fact that the leader serves his followers by listening to them and creating the balance in building the organization, the followers and the community (Greenleaf 1977:13).

The leader is influenced by servant leadership characteristics such as; **listening** by identifying the will of the group and clarifying that will; **empathy** by understanding and empathizing with others; bringing **healing** to those who are emotionally broken; being **aware** of situations that affect the people and community and be integrated and seek solutions in a holistic manner; using **persuasion** as an effective approach in building consensus within groups; **conceptualization** by creating a balance between conceptual thinking and day-to-day focused approach; possess **foresight** to learn

from the past, present realities and likely consequences of a decision in the future; **stewardship** in managing for another; **commitment** to the growth of people by making funds available for personal and professional development; **community building** by demonstrating his own unlimited liability for a specific community-related group (Spears & Lawrence 2002:5-8).

Greenleaf's servant leadership model had been researched and continues to be researched providing a new shift from leadership praxis that are concerned with pleasing leaders and organisations (Spears & Lawrence 2002:145); providing the base line of servant leadership characteristics (Greenleaf 1977); measuring servant leadership qualities of leaders through servant leadership surveys (Van Dierendenck & Nuijten 2100; Reed, Vidaver-Cohen & Colwell 2011); service-learning for adolescents (Marais, Yang & Farzanehkia 2013). There are vast studies that have been carried out on Greenleaf's servant leadership model but the researcher identified a gap in researches that measured the prior knowledge of servant leadership in people.

1.3 Problem Statement

According to Greenleaf (1977:13) a servant leader is one who *serves* and *leads* at the same time and ensures that the wellbeing and welfare of those being led are taken care of. He or she aspires to lead for the extension of the mission but not for self-gratification. The result of the servant leadership actions is that those being led become "better, healthier, wiser, freer, more autonomous, and most likely want to become servants themselves like their leader (Greenleaf 1977:13). This research will particularly focus on the aspect of improving the well-being of others as stipulated by Greenleaf's servant leadership definition. Christian leadership in Parrow church should be guided by the Bible and the church doctrine. Christian education is the process by which knowledge on servant leadership model is dispersed. There is very little literature to assist in youth servant leadership training in Zimbabwe. Chitando & Manyonganise (2011:106) suggest that the church appears to be a reliable medium

through which servant leadership training could be fostered through Sunday School training, Catechism Instruction and Youth Camps and Conferences. O'Donovan (2000:12,16) on the other hand, comments that worldly leadership philosophies and unwanted influences of strange teachings have penetrated the church in the form of prosperity preaching, amour bearer concepts and excess honour ascribed to the Pastor and the church leadership. Consequently, in Parrow Church this influence has distorted largely the understanding and meaning of servant leadership.

The aim of this study is to determine the level of awareness of the concept and practice of the servant leader displayed by Zimbabwean adolescents living in Cape Town. The study further sought to ascertain how the leaders of the Pentecostal church interpreted the concept of servant leadership. The results will be used to formulate some recommendations how this concept can be applied in the church.

According to Murapo & Kusure et al (2013:660) custodians of *hunhu* were identified as the government, society and parents. Van der Walt (2003:46) aptly argues that the quality of leadership in political, business and even religious sectors has been reduced to positions of prestige, status and privilege. Meylahn & Musyambiri (2017:2) points out that as long as leadership is associated with power there is little hope of instituting higher standard of leadership. This problem of seeking one's interest first as a leader is found among all the nations that inhabit the earth as well as in Parrow Church. But this phenomenon is common among African leaders which Van der Walt (2003:46) describes as the African leadership culture. Although some Western scholars and commentators describe African leadership as having a disregard for time, weak management, planning and maintenance, possess a fatalistic attitude, tolerates evil for example oppression of others, lacks work ethics, and is hierarchical and paternalistic in nature, these practices are also found in all nations of the world. These are part of human nature and should never be construed to be an African problem alone (Le Bruyn 2005:4). Yet, central to chieftainship are servant leadership qualities "of having the interests of others at heart thereby ensuring that the needs of others are first met" (Meylahn & Musyambiri 2017:1).

These *hunhu* leadership principles according to Muropa & Kusure et al (2013:660) were undermined by 90 years of colonial rule and continue to be threatened by western influence.

The lack of servant leaders in Africa including Zimbabwe's Parrow Apostolic Faith Mission Church is portrayed by the negative leadership practices which place excessive importance on the one individual at the expense of the rest (Van der Walt 2009:45). Education in Africa according to Boon (2007:48) has resulted in 'takers' who know how to manipulate westerners for their own personal gain without considering the needs of their communities and followers. Zimbabwe has been affected by such negative leadership praxis for a long time. Chikuhwa (2004:157) testifies that Zimbabwe's leaders have exhibited bad leadership trends since independence in 1981 and these practices have worsened over the years. It seems as if Zimbabwean Parrow Church leaders have been characterised by greediness, corrupt and fraudulent practices which have resulted in the evils of abusing public assets, oppression and injustice towards the congregates. The biggest problem is that leaders who commit these white-collar crimes go unpunished inferring that crime pays for leaders in a Zimbabwean church. Meylahn & Musyambiri (2017:1) argue that African leaders have lost the values of ubuntu and are motivated by human selfish desires of amassing wealth, which lead to injustice and greediness which has dwindled the African economy.

The solution to leadership crisis in churches cannot be solved by simply imitating the West or any other nation in the world but it needs careful cultivation of servant leadership concepts both from a traditional and Christian perspective (Meylahn & Musyambiri 2017:1). Any church is capable of developing servant leadership philosophy for its prosperity. Human worldviews can be changed to embrace values that are of common interest to all (Winston & Ryan 2008:222). Furthermore, Meylahn & Musyambiri (2017:1) indicates that servant leadership is a model that can resolve the world's leadership challenges if only people's attitudes towards service change. It is the intention of the researcher to explore servant leadership from traditional,

Greenleaf perspective as well as from a Christian perspective with the aim of identifying common principles that can be applied to youth servant leadership development as pronounced in the literature for Parrow Apostolic Faith Mission Church.

1.4 Significance of the Study

The inadequate number of scholarly researches on servant leadership from a Zimbabwean perspective is evident from Brubaker's studies. He is one of the few scholars to have studied traditional African servant leadership, *Ubuntu* and its implication on leadership in a Rwandese context. Brubaker's (2013:116) stated that *Ubuntu* holds tremendous potential for influencing underdeveloped leadership studies across the African continent. From a Zimbabwean context Muzvidziwa & Muzvidziwa (2012:34-36) linked Zimbabwe's traditional servant leadership, *hunhu*, to improving school discipline. Muropa & Kusure et al (2013:658-659) associated *hunhu* with civics and citizenship education now taught in some schools and universities in Zimbabwe. The citizenship curriculum is based on key concepts of democracy, justice, rights and responsibilities, identities and diversities. However, there are apparently no studies on servant leadership appropriate to Zimbabwean youths and adolescents from a religious context. This study becomes a baseline for future servant leadership literature and curriculum development.

This study will contribute to the development of ethical and moral leaders in Zimbabwe which according to (Chikhuwa 2004:157), has been riddled with bad publicity with regards to unethical and immoral leadership praxis. There are bodies of literature related to both servant leadership and *Ubuntu* and yet it is a concept that once properly researched will positively influence leadership praxis in East, Southern and Central Africa (Brubaker 2013:116). Majority of literature reviewed did not discuss the knowledge of *hunhu* or *ubuthu* among Zimbabwean or African leaders from either a religious and secular perspective. A gap in researches has been identified in literature that investigates knowledge of servant leadership among Zimbabweans.

Another contribution of the study would be the encouragement of early servant leadership development among Zimbabwean children as it allows for appropriate leadership characteristics to be acquired and experienced (De Vries & Korotov 2010:8). Another gap is identified in the lack of servant leadership development programs appropriate for adolescents from a Zimbabwean context. This study seeks to promote early servant leadership development in children.

Further significance of this study is to promote servant leadership model as a way of cultivating ethical and moral leadership principles in Zimbabwean leaders. Servant leaders serve their followers and organisation equally and their objective is to accomplish common goals, build team work and encourage an environment where leaders are not detached from the rest (Richards & Hoeldtke 1980:106-107). It has been noted by Van der Walt (2003: 471) that Africa's workplace is riddled with hidden operational cultures which have created "tension between employers and employees" to such an extent that they "view each other as enemies". Johnson (1997:57) ascribes discrimination, pride, and selfishness practices to a desire to maintain a system of privileges. Regrettably such leadership practices do not espouse with servant leadership qualities. Therefore, the aim of this study is to popularise the knowledge of servant leadership model in Zimbabwe with the hope that leaders in all sectors will be motivated to serve others first before their own personal desires as espoused by Jesus (Mt 20:20-28; Mk 10:35-45); Greenleaf (1977:13) and traditional leadership (Dodo 2013:30-34; Meylahn & Musyambiri 2017:1)

1.5 Research Assumptions

This study makes the following research assumptions which then form the basis of the research questions;

Knowledge is not only a process of acquiring facts and information about a subject but it is the organisation of that knowledge to develop perceptions that provide the basis for responding to different life situations in relation with the knowledge

possessed (Richards 1991:383). Knowledge based on education in Zimbabwe remarks Madambi (2008:100-101) has not translated to positive actions of transforming negative cultural leadership dispositions in the society but instead education has been a means of acquiring wealth and status.

Multi-dimensional instruments have been developed and used to measure servant leadership qualities in organisational leaders in the west (Van Dierendonck & Nuijten 2010; Reed, Vidaver-Cohen & Colwell 2011). The surveys conducted from a western worldview did not indicate whether the respondents had prior knowledge of servant leadership qualities before participating in the survey. Assumptions are made that generally people have the knowledge of servant leadership theory.

Current leadership models operating within traditional leadership framework are ineffective in arresting current negative moral and unethical leadership practices which are focused on self-preservation and malpractices in Zimbabwe (Chikuhwa 2004:111). University students and administrators who were interviewed by Muropa & Kusure et al (2013:660) were asked what *hunhu/ubuntu* is all about. Their responses differed drastically as some said that *hunhu/ubuntu* is good behaviour, self-composure, acceptable dressing code and decency. Another group indicated that it is not an isolated idea but a complete package of what is correct, acceptable and expected of a human being. It is the notion of the researcher that assumptions should not be made those Zimbabwean adolescents possess the knowledge of servant leadership model. This study therefore, advocates for the increase of servant leadership knowledge among Zimbabweans as a way of addressing problems associated with lack of servant leaders or *hunhu* - a moral obligation that leaders have to be concerned about their followers' needs and leaders have plenty opportunities to do so.

It is critical to note that the acquisition of knowledge is greatly influenced by the worldview of the individual (Ledbetter 2004:48). Zimbabweans operate and observe leadership styles from three worldviews namely; traditional which is translated in

Shona as *chivanhu*, Christian (translates to *Chikristu*) and western (to *chirungu*) according to Mbiti (1969:216); Mhloyi (1998:243). Incidentally, there are almost none, if any, leadership training programs that focus on servant leadership development in Zimbabwe. However, Muropa & Kusure et al (2013:660) found out that although citizenship education has been introduced in teachers' colleges, polytechnics and a few universities, "the programme has a long way to go before it is taken seriously by the lecturers and students". Zimbabweans are first exposed to traditional leadership development approach from childhood and this contributes to their knowledge of *hunhu* principles (Gelfand 1968:33-34).

As a result of all of the above-mentioned statements and citations that African Christians are experiencing challenges in practicing servant leadership principles, the researcher assumes that Zimbabwean adolescents lack adequate knowledge on the servant leadership model.

1.6 Purpose of Research

The researcher sought to find out the knowledge of servant leadership among Zimbabwean adolescents in Parrow Apostolic Faith Mission Church. The purpose was to find knowledge of leadership, influences of worldviews leadership praxis, servant leadership awareness and adolescent's exposure to leadership teachings and practice in the society. Further the purpose of the study was to have the possibility of engaging congregates in Parrow Apostolic Faith Mission Church in Zimbabwe. The research therefore tapped on data from congregates in Parrow Apostolic Faith Mission Church in Zimbabwe. In doing this, a case study design was adopted by the researcher where the Parrow Apostolic Faith Mission Church is the case. The research made use of quantitative methodologies to collect data for the purposes of this study.

1.7 Research Objectives

The research will be guided by the following objectives;

1. To investigate knowledge of leadership and its key serving principle among church-going Zimbabwean adolescents.
2. To investigate the influences of worldviews leadership praxis in Zimbabwean society.
3. To investigate servant leadership awareness of Zimbabwean adolescences based at AFM Parrow church in Cape Town.
4. To investigate adolescent's exposure to leadership teachings and practice in the society.

1.8 Research Questions

The research problems will be investigated under the following research questions;

1. What knowledge do church-going Zimbabwean adolescents possess of servant leadership?
2. What worldview influences the adolescents definition of leadership?
3. What is the level of awareness by Zimbabwean adolescences of servant leadership in the church and society?
4. What level of leadership teachings and practices are adolescent exposed to in the society?

1.9 Epistemology

Researches were conducted that revealed the effectiveness of Greenleaf's servant leadership on the moral and ethical practices of employees, top executives and organisations (Reed, Vidaver-Cohen & Colwell 2011:421; Van Dierendonck & Nuijten 2011:252). Van Dierendonck & Nuijten (2011:249) conducted a research through on-line surveys in the form of self-reported questionnaires which respondents were asked to forward to colleagues and friends. The result was a total of 1571 people from Netherlands and UK who completed the questionnaire. The sample consisted of people of diverse occupational background. The research was conducted on Greenleaf's servant leadership qualities. From a theoretical point of

view Christian authors provide dozens of servant leadership characteristics which are still to be grouped into key dimensions that can be measured.

Researches were conducted in Rwanda and Kenya (Brubaker 2013:114) and South Africa (Pedro 2013). Brubaker (2013:114) investigated the relationship between Greenleaf's servant leadership and the African concepts of Ubuntu. The survey was conducted using a sample of convenience both on-line and face-to-face on Rwandan adults working in Non-governmental organizations. The findings were that servant leadership is positively and significantly related to leader's effectiveness. Brubaker (2013:122) recommends that further studies should be conducted on the impact of the relationship between leadership behaviours, followers' responses and organizational effectiveness in the African context. At the same time, Brubaker (2013:133) highlighted challenges in collecting data because of the respondents' educational backgrounds which required a lot of explanations and illustrations regarding how to respond to the survey.

1.10 Delimitation of the Research

This survey is delimited to only church-going Zimbabwean adolescents in the diaspora and not conducted on non-church-going Zimbabwean adolescents. The reason for the exclusion was that; it is those who profess to be Christians who are called to be the salt and light of the world (Mt 5:13-16) and they should possess the knowledge of and ultimately be exemplary in modelling servant leadership to the society. Furthermore, the sample was in the proximity of Cape Town where the researcher was studying. Review of publications on servant leadership in Africa alluded to the paucity of servant leadership qualities among believers (Osei-Mensah 1990; Gehman 2008:111-113; Simfukwe 2010; Mwenje 2016). This influenced the necessity to first investigate the knowledge of servant leadership among Zimbabwean church-going adolescents. Conclusions of this study are limited to this sample and cannot therefore be generalized to all Zimbabwean youths.

The sample size was delimited to church-going Zimbabwean diaspora adolescents attending AFM church in Cape Town. Other Zimbabwean churches in Cape Town

turned down the request to conduct the survey on their adolescents. Hence this was a sample of convenience and limited to a single church in Parrow, Cape Town.

1.11 Personal Stance

In any study that involves faith one has to declare where one stands. As a student of Missiology involved in a controversial subject of belief and unbelief, I declare that my stance is grounded in Evangelical Pentecostal faith that believes in the personal salvation of an individual and sanctity of scripture. The scripture portion include is the speech by Jesus Christ to Nicodimus in John 3:5 "Jesus answered, "Truly, truly, I say to you, unless anyone be born of water and of *the* Spirit, he is not able to enter into the kingdom of God" are taken literally to mean that a person can be born again. Colloquially in our midst we use the word "save' to refer to be born again and 'unsaved' if not born again. We cannot verify as to whether a person is born again or not but we believe that it is possible that a person can be born again.

1.12 Chapter Outline

Chapter 1: Introduction

The proposal serves as chapter one.

Chapter 2: Literature Review

This chapter reviews relevant literature on the knowledge of servant leadership in relation to the theoretical and practical application of the model in the Zimbabwean context, from an adolescent's perspective. Challenges highlighted by African authors on the application of servant leadership in Africa will be discussed including the literature related to leadership development among Zimbabwean adolescents.

Chapter 3: Methodology

This chapter describes the methodology applied in this research; research design, sample collection, research instrument and data collection procedure.

Chapter 4: Presentations of results

This chapter presents and interprets the data collected from the administered questionnaires and presents the findings in tables.

Chapter 5: Recommendations and conclusion

This chapter provides a summary of the research findings and makes recommendations for the role of the church and parents in cultivating knowledge of the servant leadership model among Zimbabwean adolescents. Further recommendations will be made for future research and approaches to be taken in cultivation of servant leadership programs among adolescents.

The following chapter focuses on the existing literature which was reviewed for the purposes of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter discusses relevant literature related to the knowledge of the broader servant leadership models exposed to Zimbabwean adolescents namely; western (Greenleaf's servant leadership model), Christian servant leadership and traditional servant leadership (*hunhu*) models. The influences of various forms of knowledge associated with worldviews mentioned above were also discussed in relation to their impact on theory and practice of the Christian servant leadership model in Zimbabwean society.

2.1 Servant leadership characteristics chart

The servant leadership characteristics chart in figure 1 below represents a summary of servant leadership elements from a Christian, traditional and Greenleaf's perspective of Servant leadership.

Figure 1: Summary of servant leadership characteristics

Christian L/ship Richards & Hoeldtke (1980:106-107)	Servant	Greenleaf's servant L/ship Spears & Lawrence (2002:5)	Traditional -Hunhu Dodo (2013:30-34) Hapanyengwi-Chemhuru & Makuva (2014:2).
Equality		Listening	Benevolence
Team Player		Empathy	Persuasion
Persuasion		Healing	Harmony
Untitled leader		Awareness	Stewardship
Serves		Persuasion	Team player
		Stewardship	Moral
		Conceptualization	Caring
		Foresight	Considerate
		Commitment to growth of others	Hospitable

Source: Richard & Hoeldtke (1980:106-107); Spears & Lawrence (2002:5); Dodo (2013:30-34); Hapanyengwi-Chemhuru & Makuva (2014:2).

While figure 1 can be considered as a basis of theoretical knowledge that Zimbabwean adolescents are exposed to, the lists contained in the table are not exhaustive as other elements cited by various authors including Hamlin 1979:156; Bor-Shiuan, Li-Fang & Tsung-Yu 2004:91; Van Dierendonck & Nuijten 2010; Muzvidziwa & Muzvidziwa 2012; Loritts 2009:131-169, Msila 2014:1107 can be added. For this study, the lists in figure 1 were considered to be sufficient.

Servant leadership values can be attributed to many cultures and similarities in the broader servant leadership models are the ethical and moral obligations leaders and followers are compelled to express towards each other. The root concept is the compassion, interconnectedness, our common humanity and our mutual responsibility to each other (Muzvidziwa & Muzvidziwa 2012:27). Greenleaf's servant leadership represents western ideology which does not align totally with African concepts of *hunhu* or *ubuntu*. Western societies value individuality above interdependence (Mbiti 1969:102). The common element of 'serving' or 'root concept' implied in Christian, traditional and Greenleaf servant leadership models will guide this study.

2.2 Serving in servant leadership models

The serving element is implied in all servant leadership models mentioned above but the meaning and implications of the term 'serving' differs within the cultural context as communicated in Cole (1993:106).

2.2.1 A Christian view

The Christian attitude of serving is derived from *diakonos* (Greek) a word that is related to *therapon* which is service that is rendered voluntary and benefits others (Zodhiates 1991:1704). Voluntary serving was demonstrated by Jesus washing his disciples' feet in John 13:15-17 (Russell 2003:6). This illustrated that Jesus although he is Lord chooses to take the role of a slave and by this humiliation and lowly service; he both made cleansing possible to his followers and sets them a pattern for their life

of fellowship and service within the church. Jesus displays a principle of humble service which does not detract from essential dignity of any office (Osei-Mensah 1990:10). Feet-washing is a ritual practiced in some churches as way of showing humility as leader and congregates wash each other's feet. Church feet-washing does not display humility or servitude but it is merely an ecclesiastical ritual which has lost its original intentions. Humility and servitude are demonstrated in the world outside church walls as Wilkes (1998:9) points out that servant leaders are never embarrassed to find themselves performing kitchen duties with kitchen staff. He is to serve those on the mission with him.

It is not deniable that Christians' understanding and interpretation of 'serving' is to some extent shadowed by their cultural background and their attitude towards work (Chigwedere 1998:242). Page & Wong (2000:sa) impresses that a leader is not just a traditional service-oriented person but must invest him or herself in enabling others, helping them be and do their best. Berkely (2007:186) writing from a western worldview argues that a servant leader is not expected to be busy serving tables but delegates the task to other able leaders. "If you push the servant leadership too far, you turn the pastor into a door mat and destroy him". Loritts (2009:133) on the other hand, supports the idea that Christian leaders ought to know that servant-hood and leadership go hand in hand.

Work is laborious and many shun away from tedious work and prefer 'easy' work in the form of office work (Arnold 2005:61-2). The problem of lack of technology and advanced equipment in Africa places so much value on human resources by African men that comes in a form of a woman or a wife (Mbugua 1994: 62). As a result, serving is associated with women and this is socially accepted in African cultures (Adeyemo 2006:1153). The whole aspect of serving is viewed in gender levels of who serves who (Mbiti 1969:200).

Insights relating to the serving aspects of church leaders in Zimbabwe were revealed by Mwenje's (2016:67) in-depth research on leadership styles of Pentecostal church leaders in Zimbabwe and Meylahn & Musiyambiri's (2017:1) empirical study which

applied to *ubuntu* (also known as *hunhu* in the Zimbabwean context) and Servant leadership concepts upon the Anglican Diocese of Harare.

Mwenje's (2016:67) study was carried out on 6 Pentecostal churches with a total of 6 founder leaders, 350 church leaders and 900 church members who participated in the research. A mixed methods (pragmatic) approach was used - surveys and interviews were carried out. The findings revealed that Pentecostal leaders were; Supportive leaders 34%; transformational leaders 32.3%; democratic leaders 23.4% and servant leaders 6.5%. The responses provided by Church members when asked whether their church leaders were servant leaders were; their church leaders spoke a lot about servant leadership but did not practice it themselves; the way leaders allowed members to worship them was not in line with servant leadership qualities; some pointed to the leaders lifestyle which they said did not demonstrate Jesus style of servant leadership; others stated that they had read about servant leadership model but could not identify the qualities in their leaders. When leaders were interviewed to respond to why their members indicated that they were not servant leaders? They responded that; they were indeed servant leaders and their followers must see them as such; their members must look beyond their luxury cars and respect shown to them by congregates but should just accept that they [the leaders] are servant leaders (Mwenje2016:64).

Mwenje's (2016:64) findings concluded that Pentecostal church leaders are not servant leaders and assumptions are being made that these Pentecostal church leaders are knowledgeable of Christian servant leadership model or their knowledge is based on secular servant leadership theories. It is evident in literature reviewed that academic researches on Christian servant leadership are still being formulated.

Meylahn & Musiyambiri's (2017:1) study offers a critical reflection of the Church's practice of leadership as it interacts with the practices of the world. The study focuses on how servant and *ubuntu* leadership is understood and interpreted by clergy and laity in the Anglican Diocese of Harare which was headed by Bishop

Kunonga. According to Meylahn & Musiyambiri (2017:3), Kunonga was the Anglican bishop of Harare 2001 -2007 after which he was excommunicated for contravening the Constitutions and Canons of the Church of the Province of Central Africa by his self-initiated withdrawal from the same Province, as stated in a letter by the Right Reverend Albert Chama, Dean of Central Africa in 2007. Kunonga, however, resisted the order to relinquish office and claimed authority over all properties in the Anglican Diocese of Harare for about 5 years. Worshippers were denied access to church properties unless they followed behind him. During the 5-year period, Kunonga engaged in grabbing church properties for himself and turning church buildings into lodges and schools.

The empirical research showed that among the five bishops involved, Kunonga scored least in servant and ubuntu leadership while obtaining high scores in autocracy and dictatorship. This should be so because he dismissed the committees which he was supposed to liaise with thereby exposing himself to abuse of power. The empirical research revealed that neither ubuntu (*hunhu*) nor servant leadership ideas were in practice in the Anglican Diocese of Harare. The leadership exhibited by Kunonga in Harare was apparently autocracy and dictatorial (Meylahn & Musiyambiri 2017:5).

2.2.2 A traditional view

Shona culture interprets 'serving' (*hunhu*) in the eyes of various authors as an act of showing compassion, mutual concern and caring attitude (Muzvidziwa & Muzvidziwa 2012:27); includes the aspect of benevolence in form of charitable actions (Dodo 2013:34); is also an expression of the paternalistic nature of fatherly care and nurturing role (Masango 2002:707); is expressed as togetherness, brotherhood, community dependence, solidarity and compassion which is equated to love (Muzidziwa & Muzidziwa 2012:30-31); involves alms-giving, sympathy, care, sensitivity to the needs of others (Meylahn & Musiyambiri 2017:1) and is described as humility, thoughtfulness, understanding, socially sensitive and wisdom (Hapanyengwi-Chemhuru & Makuvaza 2014:2). In traditional leadership, the

'serving' element is associated with caring and empathy expressed by the leader when he provides assistance required to meet individual or a community need. However, at leadership level 'serving' is not linked at all to any physical acts in the form of work or labour.

Majority of African cultures do not associate physical labour with leadership. The leader shows empathy towards the needs of others and motivates others to carry out the menial tasks required (Chigwedere 1998:242; Simfukwe 2010:17). A traditional leader's responsibility ranged from social, political, economic and moral which were carried out in the sense of *hunhu* - by encouraging unity, harmony and stewardship of communal land (Dodo 2013:31). A number of researches have been conducted on *ubuntu* but there is substantial room for more studies on *hunhu* in Zimbabwe.

Brubaker (2013) researched on servant leadership, Ubuntu and leader's effectiveness on a sample of 103 Rwandese working in Non-Governmental organisations. The research investigated areas of service; role modelling, sacrificing for others, meeting others needs and developing them, primary functions of service, recognition and reward of employee, humility and respect of employee and involving employees in decision-making. The results revealed that servant leadership and ubuntu (*hunhu*) are not significantly different in the strength of their relationship with leader's effectiveness. At the same time, servant leadership and ubuntu (*hunhu*) are positively and significantly related to leaders' effectiveness (Brubaker 2013:114). However, there were some challenges that were related to ubuntu (*hunhu*) and these were; 1) Very little research has been conducted outside South Africa 2) No valid scale exists to measure this phenomenon 3) phenomenon has been primarily explored qualitatively and conceptual rather than quantitatively 4) There is still disagreement within literature about conceptual nature of Ubuntu with organisational contexts.

There was no indication in Brubaker's (2013) research to whether he had investigated prior knowledge of servant leadership on his sample. It is a common trend in servant leadership researches that prior knowledge is not investigated.

Brubaker (2013:119) acknowledges that there is a general acceptance of differences in servant leadership behaviours which are attributed to cultures. Brubaker's (2013:133) limitations were significant time spent in explaining and giving illustrations for respondents to be able to complete the survey. This he attributed to the low educational levels of some participants. Consequently, this study identifies the need to investigate knowledge levels of church-going Zimbabwean adolescents as the first step to the planning of future Christian servant leadership development programs.

Msila (2014:1113) concludes in his study of African leadership models in education that the ubuntu (huhnu) worldview can have a positive impact when its principles are used effectively in leading any organisation. Yet ubuntu demands a paradigm shift, a change in what many employees have been used to. His statement can also be applied to the church.

2.2.3 Greenleaf's view

The underlying principle of Greenleaf's servant leadership model is about serving which ensures that the wellbeing and welfare of those being led are taken care of resulting in them becoming "better, healthier, wiser, freer, more autonomous, and are most likely want to become servants themselves" (Greenleaf 1977:13). Greenleaf's serving aspect points to a personal relationship between the leader and the followers so that he is able to listen to them and be able to create a balance between the organization, the followers and the community. In the last decade, focus on servant leadership has been directed at developing instruments that are able to measure Greenleaf's servant leadership elements in leaders and organizations.

One such instrument was the Executive Servant Leadership Survey (ESLS) developed by Reed, Vidaver-Cohen & Colwell (2011:248). This was birthed by the challenges faced by many organisations due to leader's scandals in business and the demand was a shift from measuring a leader's effectiveness by 'competency inputs' and 'performance outputs' but instead to measure their ethical leadership and its impact on followers, organization and the greater society (Reed, Vidaver-Cohen &

Colwell 2011:415). The survey was tested on-line and received 344 responses. The result was the ESLS instrument was successful in measuring executive conduct on organisational culture, ethics climate and employee behaviour. As a result, this extended the scope of leadership research (Reed, Vidaver-Cohen & Colwell 2011:429). In this time in history leaders have tremendous power to cause harm based on power that is exercised with disregard for long term impact on society as a whole (Reed, Vidaver-Cohen & Colwell 2011:431).

Another measuring instrument was the 8 multi-dimensional Servant Leadership Survey (SLS), developed by Van Dierendonck & Nuijten (2010:249). It was able to measure 30 items: the 8 dimensions being: standing back, forgiveness, courage, empowerment, accountability, authenticity, humility and stewardship. The survey was capable of showing clearly key servant leadership qualities at individual and organization level and at the same time identify areas of improvement. It was also identified as suitable as a starting point for training and leadership development.

2.3 Defining knowledge

Knowledge is greatly influenced by the context, culture and worldview in which it is communicated (Cole 1993:106). This section defines knowledge from three worldviews Zimbabwean adolescents are exposed to:

2.3.1 Christian perspective

A Christian view of knowledge is derived from the Hebrew word *yada* which describes all kinds of knowledge gained through the senses, general knowledge of knowing information or facts and includes the learning of a skill (Richard 1975:382). *Yada* is more than just direct learning from experience but also constitutes recognizing, classifying and systematizing the information gained from the experience. Pinnock (1971:20) explains that Christians should view scriptures as their source of theoretical knowledge in conjunction with life's experiences which help to recognize, classify and systematize that information which results in a certain revelation of the subject taught or experienced. A Christian's knowledge of scripture

is seen in their practice – how they apply that knowledge to life’s situations (Clinton 1988:45). Even practices that are viewed as natural a laden with theoretical knowledge from historical and social events experienced in life (Browning 1991:6).

2.3.2 Traditional perspective

Traditional knowledge is learning carried out orally and informally which follows a specific traditional pattern of child development system. Which means that at a certain age a child is expected to perform certain duties (Gelfand 1968:35). The oral knowledge in its various form is known as indigenous knowledge which consists of traditional virtues, values and normal practices taught through child games, play songs (Nyota & Mapara 2008:190). Indigenous knowledge is described by Nyota & Mapara (2008:190) as “knowledge that is commonly owned and shared among the inhabitants of a particular community”. Proverbs contribute significantly to the knowledge base (Chigwedere 1998:242). Proverbs are defined by Gombe (1995:37) as unwritten code of ethic, values and norms which are educational. Children learn through indigenous knowledge the culturally leadership values, moral and ethical conducts acceptable within the society (Nyota & Mapara 2008:192). There are many proverbs that are associated with leader – follower relationships which will be discussed in various sections in this study.

2.3.3 Western perspective

Western knowledge on the other hand, is defined as “familiarity, awareness or understanding of someone or something such as facts, information, description or skills which is acquired through experience or education or perceiving discovery or learning. Knowledge can be defined as both a “theoretical or practical understanding of the subject” (Fowler & Fowler 1990:656). Formal education is the mark of western knowledge and it increases the chances of individuals being exposed to information on servant leadership theories. Western knowledge is allied to western life style which has tremendous influence on Zimbabweans in general more so the educated Madambi (2008:100).

2.4 Theoretical sources of knowledge

This section focuses on various ways in which theories of Christian servant leadership model can be acquired by church-going Zimbabwean adolescents.

2.4.1 Western education

It was only after the 15th century that missionaries from Europe began missionary work in Southern Sahara (Falk 1979:23). By that time hierarchy had already formed in church leadership (Mbiti 1969:227). The shallowness of Christianity in Africa posed a dual problem which (Van Der Walt 2003:48) attributed to poor interpretation of scriptures which results in some churches seeking Christ without considering transforming their world and others seeking the world without applying Christian principles to their endeavours. Mbiti (1969:232) noted that it is a problem that was birthed by the dual challenge of transmitting Christian knowledge for missionaries who found African customs and culture very strange at the same time western cultural practices were strange to Africans as well. Misinterpretation of missionary's ecclesiastical leadership as separate from family leadership resulted in traditional leadership philosophies practiced in homes by converted Africans. According to Mhloyi (1998:244) "Zimbabweans are affected by dual religiosity. Youths from educated homes assumed that they were Christians but also believed to some extent in traditional religion". Zimbabwean and African churches struggle to position themselves as a source of community transformation and yet Christians are called to be the salt of the earth (Mt 5:13-16).

Theological colleges whose purpose is to train future pastors in essential biblical truths are not adequately training their students in the knowledge of Christian servant leadership model (Chitando & Manyonganise 2011:82). This has contributed to the paucity of Christian servant leaders in Zimbabwe as trained pastors fail to teach their congregations on Christian servant leadership model. Obiakor (2004:415) states that the kind of education people receive reflects the kind of leaders they become. Adoption of values of *hunhu* in schools has been recommended by Muzvidziwa & Muzvidziwa (2012:34-35) and Murapo & Kusure et al (2013:661) but

its importance in Christian servant leadership training is lagging behind. Walls (2001:46) concurs that theological curricula in Africa is the problem as it follows a western pattern in all respect and has not ventured into contextual scholarship in some areas such as leadership, that is relevant to its context. Murapo & Kusure et al (2013:661) concur that *hunhu* should be taught in school from zero grade to university level. The same importance placed in learning the English language should be placed on learning *hunhu*.

The kind of scholarship required is that which is able to engage, interact and understand local cultural norms and mind-set with Christian eyes. Unfortunately, Africans have the tendency to adopt western ideologies which usually fail in practice and yet they should find ideologies that are appropriate for their continent (Boon 2007:47). The problem is that modern African intellectuals feel superior by assimilating the west (Bowers 2009:97).

Effort to develop a contextual curriculum for African theological colleges was initiated by NetAct at a conference held in Windhoek, Namibia in 2006. The meeting's agenda was to develop a contextual curriculum framework for African theological institutions. Participants were principals of various theological institutions in Southern Africa including Zimbabwe. The meeting concluded with participants indicating that they preferred that NetAct organizers (who were white) develop an appropriate curriculum for the African context on their behalf (Du Preez 2013:42). The denial by African theological principals to pursue the challenge of developing a contextual curriculum cannot be explained. However, the consequence of a new curriculum being developed by NetAct is that it would still not be a true representation of the African mind-set.

2.4.2 Western lifestyle

Western lifestyle is a product of colonial strategy which was aimed at making the African civilized. The British approach to their 'mission' was to segregate indigenous people from the British and teach the African to acquire British culture – and many

did – but never the ancestry to go with it (Van der Walt 2003:7). Western lifestyle continues to influence Zimbabweans through various forms of media and exposure to different western cultures through emigration to the Diaspora. The influence of western lifestyle on Zimbabwean youth was studied by Mhloyi in 1998 and the same trend is visible in Zimbabwe today in Diaspora Orphans (Kufakurinani, Pasara & McGregor 2014:116) and educated families (Madambi 2008:101).

A qualitative survey was carried out by (Mhloyi 1998:244) on 100 urban and 100 rural youths between the ages of 15-19 years old. The research sought to investigate the influence of western lifestyle on Zimbabwean youths through interviews and the youths' opinions on various issues such as preferred language, food, role models and religion. The findings on religion showed that most Zimbabwean are affected by dual religiosity. Youths from educated homes assumed that they were Christians but also believed to some extent in traditional religion. The results indicated that 45% of rural youths reported being Christians compared to 55% urban youths. On the other hand, 53% and 60% of rural and urban youths respectively, did not know which religion they preferred (1998:248). When it came to role models this was determined by what the youth wanted to become later in life. 5% of boys and 8% of girls from rural areas saw their fathers and mothers respectively as role models. Siblings were highly emulated members of the family either because they were in school or held attractive jobs. Mhloyi (1998:248) concluded that Zimbabwean youths have a serious “identity” problem and preferred western lifestyle to traditional lifestyle.

2.4.3 Literature

Literature is a very common way of disseminating information on Christian servant leadership to a wider audience. The Bible and other secular books contribute to this knowledge. Ford (2012:20) states that secular and Christian leadership books are plenty on the market but books specific to Christian servant leadership model are very rare. Books in Africa are generally very expensive and most people view them as a luxury. Leadership materials are also not age appropriate for the African child (Adeyemo 2009:20). Both popular and scholarly leadership literature is produced for

adult leadership development and practice than targeting adolescents (MacNeil 2006:29). More leadership researches based on empirical studies on the effectiveness of both traditional and Christian servant leadership models to the cultivation of servant leadership qualities are required in Zimbabwe and Africa as a whole. These researches will contribute significantly to the much-needed literature on servant leadership from an African context (Reddy 2007:5).

2.4.4 Patriarchy philosophies

Patriarchy philosophies and indigenous knowledge cannot be discussed in isolation from their roots which is the patriarchal belief system which defines leadership as male (Chigwedere 1998:92). *Hunhu* operates within a patriarchal environment and adds moral and ethical values to leadership style with regards to survival, solidarity, compassion, respect and dignity (Muzvidziwa & Muzvidziwa 2012:30). Patriarchy philosophies position leadership functions according to gender roles and not according to tasks (Chabaya, Rembe, & Wadesango (2009:sa); great values is placed on the leader than followers; it is generally characterized by power and authority (Dodo 2013:29); hierarchal plays a very important role in communication and eating protocols which are viewed as signs of respect for the leader (Krige 1977:51; Gombe 1995:45). Masango (2002:707) states that paternalistic aspect in patriarchal leaders is viewed as authoritative and controlling, but also very compassionate.

Patriarchy philosophies have affected faith-based communities with regards to their view of women in leadership. Chitando & Manyonganise (2011:107) suggests that increasing women participation in church leadership and decision making is not a matter of charity but a human rights issue. After all there are more women in churches than men. It would not be so visible that men occupy leadership positions in church comments (Prime 1992:85) if men evangelized other men and brought them to church. According to Murapo & Kusure et al (2013:659) *hunhu* encompasses the right to be heard, to participate in governance, to have guarantee of fair treatment and protection and to enjoy basic freedoms. Patriarchy philosophies have

been blamed for the struggles faced by African believers in adopting Christian servant leadership (Osei-Mensah 1990; Gehman 2008:111-113; Simfukwe 2010:18).

Identifying Christian servant leadership qualities in both secular and religious leaders in a patriarchy society can be difficult (Gehman 2008:113). What is evident are patriarchal philosophies embedded in people's minds that result in the following acts in society (Foster & Louw-Potgieter 1991:372):

- Labour practices, which preclude women from certain paid work or tie women into domestic (unpaid) work or restrict women to various categories of low-paid work
- Social and legal conventions which signify men's ownership of women and children.
- Specific violent behaviour such as rapes, sexual abuse
- In the public arena men dominate the political process through control and manipulation of economic resources and public power
- Particular social roles for men and women marked by sets of expectations and conventions concerning duties, respect, rights, vulnerability, responsibility, protectiveness
- Assumptions by males that they have the right to make decisions for women and children

A survey conducted in Harare by the Industrial Psychology Consultants (IPC 2011:4) to investigate people's views on who makes better bosses – women or men, was placed on-line and completed by a total of 641 Zimbabwean between the ages of 21-65 years. The findings revealed that 56.20% of the respondents preferred male leaders to women leaders. Another 28.50% felt that both men and women can be good leaders and only 15% of the respondents felt that women make better leaders. Furthermore, the research revealed that both men and women could be developed for leadership but in too many cases women faced many obstacles some deliberately created while some were a result of ignorance on the part of their male counterparts (IPC 2011:21). However, the research also revealed that men could learn

interpersonal skills such as empathy, listening, sensitivity to differences, and the ability to give effective feedback which would result in opportunities for development. As well as learn from women how to be more successful in building relationships and developing others. However, the downplaying of women in patriarchy society makes it hard for men to learn from a woman.

2.4.5 Traditional proverbs

Traditional proverbs can be described as judicial and educational as they impart traditional knowledge in the form of customs, moral, ethical values and taboos specific to that group of people (Gombe 1995:37). According to (Hamutyinei & Plangger 2013: xix) Proverbs verbalize customary law and enunciate rules of conduct in life among the people. There are various traditional proverbs that can contribute positively and negatively to the theory of Christian servant leadership model among believers. The following proverb contributes positively to Christian servant leadership knowledge. It states that *chara chimwe hachitswanye inda* (one finger cannot kill lice). This means that it is impossible to accomplish individual goals or societal visions single handed without the help of others. This proverb encouraged team work in people (Muzvidziwa & Muzvidziwa 2012:31).

An example of a proverb that breeds controversies even among believers is one that states that; *mambo asina machinda, haasi mambo* implying that a *chief without servants to assist him, is not a chief* (Chigwedere 1988:242). This proverb implies that a chief or leader should have servants or subordinates to carry out his manual tasks otherwise he/she is not a chief or a leader. The effects of this proverb on the knowledge of Christian servant leadership is visible in the manner in which religious leaders of mega churches are perceived as great leaders and the number of assistants known as *amour bears* who perform various tasks on their behalf (Mwenje 2016:64).

Nyota & Mapara (2008:190) points out the growing minimum use of indigenous knowledge in urban pre-school as they prefer to use English games and song. And yet school children's behaviour and discipline can be improved by incorporating

hunhu moral principles in schools (Muzvidziwa & Muzvidziwa 2012:31). Introduction of servant leadership curriculum in schools was suggested by Oliver & Reynolds (2010:122-123) for purposes of cultivating ethical standards in youths. An individual's ethical values are usually developed before they go to college. Murapo & Kusure et al (2013:661) recommend that unhu/ubuntu and citizenship education should be taught both formally and informally in Zimbabwe.

According to Haruna (2004:175) the failure to apply social and cultural knowledge in modern learning creates a knowledge gap for indigenous people. Walls (2001:47) agrees that people's cultural knowledge cannot be suppressed or ignored as it gives the people their identity. As a result, the knowledge of servant leadership (*hunhu*) concepts contained in proverbs is gradually being ignored yet their influence remains in people's leadership praxis. The contributions of both negative and positive proverbs on the knowledge of Christian servant leadership are yet to be explored in relation Christian servant leadership knowledge and Christian servant leadership development.

Bowers (2009:92) suggests that it is beneficial to the church for African scholars to challenge their contextual problems the way western scholars do by engaging them with scriptures. There are vast contributions that indigenous knowledge can add to the knowledge of Christian servant leadership in terms of bridging the gap between cultural mind-sets and Christian mind-sets. Winston & Ryan (2008:220) state that "as long as the concept of servant leadership is deemed a western concept, people who see Western thought as contrary to local beliefs or a form of colonialism seeking to impose values and beliefs over local beliefs will be reluctant to accept it. At the same time, *hunhu* can be used as a tool to influence secular leaders who oppose western views such as Hapanyengengwi-Chemhuru & Makuvaza (2014:2) who argue that as long as the present educational systems at any level "remains rooted in western philosophy it continues to be alien to the Zimbabweans rendering their existence mimetic and inauthentic". *Hunhu* concept can also be used to bridge Christian

servant leadership concepts to those people who might reject training that is aligned to the Christian faith (Oliver & Reynolds 2010:123).

2.4.6 Parents

Parents are the first source of information and knowledge of various aspects of life for a new born baby. This is followed by family members and the society that surrounds the child (Meier 1977:46). Zimbabwean parents especially women are responsible for nurturing, educating children (Sheehan 1996:69). Parenting was linked to *hunhu* by Gelfand (1968:35) who expanded that parenting was never taken lightly by Shona parents. Their ultimate goal was to raise a child (*ane hunhu*) - good citizen with good morals. Parents imparted knowledge in a practical manner through child games, play songs (Nyota and Mapara 2008:190); and in a theoretical way through proverbs (Gombe 1995:37; Chigwedere 1998:242).

The teaching process is described by a Shona proverb *Kuudza mwana hupedzisira* which means that "To tell a child, you must explain yourself thoroughly. Even though a child does not understand casual instructions but one need to be explicit when teaching or sending a child on an errand" (Hamutyinei & Plangger 1987:229). The proverb explains the importance of repetition in instructing, teaching and emphasizes the significance of good communication when dealing with children. The word *Kuudza* has multiple meanings which are "to inform, to tell or teach, and to instruct". Traditional forms of teaching children have changed tremendously in Zimbabwe in the last decade.

Parents and the church are bound together like Siamese twins as the most excellent source of both theoretical and practical knowledge and nurturing of believers (Zuck & Clark 1975:34). The *Shema* (Deut 6:4-9) places the first responsibility of teaching children doctrine on parents in the home environment (Jensen 1971:19). According to Hendricks (1973:25) parents over the centuries have been the greatest source of leadership training in evangelical churches. The manner in which parents are able to convey theoretical knowledge to their children greatly depends on their personal

knowledge of the subject (Zuck & Clark 1975:34-35). This is a discipleship approach for children intended to be administered by parents in their home environment. The *shema* stipulates processes of imparting various knowledge to children as follows; it comprises of repetitive learning (when sitting and walking) experiential learning (by words and deeds), and teaching performed all the time (day time and night time). Therefore, families are vital in the inculcation of theoretical and practical knowledge of scripture and Christian servant leadership in children, (Holmans Christian Standard Bible Commentary (HCSB 2010:296).

Experiential and service learning are greatly recommended as the best approach of developing servant leadership qualities in youths and adolescents (Marais, Yang & Farzanehkia's (2000; Oliver & Reynolds 2010). Servant leadership qualities require years to fully grasp and practice therefore early child leadership development is recommended (Oliver & Reynolds 2010:123; De Vries & Korotov 2010). Service learning provides youths with the potential to develop character, citizenship and knowledge of servant leadership as they participate in leading and serving their communities (Marais, Yang & Farzanehkia's 2000:678).

2.4.6 Elders

At some point in life, elders were highly regarded as the source of knowledge for young people (Mathaai 2009:120). Today elders have to some extent lost their influence on young people in the society. Educational institutions and family breakdown have replaced elders as the largest source of traditional knowledge for adolescents (Arnold 2005:70). Generational gap has widened the separation between elders and adolescents (O'Donovan 2000:215). According to Osei-Mensah (1990:55) it is a pity that elders of both religious and secular entities are threatened by adolescents to the extent that they spend their time devising ways to maintain their positions and avoid mentoring the young people. Dausey (1983:53) says that during adolescence most young people are at the stage of gaining independence from their parents. Elders can have a lot influence on these adolescents as they are at the stage

of their lives where they are notorious for following any elder who shows interest in them. Instead conflict of ideas between generations makes the older generation view the younger generation as unruly and rebellious. The younger generation in turn reject the counsel of older people citing that their knowledge is out dated and irrelevant in their time (O'Donovan 2000:215).

A research conducted in Zimbabwe by Ndlovu (2011:105) on a Non-governmental Organisation (NGO) whose function is to cultivate leadership skills among youths by involving them in community decision making processes. The project was met with a lot of resistance from community elders who tried to convince the NGO to exempt youths from leadership participation. Elders indicated that it was a premature move to involve youths in decision-making as that was their responsibility as elders.

Marais, Yang & Farzanehkia's (2000:680) research on youth leadership development revealed that elders tend to resist working side by side with youths and are not keen to shadow them for fear of sharing power and responsibilities with them. Such a working relationship calls for mutual respect from both parties. Elders feel that this will destroy hierarchy, lead to chaos and the collapses of the status quo. Marais et al (2000:679) further explain that until elders are ready to share power with the youth, leadership training will be shallow and trivial. It is not just an Africa problem of exempting youths from leadership involvement, but a global challenge (Osei-Mensah 1990:55; Adeyemo 2009:20). In spite of communication problems between elders and adolescents, adolescents subconsciously and consciously learn and acquire leadership knowledge from the elders (Mathaai 2009:120).

An article on service-learning leadership development by Marais, Yang & Farzanehkia (2000:679) showed that service-learning among youths in America was very vital in cultivating authentic leadership and meaning; interpersonal skills; learning about self and community; improving and meeting community needs. A survey conducted in New York City in 1998 showed that 68% of young people were

involved in community projects in the last three years. Another 54% of the young people participated once a month in community work. The total number of respondents and their race were not mentioned in the article. However, Marais, Yang & Farzanehkia (2000:679) indicated that the success of service-learning required youth/adult partnership; granting young people decision-making power and responsibility for consequences; a broad context for learning and serving and recognition of young people's experience, knowledge and skills. Service-learning provides youth with the opportunity to be "leaders now, today, in their own lives and their own communities". Marais Yang & Farzanehkia (2000:679) recommend service-learning as the most powerful youth leadership development approach they had come across. In Zimbabwe, Muropa & Kusure et al (2013:661) agree that young people should be exposed to service learning very early in life.

2.4.7 Zimbabwean government

The Zimbabwean government is an institution that should contribute to leadership development at national level. 60.5% of the Zimbabwean population are youths who are under the age of 25 years. Another 32.3% are between the ages of 25-54 years old (Zimbabwe National census 2012:9). Since the largest population in Zimbabwe are youths who desperately need leadership training and mentoring. According to Muropa & Kusure et al (2013:658-659), the Nziramasanga Commission (1999) expressed the importance of homes and institutions of higher learning in Zimbabwe to teach *hunhu* to youths. Unfortunately, the Commission's recommendations are still in infancy with very few institutions of learning adopting the program because they value western knowledge which is perceived as better than traditional African values.

The sad reality though is that majority of youths are used by political parties as political hooligans (Chamunogwa 2011:255). This practice has negative implications on the knowledge of servant leadership in youths as they are motivated and encouraged by political leaders to exercise violence and intimidation as a way of soliciting votes. In turn they adopt the same leadership approaches in future. The

social and economic challenges faced by youths have resulted in the formation of youth movements such as the Youth Initiative for Democracy in Zimbabwe, Youth Movement in Zimbabwe. The age bracket for participation in the youth movement is between 15-35 years old.

These youth movements are more vigilant in articulating national governance issues and are usually targeted and controlled by various political leaders. The movements have a huge role to play in the life of their communities and governance but instead these youths have become political vigilantes and the bulk of the youths are bad mannered, undisciplined, uncontrollable (Chamunogwa (2011:256). The author did not specify whether the youth leaders of above-mentioned youth movements had received any leadership training prior to holding their positions. But according to Chamunogwa (2011:255) there are very few in-depth studies which have been undertaken with comprehensive analysis of the organization of Zimbabwean youth in the political spheres or life in general. There is a gap in servant leadership development programs specific to Zimbabwean youths who badly need the guidance.

On the other hand, research carried out by the Industrial Psychology Consultants (IPC 2014:2) in Harare revealed that Institutions of higher learning were not equipping graduates for leadership. The survey was conducted on a total of 4761 participants from various sectors such as banking, agriculture, real estate, non-governmental organization, retail, motor industries just mention a few. The findings reported that employers in Zimbabwe were disappointed in the calibre of graduates being produced who generally lacked leadership and people management skills.

The Zimbabwe National Youth Policy (2000:4) drafted after consultations with youths was finalised as the national youth policy for 2000. The report stipulated that the government was committed to meeting the needs, aspirations of youths and empowering them so they can realise their full potential as individuals, as members of the community, political and social action groups and youth organisations. The

strategies for youths were grouped under various categories such as vocational skills training, youth empowerment, gender equality and national youth service, but none of these strategies include leadership development which is very critical to the quality of future leaders in Zimbabwe. Youths do not have the same leadership needs as adults and so policy makers should have included leadership development in the national policy but this was not the case (Marais et al 2000:679). Reddy (2007:7) highlights the need for nations to put in place leadership development strategies for youths and graduates who are emerging leaders. Hence this study is very important as a baseline for future servant leadership development programs for Zimbabwean youths.

2.4.8 Other Institutions

The Zimbabwean government and religious sectors should not be the only institutions involved in servant leadership development among youths. The Boys Scouts movement is an organisation that was studied by Rohm & Osula (2013) as cultivating servant leadership qualities in young boys. A qualitative study was carried out on youths between the ages of 7-21 years old belonging to The World Organisation of the Scouts Movement (Rohm & Osula 2013:26). The term 'scouting' was used to describe 'youth-based programs' for youths between the age of 7-21 to "promote service to God, country, community and fellow citizens". The research consisted of three case studies exploring scout's programs in America, Germany and Japan (Rohm & Osula 2013:27). The study sought to determine whether the scouting movement engenders Greenleaf's servant leadership development. The Scouts Promise and Laws entail educating the young people to "help build a better world where people are self-fulfilled as individuals and play a constructive role in society" (Rohm & Osula 2013:28).

The Scouts Promise states that "on my honour, I promise that I will do my best, to do my duty to God and the king or to God and my country, to help other people at all time and to keep the Scouts Law" (Rohm & Osula 2013:28). The Scouts Laws stated the following; A scout (s); honour is to be trusted; is loyal; duty is to be useful and to

help others; is a friend to all and a brother to every scout; is courteous; is a friend to animals; obeys orders of his parents, Patrol leader or scouts master without question; smiles and whistles under all difficulty; is thrifty; is clean in thought, word and deed". The Scouts laws were compared with Greenleaf's servant leadership characteristics of Sendjajal's servant leadership model; a) voluntary subordination b) authentic self c) covenantal relationship d) responsible morality e) transcendental spirituality and f) transforming influence. The comparisons yielded a relationship between scouting principles and Greenleaf's servant leadership model. The research concluded that "scholars credit Greenleaf (1970) as the modern genesis of servant leadership. Upon further examination, our analysis suggests that Baden-Powell may have actually founded not just a scouting but a servant leadership movement as far back as in 1907" (Rohm & Osula 2013:41).

Although the Boys Scouts movement still exists in Zimbabwe, it is no longer popular and unknown to majority of youths who are left to their own devices during the formative years (Meier 1977:49). This Boys Scouts movement can play a significant role in cultivation servant leadership attitudes in Zimbabwean children at primary school level. Children under the age of 20 were not the focus of this study but further researches can be conducted on primary children and the cultivation of servant leadership knowledge. Furthermore, Christian education through the Sunday school can develop the requisite training and teaching materials on Christian servant leadership in Zimbabwe.

2.5 Practical sources of knowledge

The theological task is to study secular and religious practices which are viewed as natural but are laden with theory that is embedded in people (Browning 1991:6). Therefore, this section will study the impact of various institutions on the knowledge and understanding of Christian servant leadership among Zimbabwean adolescents.

2.5.1 The Church

The church has been commanded to discipleship its congregation as way of imparting and modelling biblical truths (Mt 28:19). Richards (1975:85) expands that discipleship “instructions and modelling are contradictory or mutually exclusive.” It is based on truth concepts which are taught, explained and expressed in actions. Nel (2015:2) describes discipleship as the best approach to Christian leadership development. This is because discipleship is a learning process that allows the student to learn through personal participation and teachings from the mentor (Hendrix & Householder 1977:16). Discipleship exposes the temperaments and their responses to life’s situations of both the mentor and mentee (Richards 1975:84).

Hendrix & Householder (1977:16) concurs that “The teacher must embody and demonstrate in his own life the attitudes, values and concepts he would teach. It is right to say that discipleship is ‘caught’ than ‘taught’”. Discipleship approach espouses with servant leadership with regards to a leader’s commitment towards the personal growth and professional development of each individual (Spears & Lawrence 2002:5); serve others through his/her own gifts, meets the needs of followers and equips them for works of service to God and the people (<http://servant leadershipAtLCCS.pdf>).

The absence of proper Christian servant leadership discipleship programs and the shortage of Christian mentors in churches today have a negative impact on the adoption of the Christian servant leadership model in Africans (Osei-Mensah 1990:55; Gehman 2008:112). The result is that believers think that leadership is acquired mainly by the laying-on-of-hands and fail to realise that Christian leadership requires that the aspiring leader dies to self, matures in spiritual character and lives for Christ in their leadership (Wilson 1976:112). Consequently, Christians may not realise that Christian servant leadership is a calling of servitude to God and not a position of power and authority (Wilkes 1998:19). When discipleship is not appreciated it results in poor leadership development programs and weak discipleship approaches in churches (Nel 2015:2).

The modern church finds itself in a context where discipleship is associated with mainly church programs and cell groups. These church programs do not cultivate genuine relationships between members. Consequently, Nel (2015:2) cites eight reasons for weak discipleship programs which result in poor leadership development programs; 1) pastors diverted from their primary calling of equipping the believers for ministry; 2) Most disciples have never been personally discipled; 3) discipleship targets super-Christians and not ordinary believers 4) leaders have been unwilling to call people to discipleship; 5) church wants to make disciples through programs and not through relationships as stipulated in scriptures. Unless disciples receive personal attention in which individual needs are addressed in such a way that their spiritual character is shaped by Christ, disciples will not be made. Personal discipleship is costly and time-consuming thus churches normally prefer to put specific programs into place; 6) there is an inadequate view of the church as a discipleship community. Biblical discipleship is never seen as me-and Jesus solo relationship but the church is a discipleship community; 7) we have reduced Christianity to eternal benefits we get from Christ, rather than living as students of Christ; 8) most churches have no clear public pathway to maturity.

2.5.2 Titles

Titles are very important in Africa because there are many uneducated people who are impressed by titles (Kohls 1998:108). It is common knowledge that titles breed a culture of entitlement to excess respect, privileges and exemption from labour by merely being called a leader or by the title (Johnson & Van Vondere 1991:7). Ford (2012:51) advocates that Christian leaders should refrain from using worldly titles and the word 'leader' to become untitled leaders. The title 'leader' creates the following notions in people's minds;

Titles create categories and separators. The highest status, for better or worse. Titles always position one person or group over the other and create boundaries, fences, and doors that need permission or privileged for entry. Titles change the dynamics of a relationship, creating a new set of rules and limits of expression openness, the title less than or greater

than is pinned to the other. Titles create psychological and sociological dynamics of hierarchy (Ford 2012:51).

Titles have been important in Zimbabwe even in traditional societies. Chiefs were given titles such as 'saviour' 'protector' 'child of God', 'chief of the divinities', lord of the earth and life' (Chigwedere 1998:258). Ordinary people were shown respect by addressing them by their totems (Gombe 1995:17). Totems or praise names known as *Mutupo* (Shona) or *Isithakazelo* (Zulu). Mbiti (1969:102) states that totems were established by men or woman based on their historical situations. The general concept behind totems was to create a sense of kinship of the whole livelihood of the tribe including the "animals, plants and non-living objects through the 'totemic system'. Some religious leaders prefer to be addressed by their totems just like the former president Robert Mugabe of Zimbabwe was called "*gushungo*".

Religious leaders see value in prestigious titles such as Bishop or Prophet than in the title servant leader (*muranda waMwari*) which is shunned by many. On rare occasions religious leaders may be addressed as man of God (*munhu waMwari*). Simfukwe (2010:19) explains that titles in Africa have huge implications on leadership praxis. The notion behind worldly titles is contrary to Christian servant leadership. Titles that were applied to Jesus were 'servant' (Phil 2:7) and Matthew 12:18 speaks of Jesus servant leadership as a fulfilment of scripture (Russell 2003:6). The influence of titles in Zimbabwe is huge, and in a context where religious leaders represent Christian servant leadership model, it is difficult to identify the proper Christian servant leadership practices in majority of religious leaders in Zimbabwe (Mwenje 2016:64).

2.5.3 Secular leadership models

Secular leadership models contribute to the knowledge of servant leadership among adolescents as they observe leadership praxis in the society. Each leadership model has its own characteristics which adolescents might not be able to distinguish unless they have prior knowledge of the various leadership models. Traditional leadership model according to Dodo (2013:29) dominates in formal sectors in Zimbabwe. *Hunhu*

brings out the best qualities in traditional leadership model but the model has its shortcomings which (Foster & Louw-Potgieter 1991:372) attribute to unfavourable practices which include inauspicious labour laws that promote male dominance in leadership, greatly influenced by patriarchy beliefs and preclude women from certain leadership positions. Saki & Katema (2011:56) discovered that Zimbabwean women freedom fighters fighting with men in trenches were after independence side-lined from leadership positions and reminded of their roles as house wives. All these leaders' praxis is public knowledge.

According to Gunther (1955:285) modern leadership models and their philosophies promote separation of leaders from followers in importance, salaries, fringe benefits and many other privileges. The same practices are found in secular leadership and majority of Pentecostal churches in Zimbabwe (Mwenje 2016:70). Traditional leadership is greatly associated with esteeming and giving reverence to the one person who is the leader (Chigwedere 2011:107). However, Dodo (2013:33) highlights the strengths of traditional leadership which are usually clear in rural communities where they have been able to reduce crime rate and juvenile delinquency with community programs. They are also known to use totems, lineage and relationships within the communities to curb crimes and uphold the spirit of *hunhu*.

Modern western leadership philosophies tend to focus mostly on the leader's personal qualities, behaviour and traits as key to organizational success than workers' traits, attitudes and behaviours (Spears & Lawrence 2020:145-146). Western ideologies according to Robbin & Odendaal (2001:243) such as personality traits always identify traits that differentiate leaders from followers; behavioural theories though successful in identifying the relationship between leadership behaviour and group performance, lack in the area of identifying situational factors that influence success and failure. Leadership styles defined by leadership models such as authoritative, participative, democratic, laissez-faire or narcissistic to name a few are all shaped by events in the leader's life (Robbin & Odendaal 2001:245). Hence there

has been a shift in this last decade towards measuring servant leadership qualities in leaders with a focus on their ethical and moral practices (Reed, Vidave-Cohen & Cowell 2011; Van Dierendonck & Nuijten 2011).

From a church perspective one can assume that servant leadership is practiced by all religious leaders as commanded by scriptures (Dt 17:14-20; Mt 20:25-28; Mk 10:42-45). However, investigations carried out on the leadership styles of Pentecostal founder leaders in Zimbabwe by Mwenje (2016:70) revealed that majority of Pentecostal founder leaders interviewed identified themselves as transformational leaders. Characteristics of a transformational leadership are behavioural components such as charisma, inspiration, intellectual stimulation and individualised consideration (Mwenje 2016:57). Most founding Pentecostal leaders spend most of their time dealing with personal issues of their congregations and it is a known fact that people go to churches to be assisted with their needs and problems. As a result, other servant leadership qualities are not noticeable in religious leaders' lifestyles. In fact, Pentecostal leadership practices go hand in hand with secular leadership models.

Additionally, when church members were asked if their leaders were servant leaders, majority of members according to Mwenje (2016:71) indicated that their Pentecostal founder leaders were not servant leaders. Church members highlighted that the Church founding leaders did not live according to the Christian servant leadership model. They allocated themselves huge allowances, sent their children to private schools and the way they are esteemed by their members is contrary to servant leadership principles. "Christ did not come to be served but to serve and this cannot be said fully for most of Pentecostal religious leaders in Zimbabwe. Similarly, in an empirical study of the traditional Anglican Church, Meylahn & Musiyambiri (2017:3) found that there was lack of servant leadership principles praxis in the Anglican diocese of Harare led by Bishop Kunonga who displayed secular leadership style when he confiscated church properties and refused to leave the office.

Johnson (1997:57) explains that privileges are attached to social categories and can be changed only if the people who make them decide to change them. Moreover, the issue of equality has been a problem since creation. Equality is rooted in God who has placed stewardship responsibilities on men to lead, teach and provide sovereignty, control and direction over creation according to God's standards (Davis 1975:87).

Wofford (1999:158) suggests that servant leadership can be integrated with other components of Spiritual and transformational leadership with the leader placing value in service, attentiveness to others' needs and humility. Russell (2003:3-4) however, points out that worldly leadership models which hold followers in subjection and master them by welding power often through fear, coercion or manipulation do not resonate with kingdom principles where greatness is seen not through power and authority but rather through service. Ford (2012:51) advocates that Christian leaders should refrain from using the word 'leader' as the title creates separation between leaders and followers which is not a Christian style of leadership.

It is important to note that community relevance is what directs God's agenda for elevating an individual to a position of leadership (Erickson 1985:1043; Loritts 2009:139). It is for this reason that titles used for church leaders in scriptures are servant, minister, or deacon, from the Greek word *diakonos* – servant which is not in the same category as a bond slave because service to God is not coerced but voluntary (Zodhiates 1991:1704). Consequently, a leadership comparison chart has been compiled (See Appendix 4), which makes valuable contributions for benefits of servant leadership in the society compared to modern leadership models (Spears & Lawrence 2002:145-6).

2.5.4 Parents

Parenting is described by Carr (2002:249) as “to be or act as father or mother of someone and therefore to be responsible for the care and nurture of that person”. Parenting in the African context also includes extended family members such as aunts, uncles, grandparents and in-laws (Gelfand 1968:107; Sheehan 1996:69). Parents are shepherds to their children (Wilkes 1998:91). Servant leadership moral and ethical qualities are associated with parenting in Zimbabwe. The Nziramansanga Commission called for government, schools, parents, media and churches to ensure that the education process produces a person with *hunhu* (Muropa & Kusure et al 2013:660). Hence parents will aspire to raise a child *ane hunhu* - a good citizen according to Gelfand (1968:35). The moral aspects deal with what is right and what is wrong in relation to the social context.

Parents function as role models and mentors to their children. They also need to model *hunhu* in their relationships with each other, extended family members and their neighbours (Gelfand 1968:107). This is beneficial as there is a long-term loving relationship that exposes both party’s strengths and weakness (Richards 1975:84). The first 5 years of the child are very critical to leadership development as they are taught morals, ethics and character is moulded in the context of their home (O’Gangel 1970:339). In Zimbabwe, the responsibility of nurturing, educating and raising children from infancy till adolescents is placed on women, mothers, aunts and grandmothers (Sheehan 1996:69). It is important to note that the Zimbabwean culture does not adhere to the practice of initiation school with the consequence that women provide a large percentage of the teaching of the children. Servant leadership qualities have been associated with African women (Adeyemo 2006:1153). The extent to which women are able to instil servant leadership qualities in young men in Zimbabwe is yet to be studied as women are generally not viewed as leadership role models (IPC 2011:8).

Hunhu is a familiar term to many Zimbabweans but it is rarely associated with negative patriarchy leadership practices to a leader’s character. Fathers are authority

figures in families who exercise control over family members and make all the decisions. Van der Walt (2003:275) states that “Seniority plays a very important role in everything and paternalism rules supreme because the authority of the father-figure may not be doubted or contradicted as he is the authority in practically everything”. The word *baba* (father) has leadership connotations (Gelfand 1968:33). As a result, fathers enjoy all privileges prescribed in patriarchy societies such as respect, best and large portions of food, to be addressed by totems and the benefit to choose whatever tasks to perform within the home (Krige 1977:51; Gombe 1995:45; Chabaya, Rembe, & Wadesango 2009:sa). These patriarchal philosophies are inculcated in the children by their mothers and extended female family members and community members. Raising a child used to be a community responsibility derived from the concept of *hunhu* (Gelfand 1968:107; Mbiti 1975:117).

The caring and nurturing aspects of *wubaba* (fatherly love) and the patriarchal philosophy that men are the most acceptable leaders in the society were questioned by Moyo (2011:8) as she studied child and youth headed homes in Zimbabwe. *Hunhu* expressed in *wubaba* (father) and the benevolence in paternalism is no longer visible in modern patriarchal practices as the death of a maternal parent has resulted in the abuse and abandonment of children by their fathers, uncles, and brothers. According to Moyo (2011:8) men who are supposed to be leaders, protectors and guardians of families, communities and society fail to fill the gaps caused by the loss of mothers due to the AIDS pandemic. This has resulted in child-headed homes by children between the ages of 10-12 years old who are mostly female children. The United Nations International Childs Educational Fund (UNICEF) has found that there are over 50 000 child-headed families in Zimbabwe (www.Theindependent.co.za).

Chitando & Manyonganise (2011:107) agree that women are known for their remarkable leadership within the home, society and organizations. This is supported by a Shona proverb that says that *Imba mukadzi*, which literary translates to *a house is a home because of a woman* (Hamutyinei & Plangger 1987). The actual implication of the proverb is that a home or family is sustained by a woman. Without her care, the

home or family breaks down. Sheehan (1996:57) noted that majority of Zimbabwean women are forced to take on the responsibility of heading families even when husbands are available. The researcher recommends empirical studies to be conducted on the implications of traditional leadership gender parenting approach and leadership gender functions on the development of the serving element in men. This would contribute towards literature on servant leadership from a Zimbabwean and an African perspective.

2.5.5 Public figures

Public figures in the society range from political leaders, business people, religious leaders and those in the work place. Greenleaf (1970:30) writes on the importance of business organisations as servant leaders. They bring together the community, that is, individuals and groups by their service. Political leaders in Zimbabwe continue to be guilty of plundering the nation's economy which has resulted in the rise of poverty, unemployment, disruptions in basic services, expensive food commodities and loss of human resources to neighbouring countries. Political leaders are role models who are known to openly make false promises and execute those who oppose them (Masango 2002:709). Zimbabwean leaders would become better leaders if they adopt servant leadership model which would compel them to be more sensitive towards the needs of their people, communities and nation as a whole. Political leaders have the potential and resources to be community builders who establish realistic goals and then guide them through, allowing the community to be effective if he/she is the leader. This is the spirit of *hunhu* which is badly required in Zimbabwe today. Unfortunately, Zimbabwean adolescents are instead exposed to selfish, corrupt and authoritative style of leadership modelled by political leaders. An example of the kind of public leadership styles exposed to Zimbabwean adolescents is that of Bishop Kunonga whose Christian leadership made headlines when he used his power, as attested by (Gunda 2008:407), to manipulate and coerce worshipers backed by the government's law enforcement agents, the police, to riot and behave in a manner which was not becoming of followers of Christ.

According to Gunther (1955:284) chiefs were custodians of community resources which were fairly distributed to those in need. A chief, who tried to be a tyrant or exercised too much power over his own people, would be stopped by the elders and witchdoctors of the tribe. A chief's position was only secured if he served and led his people well (Dodo 2013:44) Zimbabwe's traditional leadership model is people centred and allows participatory governance. Re-educating Zimbabweans on the values of *hunhu* would go a long way in teaching the nation to be 'human' again – building a caring spirit for each other, promoting fair play and justice, instilling togetherness and mutual support for each other (Muropa & Kusure et al 2013:661). This is in line with a Christian moral principles expressed by the Ten Commandments which are summed into two principles in the New Testament that is 1) loving God and 2) loving people – Luke 10:27 (Winston & Ryan 2008:19).

Zimbabwean people are not only let down by their national leaders but also by their employers. Zimbabwean workers are at the mercy of their employers, and some employers have been known to mistreat and manipulate their workers. Top executives and managers in most organisations receive their salaries and fringe benefits monthly whilst low scale employees are hardly paid their salaries for months. Ndlovu et al (2015:198) in their study of the effects of non-payment of mining employees, attest to the fact that several companies, including Hwange Colliery Company Limited (HCCL) in Zimbabwe, had gone for several months if not more than a year without paying their employees' salaries and wages. The effects of non-payment of employees have a negative impact on adolescents in Zimbabwe as indicated by their conclusion that non-payment of employees at HCCL led to many problems, including; psychological effects, family separation, family conflicts, and diminishing family health status. Due to non-payment of salaries and wages to employees, some children had also resorted to disrespecting their parents because of lack of financial support (ibid:202).

Ndlovu's (et al (2015:202) research demonstrates that adolescents are affected by public leadership styles when they link the impact of secular leadership styles to

their families. Le Bruyns (2005:4) describes the effects as that “whenever people in the world of work are confronted with threats of poverty and dehumanizing circumstances by way of the realities of exclusion, the potential for ethical and relational integrity is similarly threatened”. Self-interest and greed set the agenda of their every action and task they perform as they view such actions as ways of survival in harsh situations.

Zimbabweans have lost their moral standards and it is common for civil servants and company employees to solicit kick-backs just to perform their duties. Simfukwe (2010:18) comments that many civil servants and ministers both political and religious have forgotten that they are called to serve people as indicated by their titles and the meanings behind their titles have long been lost. As a result, very few companies in Zimbabwe realize their community responsibilities, their need to commit to identifying community problems and to assist the community with solutions. Cultivating the spirit of *hunhu* in the work places is essential in Zimbabwe.

Religious organisations and leaders are to some extent guilty of focusing more on wealth and prosperity. O’Donovan (2000:237) observed that prosperity preaching is dominant in African Pentecostal churches. Zimbabwean pastors indicated that prosperity preaching is necessary as it provides hope to people when they are faced with harsh economic challenges where schools and hospitals are no longer functioning properly and life becomes a struggle for existence (Chitando & Manyonganise 2011:82).

However, in spite of economic challenges in Zimbabwe wealthy mega churches are on the increase. Most churches employ volunteers who administer the church’s day to day administrative duties and yet these people are given allowances as token of appreciation for their service to God. Pastors on the other hand are paid full large salaries with other fringe benefits and yet claim they have been ‘called to serve’ God’s people. Such practices promote inequality between leader and follower which should not be so among believers (Russell 2003:4). Mwenje (2016:72) states that

bench marking leadership theory and practice of church leaders against Jesus leadership style of others-centred and self-sacrifice reveals the flows in many leadership styles of many religious leaders. At the same time, the African church has a long history of not participating in community development or respond to national issues (Van Der Walt 2003:48; Chitando & Manyonganise 2011:106).

2.6 Challenges of adopting servant leadership model

Literature reviewed has shown that there are problems in the application of servant leadership in Africa and Zimbabwe included. The paucity of ethical and moral practices in leaders points to a void of servant leaders (Osei-Mensah 1990).

Some scholars attribute the challenge for Christian servant leadership to the power that traditional leadership philosophies have on Christian's leadership praxis which are yet to be challenged by scriptures (Walls 2001:51). Traditional leadership philosophies are inculcated early in childhood and reinforced by observing the practices in society and later practicing themselves. By the time the African children encounter other leadership philosophies later on in life it becomes difficult for them to diverge from them (Simfukwe 2010:17). Deviating from cultural leadership norms is a huge personal sacrifice for many Africans (Gehman 2008:113). The core value of *hunhu* which is communalism places the individual as an extension of the community. According to Gehman (2008:113) community interest is more powerful than individual interest. Therefore, a leader seen serving and performing gender related functions in public will be rebuked, face rejection, or pressured even by fellow Christians, religious leaders and community to 'behave like a leader' and conform to societies system.

Gehman (2008:113) adds that religious leaders will not serve for fear of losing respect from members and community. Others like Simfukwe (2010:19) points to the fact that African congregations can make it very difficult for a leader to serve by stopping them from performing any physical tasks in their presence. Chigwedere (1998:242) agrees that it is a cultural sign of respect to serve the leader and ensure

that he/she is comfortable in terms of manpower (*machinda*) who run all their errands. In so doing the leader is denied the chance to demonstrate servant leadership qualities. Page (1996:69) on the other hand comments that to be a Christian servant leader does not just mean performing menial chores but it is about helping and being concerned about other people's welfare. However, the problem is that religious leaders today are more concerned about their self-preservation and image than being Christ-like in their leadership style (Page 1996:70).

Wrong motives of getting into leadership were also highlighted in the literature reviewed (Osie-Mensah 1990; Gehman 2008:111; Russell 2003:4; Simfukwe 2010:19). Being a leader in Africa is perceived by some as a means of acquiring power, wealth, status, popularity and fame and such motives do not resonate with servant leadership qualities (Gehman 2008:111-112). Osei-Mensah (1990:24) questioned the spirituality of some religious leaders who are not saved but hold leadership positions in churches. The problem is the manner in which church leaders are appointed. Leaders are usually selected from second generation church members who are valued for their loyalty to the church and not on their spiritual maturity.

Reasons provided by Gehman (2008:111-113) were based on face-to-face interviews conducted on 175 ex-Scott's Theological College students now residing in different African nations namely Kenya, Tanzania, Zambia, Swazi, Malawi, Uganda, and Ethiopia. The research was carried out over a period of two years, with the aim of assessing what the ex-students had learnt from their leadership experiences in ministry. One of the questions asked was "why many church leaders were not servant leaders" The study concluded that servant leadership model is difficult to comprehend from an African context as it is a foreign leadership model; people are generally selfish, and immature as Christians so they tend to operate from a traditional leadership perspective which they are familiar with.

All literature reviewed on servant leadership from an African perspective was descriptive and assumptions were made that religious leaders are knowledgeable of

servant leadership principles. Conclusions made by former Scotts Theological College students were that the servant leadership model was a western concept which they did not understand. It is evident that the students were not aware that servant leadership is also expressed in traditional moral and ethical values of ubuntu/hunhu. Therefore, assumptions should not be made with regards to the knowledge of servant leadership. Servant leadership concepts are global and found in African cultures as demonstrated in *ubuntu* (South Africa) *hunhu* (Zimbabwe), and *Utu* (Swahili) common language spoken in Kenya, Uganda and Tanzania (Muzvidziwa & Muzvidziwa 2012:27). However, the adoption of servant leadership is affected by the spiritual maturity of individuals and their attitude towards service.

According to Virkler & Ayayo (1981:28) “persons do not truly possess knowledge unless they are living in the light of that knowledge. True faith is not about the knowledge of God (which even the demons possess [James 2:19]) but knowledge acted on”. Many Christian are enslaved by accepted cultural leadership practices although they know the truth of scriptures, they have become bound by it and are blinded to servant leadership principles. None application of scriptures to contrary social issues is attributed to the shallowness and a lack of spiritual depth of Christianity in Africans (Van der Walt 2003:48). This study is significant as it clearly seeks to establish the knowledge levels of servant leadership among Zimbabwean adolescents.

The challenge of adopting servant leadership in Africans depends on the interaction of theory related to servant leadership and leadership practice in each cultural context. Walls (2001:46) statement that;

‘The present situation of Christianity in some ways resembles its position in the late second century when it engaged in a mode of interaction with Hellenistic culture that would hugely enlarge and refine Christian thinking, permanently enrich the church’s understanding of who Christ was and penetrate the thought

processes of a whole civilisation so that long afterwards it would have the imprint of Christ”.

2.7 Leadership Development and the Spirit of Servitude

This study is incomplete if leadership development processes that contribute to the shaping of leadership practices in Zimbabwe by providing individuals with opportunities for service are not discussed. Leadership development is vital in developing future servant leadership programs.

2.7.1 Importance of leadership development

Leadership development from a traditional perspective is incorporated in parenting whose purpose is to inculcate accepted leadership philosophies and practices as a way of developing leaders with *hunhu* (Gelfand 1968:107). Leadership development is very important as leadership skills and qualities which appear in an adult were cultivated gradually from childhood into adult life (De Vries & Korotov 2010:6). Short term leadership development programs according to Haruna (2004:171) are designed to getting things done but are not beneficial to the learner as it has little room for investigating, questioning and reflecting on the social context. According to De Vries & Korotov (2010:5) “the best approach to leadership development is through self-assessment, action learning and apprenticeship activities”. It is for this reason that parents play a vital role in setting the leadership development process in motion. Parents impart values and cultivate potential that exists in every human being and have a long-time relationship with the individual (Richards 1975:84). Ribbe (2010:149) posits that in a Christian setting, experience alone provides very little education or proper understanding but principles that arise from experience must be weighed against scripture and historical Christian orthodoxy.

Secular leadership development programs in Africa face huge challenges because training is firstly very costly and demanding so church programs are deemed as better (Nel 2015:2). Although this is not the case in Zimbabwe today, leadership

courses when available are priced exorbitantly that majority of adolescents cannot attend. One such example is a leadership program run by The Methodist Church of Zimbabwe (MCZ) based on an Australian curriculum ([www. Unitingworld.org.au](http://www.Unitingworld.org.au)). The curriculum consists of topics such as; conflict management, project management and planning, leadership positive use of technology, health issues, financial literacy and adopting to climate change. The Methodist church of Zimbabwe has so far trained 597 youth leaders in 2015. The workshop was priced at US\$ 280.00 per youth and conducted over 7 days in 2015. The cost of the program prohibits many Methodist youths from attending making leadership knowledge only for privileged youths. Such programs still do not provide adequate knowledge of Christian servant leadership model to the young people.

Young people need to be discipled by providing them with both theory, experience and participation if they are to have a good understanding of leadership (Hendrix & Householder 1977:16; Marais, Yang & Farzanehkia 2000:680). A significant number of leadership development programs hardly cater to the socio-economic and political uniqueness of the targeted group; nor does the program have insufficient social and cultural sensitivity which results in a knowledge gap created between learning and social conditions (Haruna 2004:171). Consequently, an overview of leadership development approaches from three worldviews will be discussed.

2.7.2 Christian approach

Majority of Zimbabwean indigenous churches do not have leadership development programs in place. Christian leadership development according to Jensen (1971:53) can be linked to Proverbs 22:6 which states that *“Start children off on the way they should go, and even when they are old, they will not turn from it”* (NIV). This proverb provides the following training principles; 1) purposeful training of the child. Gaebelein (1981:1061) remarks that the child should be young enough to be able to change for better. 2) Early training of the child is recommended. 3) Set standards or life style he/she should follow. At the same time, Zuck (1995:281) comments that

Proverbs 22:6 is not a promise that the child will turn out well because the child has the free will to choose to obey parents' instructions or not to obey. However, the proverb encourages parents to make the effort and take seriously the training of their children in the godly values, knowledge and the fear of God which will to some extent influence their moral and ethical conduct in adulthood.

O' Gangel (1970:339) comments that "if it is true to say that all of life is preparation for leadership, then there must be a certain kind of experience and situations during the various age levels which help or hinder leadership development". Leadership development is to some extent greatly influenced by the home environment (Hendrix & Householder 1977:16; De Vries & Korotov 2010:6). According to Blackaby (2001:20) a leader's character is greatly shaped by the home environment. The biblical approach to Christian servant leadership development follows a specific pattern which places huge responsibilities on the home as described by Jensen (1971:53) as follows:

First stage - Individual level

The first stage starts at birth to adolescence when the individual eventually leaves home to start their own life. Learning is mostly informal and orally transmitted and by observation (Hendrix & Householder 1977:16). During the first stage parents play important roles of nurturing; role modelling; mentoring; teaching and disciplining (Richards 1983:26). Parents are to teach their children doctrine within the home environment according to Genesis 18:19; Deuteronomy 6:6-9. As such parents set biblical standards for their children to follow. During this period children are socialized and they learn, experience, practice social skills and accepted morals of the society (Mol 1984:8-9).

Parents are not the only ones who nurture the child, as God is also providentially working in the child's life developing their leadership skills all throughout their lives. The leadership development takes place through life's events, situations, and

people in the individual's life who impress leadership lesson over a period of time and help shape their character (Clinton 1988:45). According to Richards (1975:66-67) experiential learning is a natural way of learning that one is not aware that one is learning and it affects the whole person's personality, behaviour, values, perceptions.

Leadership development in children begins with their participation in common day-to-day household tasks. However domestic work has been linked to the cultivation of leadership skills of administration by Henri Fayol (Robbins & Odendaal 2001:437). Managerial skills improve leadership competence of a leader's overall skills. Robbins & Odendaal et al (2001:437) stipulate that management includes aspects of planning, organising, commanding, coordinating and controlling which are foundational components of leadership functions even in servant leadership. There are notions that "leaders are not managers" (Engstrom 1976:23). And yet, the lack of management skills in African leaders has resulted in mal-administrative practices in many organizations both public and private (Van der Walt (2003:47); Kretzschmar (2009:229). Without service there is no cultivation of a servant spirit, and this is Africa's biggest problem.

The home environment is key in cultivating servant spirit in children. Children should learn self-discipline, self-management, stewardship, serving others, stewardship, respect for human life should be taught firstly within the home (Jensen 1971:55; Hendericks 1973:20). Through experience the child learns to be responsible and show signs of being wise or otherwise by their choices between right and wrong, good and evil. Cline & Fay (1990:32) emphasise that responsibility cannot be taught; it must be caught. "To help a child gain responsibility we must offer the child opportunities to be responsible". It is also important for the child to observe the role models in a variety of life settings and situations as models exhibit consistency and clarity in behaviour and values (Richards 1975:85).

How parents train their children during those critical first six years will determine how as an individual they will enjoy and succeed in life during the other 78 years

(Meier 1977:45). As the child progresses in age, they are given more responsibilities to check their obedience, character, attitudes and applications of what they learnt; for example, their concern and care for other siblings and their ability to serve others (Jensen 1971:55-56). A rebellious disposition can be detected early and corrective measure applied. This first stage is very important in inculcating a servitude spirit in the child. Children who are not taught to serve others during this period may experience problems in performing tasks of service later in life.

Meier (1977:45) asserts that approximately 85% of all adult personality is already formed by the time the child is six years old. During this age leadership knowledge and pattern are already set in the child (De Vries & Korotov 2010:8). Newman & Newman (1979:238) concurs that a person's fundamental attitude towards work is established during high school age period. Gender identification is already developed by the age 3 years (Meier 1977:152). It is combination of knowledge imparted; knowledge gained through observation plus individual's personal disposition that contribute towards their leadership style in adulthood (Robbin & Odendaal 2001:245). Subsequently, Proverbs 22:6 shows that there are two ways a child can go either "the way of the wise" or "the way of the wicked" (Gaebelein 1991:106). Arnold (2005:70) remarks that the influence of Christianity on African leadership style is barely visible. The current crisis in Zimbabwe points to the need for servant leaders who are concerned by the welfare of the citizens.

Second stage - Family level

The second stage represents the stage when the adolescent takes on the leadership responsibilities and becomes a leader either at family level (when parent is deceased) or through marriage (Jensen 1971:55). At this stage the couple has the opportunity to choose their leadership style; or adopt the leadership style practiced by their parents; or choose to learn a new leadership style (Jensen 1971:56). Leadership style in the new home is shaped by the husband/father (Eph 5:23) as he exposes leadership traits acquired during his childhood now embedded in his character. The evidence of servant leadership qualities in a Christian husband is measured by 1 Timothy 3:1-

6 which are; a teacher who teaches his household Christian doctrine; noble character; hospitable; sensible; respectable; self-controlled who is able to control his anger in a godly way; hospitality to family, strangers and community which includes believers; a manager who is involved in the day to day running, organization, planning and administration of his household. If the couple in their individual capacity fails in this regard they should not be appointed as church leaders. Paul comments in 1Timothy 3:4, that *“if any one does not know how to manage his own household, how will they take care of God’s church”* (NIV).

At the same time, the couple’s relationship with regards to how they treat each other and their family members will be tested. Meier (1977:152) highlights that during the age of 6 to 18 years, children identify with parents of the same sex learning good and bad habits as well as healthy and unhealthy communications between parents. The leadership style of the couple becomes more defined as they choose the kind of leadership style they want to be identified with. According to Blackaby (2001:20) a Christian leader’s public leadership style is in most cases influenced by the leadership style he applies in his home. This is revealed in a dialogue research conducted in Durban by Partab (2011:101) which linked patriarchal privileges to domestic violence in homes.

The research sample consisted of 7 Indian men between the ages of 34-61 who had been married between 3 to 36 years. Six of the Indian men were Christians and one was a Muslim. Partab (2011:101) referred to “the deepening of the initial insights offered by these men in a non-linear dialogical manner signal their stereotyping, reproduced in male hegemonic society”. The interviews revealed that men in patriarchal society were entitled to respect and to be served by their wives regardless of what they did or didn’t do for their wives. By merely being head of the house they were entitled to respect and service. The participants all supported the notion that women were expected to perform motherly roles to both the husband and their children. Being married allows the man to automatically relinquish all domestic duties he might have performed whilst single to his wife (Partab 2011:111).

The research was able to link domestic violence to ‘patriarchal hangover’. The challenge for embracing servant leadership principles is not only an Indian problem but a problem that can be associated with patriarchal hangover in societies (Partab 2011:111).

Parenting is the next challenge that the couple experiences (Louw & Edwards 1997:500). The couple goes through various tests that include; their ability to mentor and teach their children doctrine and the fear of God; role modelling Christian servant leadership; commitment and relationship to their children and community (Jensen 1971:56). According to Clinton (1988:245) the entire time God is looking to see the couple’s knowledge and application of the Word in day-to-day life situations within the family and community. In most cases expands Jensen (1971:96), couples duplicate their parents in almost everything. Wilson (1976:116) adds that many Christian men leave the spiritual teaching, discipline of children, financial matters and other decisions to their wives and focus on public leadership roles. The church needs to develop home leadership as a means of cultivating Christian servant leaders for the secular world. Although Wilson (1976) is writing from a western perspective, some Zimbabwean Christian men behaves in similar manner (Sheehan 1996:69). The emancipation of African women will only be effective if Christian men are at the forefront in liberating their wives from oppressing cultures. Zimmerman (2002:95) concerned about the practices in African churches remarked that “What is possibly most disturbing is to see how religion, traditional African religion and Christianity as well, has been misused to legitimize and justify the various forms of exploitation, oppression and violence from which women suffer”.

Incidentally, the couple’s leadership style can be transformed if the couple is connected to a church and receives teachings and observes religious leaders’ model Christian servant leadership (Jensen 1971:96). If the church fails to influence the couple toward a Christian servant leadership model, they continue in their former leadership style. The cycle continues as the couple models, mentors and trains their children in the way they must go based on their own knowledge. According to

Meylahn & Musiyambiri (2017:3) leaders tend to breed after their own kind. Servant leaders will breed servant-oriented leaders.

Leaders are called from this stage to positions of public leadership in the community or at national level. The leader's disposition as well as their relationship with God determines their leadership assignment which determines whether the leader will be used for good or for evil as portrayed in 2 Kings 9- 10 (the story of King Jehu of Israel) and Romans 13:1-4. There is no nation posits Jensen (1971:96) that can survive if parents in that nation do not live nor teach doctrine to their children. America is today a very violent nation because the nation no longer operates on Christian principles because of parents' failure to teach their children Christian doctrine. The corrupt and destructive leadership tendencies in Zimbabwe today, highlight the failure of parents and religious institutions in teaching servant leader qualities and modelling those servant leadership principles in the home and society.

Third stage - Community or national level

Community or national leadership level is a position where a leader's moral values will be revealed whether they line up with God's laws and commands implying that "one's social conduct" writes Walton (1989:178) is "built out of one's relationship to YHWH". Those leaders who find themselves in these prominent positions will continue to be tested in their obedience, knowledge and meditation of the word based on Joshua 1:7-8, integrity and their dependence on God (Clinton 1988:245). God appoints secular leaders as well, guides their hearts towards his goal and removes or admonishes them (Page 1996: 65). Public leadership should be viewed as *Coram Deo* - in the presence of God. This implies that a leader's life including their various leadership roles in society (family, work, business and church) is their service to God (MacArthur 1986:326). Christian leaders on the other hand, should realise that they are always connected to God, his assignment, and the people (Loritts 2009:11). If the society is to embrace servant leadership model it must be modelled by the Christian community. The church should increase the knowledge of Christian servant leadership to its congregations (Jensen 1971:96). God wants

everything that we do as leaders - and the way in which we do it - to reflect the image of His Son (Lorritts 2009:77).

2.7.3 Traditional approach

Traditional leadership development approach was highlighted by Gelfand (1968:105) as a result of research interviews conducted on Zimbabwean parents. The aim of the research was to investigate whether the Shona people had any systematic approach to educating children in traditional values. Gelfand (1968:33-34) discovered that traditional education was conducted in two stages - known as *matakanyanya* and *mahumbwe*:

First stage - *Matakanyanya* The first stage known as *matakanyanya* takes place between the ages of 5-8 years (Gelfand 1968:33). *Matakanyanya* literally means playing with objects moulded in clay (clay toys). The implication is that children mould all the utensils they need to play 'house' with clay and then they pretend to be parents (Gelfand 1968:33). The children mimic their parent's actions, speech and behaviour according to their gender roles. The game is played under the watchful eyes of their mothers who ensure that gender roles are not confused by the children. According to Gelfand (1968:105) if a boy wants to help with the cooking, he will be quickly rebuked by the parents and that "boys do not cook!" It is at this stage that inculcation begins on gender identifications in children. The girl child is taught to serve and recognise the value placed on male figures in patriarchal society. Male children are sometimes addressed as *baba* (Father) instilling in them their leadership roles. Unfortunately, being a *baba* (father) is associated more with providing for the family than building strong relationships with the family. Since the inceptions of towns and cities in Africa, men have looked outside the home for the meaning of their maleness. Masculinity has become less domesticated, defined less by effective paternity and more by individual ambition and achievement (Weber 1997:27).

Second stage - *Mahumbwe*

The second stage known as *mahumbwe* is between the ages of 12-14 years old when children play *mahumbwe* (the game of pretend using real items) explains

Gelfand (1968:33). During this stage still under the watchful eye of their mothers, children are paired off and pretend to be husband and wife. By this age gender roles and traditional leadership philosophies are already inculcated and it a time to exhibit that knowledge. Female children will take on the motherly role of serving and the male children will go hunt and bring items to be cooked. Thereafter the male children will sit and wait to be served food (Gelfand 1968:33).

In African rural settings, Kileff (1970:99) observes that “besides herding the cattle, youths spent their time trapping birds, mice and playing games. They mould cattle from clay, fought and swam”. In the meantime, the girl child is busy helping her mother with household chores. She finds time to play with her friends in between her duties. The urban setting also provides a different picture as there are no outdoor duties to be performed by the boy-child. The boy-child begins his day sitting outside basking in the sun waiting for his breakfast. If he is hungry, he nags his mother and gets his meal before everyone else. Once his stomach is full, off he goes to play, only to be seen again when he is hungry! He will spend the rest of the day out hanging around with his friends in the street or playing computer games. Occasional domestic duties are assigned to him. These duties are so insignificant as compared to those assigned to the girl-child.

The consequence is that male children grow accustomed to being served and become heavily dependent on females as service providers as highlighted by Partab’s research (2011) in the second stage of point 2.7.2. Meier (1977:49) explains that children who are spoilt and have basic household chores done for them usually become drug addicts, alcoholics very dependent on others for their survival. According to Meier (1977:50) majority of alcoholics and drug addicts were people with severe dependent personalities with weak or absent fathers and a controlling mother who spoiled them. At the same time, these alcoholics and drug addicts were either the youngest child or the only boy in the family.

African leaders have been said to suffer from a dependency syndrome (Van der Walt 2003:47; Bonne 2007:48).

At the same token, traditional leadership development approach resonates well with the Christian approach of training a child (Prv 22:16). The traditional approach follows stages of leadership development by providing theory and practice thus inculcating the child with the traditional leadership knowledge. Nyota & Mapara (2008:189) indicates that traditional knowledge allows children to explore the social context of their knowledge in a practical manner or (ibid 2008:192) provides children with guided participation in social experiences and exploration of the world around them. Similarly, Marais, Yang & Farzanehkia (2000:678) highlight the importance of service-learning in developing leadership in children. Service-learning is a systematic leadership approach which incorporates theory and practical aspect in the form of service. The best leadership development approach is that which includes participation in real life situations.

If the church can promote and encourage the teaching and cultivating of Christian servant leadership in African women there is a future hope for the inculcation of Christian servant leadership principles early in African children. However, considerations should be made on commonly held views which have been passed down through traditions. According to Munroe (2007:170-171)

“We adopt particular roles because “that’s the way it has always been done”. Husbands work at the office or factory as the family’s “breadwinner”; wives work at the home cooking, cleaning, and taking care of children. Tradition is not necessarily a bad thing. Sometimes tradition is important for maintain stability and order. At the same time, however, we need to recognize that just because something is traditional does not mean that it is correct. Traditions can be founded on error just as easily as they can be founded on truth. Even if they were correct at one time, traditions have a way of outlasting the circumstances that originally brought them into being. Married couples must be very careful about defining roles based solely on tradition”.

Boone (2007:xi) agrees that “Culture is not static, nor is it an isolated thing. It is dynamic and constantly influenced by other group’s thoughts, philosophies and behaviours, so is leadership”.

2.7.4 Western approach

Greenleaf’s concern about the future of America’s young people birthed the teacher as a servant leader approach which was a strategy of cultivating servant leadership in youths (Spears & Lawrence 2002:59-60). This youth leadership development approach is popularly known as ‘experiential learning’ and ‘service learning’. The approach empowers teachers through servant leadership training to be in a position to train and equip school students through workshops the knowledge of Greenleaf’s servant leadership concepts in theory and later they are exposed to community projects in their areas where they put into practice what they have learnt (Spears & Lawrence 2002:60). Greenleaf further developed another program for university students which is also popular and resulted in Greenleaf’s servant leadership model being taught as a subject in American colleges and universities. Consequently, Greenleaf’s youth programs are being adopted all over Europe and Asia (Spears & Lawrence 2002:60).

Greenleaf's youth leadership development approach has been successfully applied to youths from western cultures but little if any trainings have been conducted on Zimbabwean and other African youths. Zimbabwean youths would benefit tremendously from Greenleaf's youth leadership development programs since there are hardly any such leadership development programs incorporated in the Zimbabwean educational systems. Although the Nziramasanga Commission was carried out in 1999, up to date very few people are aware of the project and very few intuitions have adopted the program in Zimbabwe (Muropa & Kusure et al 2013:658). This is inevitable as the African worldview reserves leadership for elders and discourages youth participation which results in the failure to promote youth leadership (Ndlovu (2011:105).

The implications are that youths and adolescents observe leadership praxis, interpret them without any proper theoretical base to refine their thinking in relation to a particular leadership model (Walls 2001:46). A gap has been identified for youth leadership development programs for non-church going Zimbabwean youths.

2.8 Conclusion

Zimbabwean adolescents are exposed to various forms of servant leadership models namely; western, Christian and traditional. Although there may be some similarities in all three worldviews in terms of caring and concern for other people's wellbeing in the spirit of *hunhu* or *Ubuntu*, or Christian principle of loving your neighbour, there are some differences in practice which have an impact on the adolescents' understanding of servant leadership. The inclusions of some other leadership characteristics from other worldview may overshadow or distort the Christian servant leadership characteristics modelled by Jesus. It is imperative that religious institutions endeavour to teach, train and develop Christian servant leadership among its members both in theory and in practice (Loritts 2009:11).

De Vries & Korotov (2010:7) leadership development experts recommended that the home is where leadership development begins and many leadership qualities are cultivated early in life within the home environment. Adulthood may already be too late to begin work on improving leadership qualities in them as their characters are already formed and difficult to change at this stage. Christian parents and the church ought to spearhead the creation and popularization of Christian servant leadership model in the society (Zuck & Clark 1975:34).

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

Chapter 3 is the presentation of the methodology of this study. Specifically, the population, sampling frame, sampling methods, data collection techniques and appropriate justification is given. Other important discussion points include the research design, and research ethical considerations.

3.1 Research Design

Conceptually, a research design is a blueprint that specifies the procedures employed for data collection and analysis in a study. It gives overall direction to the entire research process (Gupta, 2011:39). Consistent with this view, *Welman, et al* (2011:143) state that the research designs directs the researcher in the choice of suitable data collection and analysis methods.

In line with the primary objective formulated for this study, a descriptive research design using the single cross-sectional approach was adopted. In this study, the purpose is to determine the level of awareness of the concept and practice of the servant leader displayed by Zimbabwean adolescents living in Cape Town.

Descriptive research was adopted for this study because the intention was to determine the level of awareness of the concept and practice of the servant leader displayed by Zimbabwean adolescents living in Cape Town. The overall results should enumerate the factors influencing the relationship between servant leader Zimbabwean adolescents.

The study was anchored around servant leadership in churches and was conducted in the field of Missiology. A case study strategy was found suitable and applied on the AFM church in Parrow, Cape Town. A case study strategy is ideal when the researcher wants to understand a real-life phenomenon in depth (Yin 2009:18). AFM Parrow was approached because of it is a homogenous church of predominately

Zimbabwean members. Using a single case study strategy approach, qualitative data was obtained through questionnaires and personal observation.

3.2 Research Approach

There are two important research approaches: Deductive approach and Inductive approach. Deduction is the dominant research approach that provides in the high degree of control in the process of data. It is the high level of objectivity approach that appears less convincing when one element of subjectivity in the choice of questions (Saunders et al 2009:119). However, another important approach is inductive approach which is concerned with the context in which such events are taking place. The study of a small sample of subjects is more appropriate for the inductive study (Saunders et al 2009:107). In this research, the deductive research approach was used to strengthen the ontological, objectivism, and epistemological, positivism. An additional important feature of deduction approach is that the concepts are to be operationalized in a way that enables facts to be measured quantitatively (Saunders et al 2009:115).

3.3 Main research methodology

A case study denotes research on a system bounded in space and time and embedded in a particular physical and social-cultural context. Research is conducted using diverse methodologies, methods, data sources, like participant observation, interviews, audiovisual materials (Silverman, 2011:231)

In similar vein, Bryman and Bell (2011:162) explain that a case study implies that data are collected on one case such as a single organization/location/event or a single person. The general objective is to fully understanding the case as much as possible. The case of this study is Bindura Municipality in Mashonaland Central Province of Zimbabwe.

3.3 Sampling

The researcher, after obtaining permission from the senior pastor to conduct the research, explained the objectives of the study to prospective respondents. They were made aware of the fact that participation was completely voluntary.

3.3.1 Study population

Malhotra (2010:217) advises that a target population describes specified elements or entities that hold the data pertinent in addressing the stipulated research issue. The elements share some common characteristic pertaining to a particular issue. Wiid (2011:29) view is that population elements that are examined as spelt by the research problem are known as the target population.

Figure 2: Target Population

Age Group	Target Population
Elderly	49
Middle	131
Youth	70
	250

Source: Parrow Apostolic Faith Mission Church, (2016)

The target population for this study comprised of members of Parrow Apostolic Faith Mission Church of Zimbabwean origin.

3.3.2 Sampling frame

Bell (1987) viewed a sampling frame as a subject or portion of the target population. In other words, it is a group of people or events that are strategically and systematically available and identified as meeting the criteria of representatives of a particular study. For purposes of this research the sampling frame is 250 members of Parrow Apostolic Faith Mission Church of Zimbabwean origin.

Figure 3: Sampling frame for Questionnaires

Age Group	Sampling Frame
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elderly	49
Middle	131
youth	70
	250

Source: Parrow Apostolic Faith Mission Church, (2016)

3.3.3 Sample Size

McDaniel and Gates (2010:87) point out that determining a sample size depends on several factors, including financial (costs), statistical (analysis methods) and managerial issues. Malhotra (2010:217) adds that other considerations relating to determining the appropriate sample size include the sample sizes of similar studies, the number of construct-related items and the nature of the research (that is, conclusive versus exploratory research designs).

A sample size of 41 members of Parrow Apostolic Faith Mission Church of Zimbabwean origin was selected for this study based on convenience sampling. The sample size calculation was based on the sample calculator. This particular sample size is in the range of other studies similar in nature, (Nanthagopan, 2012:132).

The sample consisted of adolescents between the ages of 20-35 years. According to the African Charter 1998 youths are defined as the population between 15 and 35 years for both sexes (UNICEF & Zimbabwe National Statistic Agency 2015:11). However, in this study the analysis is based on youth age 20 -35 years old so that parental consent would not be required due to the age of the participants who at over 18 years are above the age of consent

The sample was a sample of convenience. Hulley et al (2011:32) define a convenience sample as being often made up of people who meet the entry criteria and are easily accessible to the investigator. Each respondent was required to sign a consent form indicating the willingness to participate in the study (See Appendix 2).

Data was collected from a sample population of AFM church. An important aspect is that of the sample size, which refers to the quantity of items to be included in the

study Hulley et al (2011:32) further describes the sample as a subset of the population under study. A convenience sample of 39 adolescents participated in the survey which was in line with Stutely's (2003) rule of thumb of a minimum of 30 as an acceptable sample size which then provided the guiding principle. Therefore, a purposive sample of convenience was used based on the adolescents who were present and met the criteria on the time of the study.

The prospective participants were in addition informed that all information given would be treated with the strictest confidence and at no stage would the answers be able to be linked to any individual. They were given the assurance that they could terminate their participation at any stage of the information gathering process.

3.4 Data collection instruments

The quality and validity of the outcomes of a research are entirely dependent on the design of the instruments employed in the data gathering process. This research study used questionnaires and personal observation to triangulate the data collection instrument. Arksey & Knight (1999:21) state that the basic idea of triangulation is that data are obtained from a wide range of different and multiple sources, using a variety of methods, investigators or theories. The advantages according to Arksey & Knight (1999:23), is that proponents of triangulation have claimed that this technique is one way to strengthen confidence in the research findings.

3.3.1 Questionnaires

The questionnaire is the data collection instrument used to gather data in all interview situations (Wegner 2002:17-17). The questionnaire was chosen for this study because, it would, according to Wegner (2002:17-18), extract data from respondents to address the research objectives. The construction of the questions contained within the questionnaire was carefully considered to ensure that all the research questions were adequately covered in the questionnaire including the administrative and demographic areas as given below:

- ❖ Section 1.0 - Contained the participants' biographical data information;

- ❖ Section 2.0 - Covered knowledge of leadership and its key principle among church going Zimbabwean adolescents
- ❖ section 3.0 - Covered worldview information
- ❖ Section 4.0 - Servant leadership awareness
- ❖ Section 5.0 - Focused on leadership teachings and practices exposure of adolescent in churches

The questionnaire consisted of close ended questions with pre-written answers to choose from. The open-ended questions or unstructured questions do not restrict the respondent's answers and allows the respondent considerable freedom in answering (Zikmund & Babin 2007:196). The use of the questionnaire had the advantage of assuring respondent anonymity, as their names were not required, which then permitted the participants to freely express their preferences without fear of prejudice. This move helped to reduce resistance from the participants leading to an increase in participant numbers.

3.3.2 Personal Observation

Personal observation is the direct observation of the respondents in action. The advantage of personal observation is that the respondent is generally not aware of being observed and therefore behaves in a natural way. This reduces the likelihood of gathering biased data. The disadvantage is that it is a passive form of data collection. There is no opportunity to probe for reasons for behaviour further (Wegner 2002:15).

The researcher personally attended church services at the AFM church on a few occasions during the process of seeking permission to conduct this research. As a result, personal observations were intentionally made of both leadership and congregation's actions prior, during and after service.

3.4.3 Research Assistants

Two assistants were sought to assist in the collection of the data. Data was collected after the main church service on the church premises. The two assistants operated under the researcher's supervision. Their task was to collect completed questionnaires and ensure that all questions on the questionnaire had been answered before the respondent was allowed to leave. No special training was required for the task. The researcher was solely responsible for explaining and informing the respondents of whatever clarity they required pertaining to the process and answering the questions.

3.5 Data Collection Procedure

As a matter of research ethics, the researcher initially sought permission to carry out the research study within the entity and only after being granted permission (See Appendix 3a), were copies of the questionnaires administered to the various potential respondents as identified in the sampling method. The participants to the questionnaires were allowed to complete the form and the researcher then re-visited the respondents at the church to collect the forms. The accruing advantage was on saving time as the Diasporas ordinarily lack time and are usually impatient to be involved for the sake of just a research which would not give any perceived benefits to their business (Vyhmeister 2008:157).

3.6 Qualitative Data

A number of questions on the instrument were close ended in which case they sought restricted responses to the questions. In order to analyse these questions, the researcher classified the responses according to the questions and their themes. Common themes were noted and put down together and utilized in the coding process and the classification of discourses which also included brief notes aimed at addressing the open-ended research questions.

3.7 Limitations

A number of challenges were encountered during the research process particularly data collection. The limitation was the unwillingness to allow youths to participate in the survey by other homogenous Zimbabwean churches which were approached in Cape Town. This resulted in the church in Parrow being the sample of convenience.

3.8 Ethical Considerations

Research ethics was an important area to observe as the researcher's behaviour in relation to the rights of the participants, or respondents can have potentially negative effects on the participants during the course of the research process. The bottom line was that the research did not intend to harm or inconvenience the participants in any way. As part of this research the important ethical issues were addressed by way of:

- ❖ Seeking consent to conduct the survey from the Senior Pastor of the church (See Appendix 3a).
- ❖ Seeking free consent from the respondents (See Appendix 2a).
- ❖ Appropriate timely communication of the anticipated carrying out of the research study
- ❖ Promise and assurance on non-disclosure of identities of participants in the research process

The data collection approached ensured that the respondents' names were not requested. In addition, the respondents were neither coerced nor paid to participate but did so out of their own volition and an inclusion to that effect was on the instrument's first section. There was also a caption that assured the participants that the data that was gathered was to be utilized for academic research purposes only.

3.9 Data Presentation and Analysis Procedures

A number of different types of data analyses processes that were utilized included the following:

- ❖ Summarizing – which was basically a way of condensing in order to derive meanings;
- ❖ Classifications or Categorization – this consisted of grouping of data in order to discover meanings and finally
- ❖ Data structuring was done to achieve order and as well as to discover meanings using the narrative approach.

In terms of the data collected the research utilized the exploratory method of data analysis, which emphasizes the use of pictograms in order to discover and comprehend the meaning of the data. The advantaged of employing the exploratory data analysis method due to its malleability and capacity to accommodate previously unplanned analyses as way of dealing with new unforeseen discoveries which itself allows for isolating for possible relationships in the data being processed.

3.10 Chapter Summary

The Chapter covered the research methodology employed in this study specifically discussing the research design, philosophy and research methods. The qualitative approach was selected and data was gathered using questionnaires. The data collected is presented and analysed in the next Chapter.

CHAPTER FOUR

DATA PRESENTATION

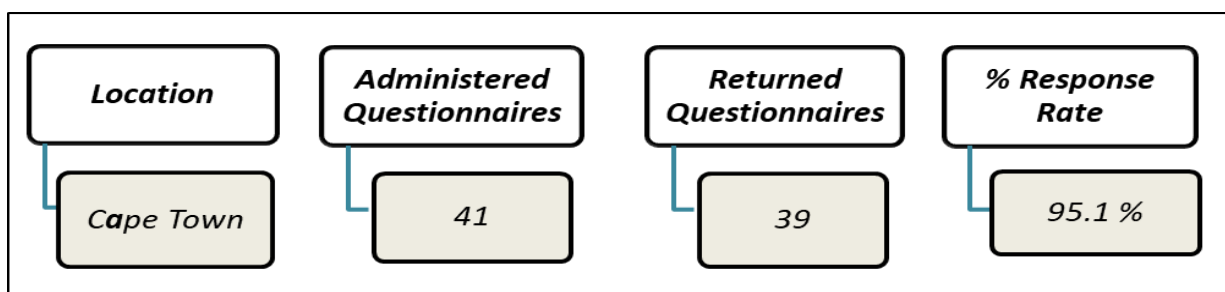
4.0 Introduction

This chapter presents the results of the research. The chapter is divided into 3 sections; Demographic data of the respondents; influences of worldview on leadership knowledge and knowledge of servant leadership model. The presentation takes the form of simple pie charts and graphs while the original data tables are on appendix 6. The aim was to simplify the data for easier interpretation and understanding motivated by Evergreen (2014:12) who suggests that by visually organizing and emphasizing information, graphic design makes it more accessible for the reader, increases the capacity to engage with the words and data.

4.1 Response Rate

The total number of questionnaires distributed to respondents was 41, out of which 39 were duly completed and returned. This constituted 95.1% response rate which by Kothari' (2004) standard proved to be quite successful. By the time the report was prepared 4.9% of the questionnaires had not been returned to researcher and this is illustrated in figure 4 below.

Figure 4: Response Rate

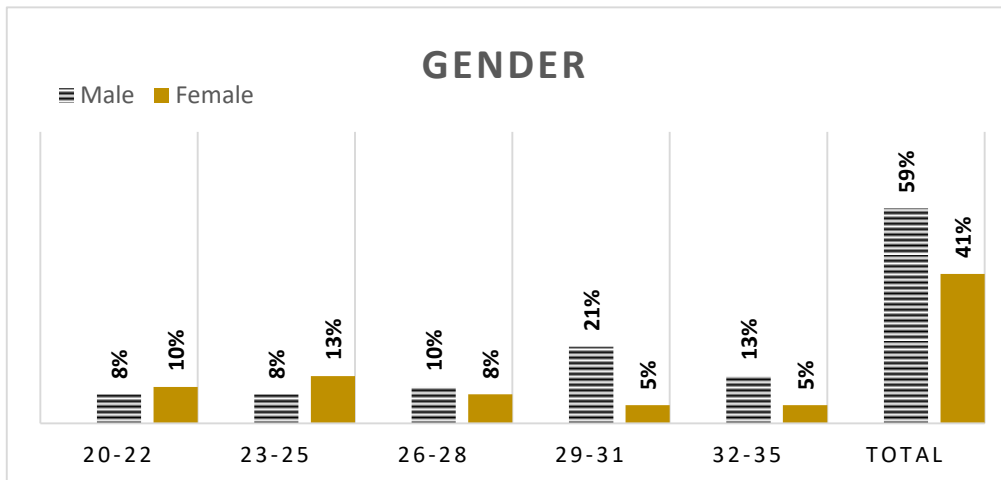


Source: Primary data (2016)

4.2 Demographical Data

The graphs below present a sample of the demographic trends at the Parrow AFM church where a total number of 39 Zimbabwean adolescents living in Cape Town participated in the survey.

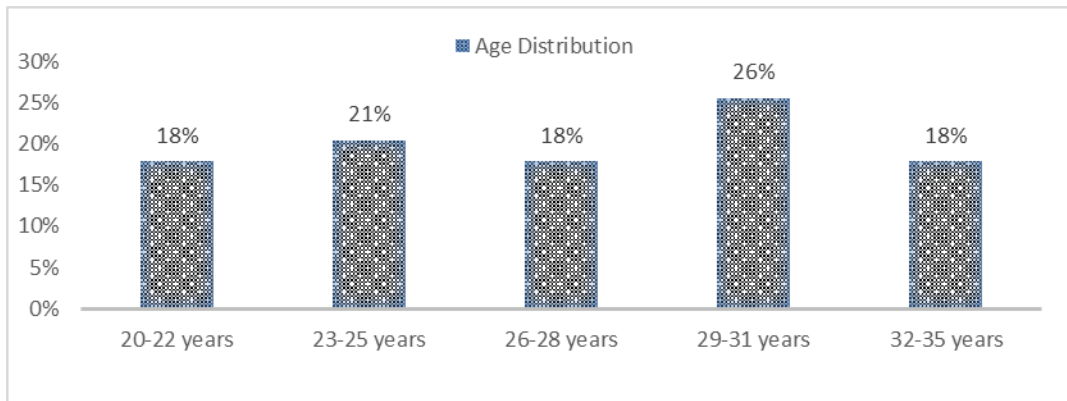
Figure 5: Gender



Source: Primary Data (2016)

The gender distribution for the respondents in figure 5 above revealed that 23 (59%) were males and 16 (41%) were females. The age distribution showed that female respondents were younger than male respondents with females between the ages of 20 – 28 years of age. Majority of male respondents were much older between 29-35 years.

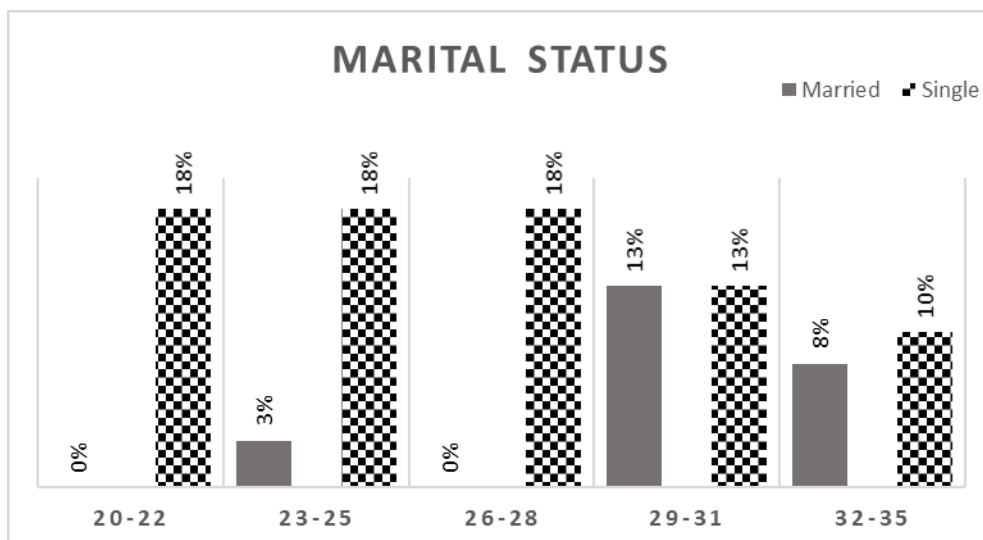
Figure 6: Age distribution



Source: Primary Data (2016)

The age distribution in figure 6 above shows the age distribution of the respondents 7 (18%) between 20 -22 years, 8 (21%) were 23-25 years, 7 (18%) were 26-28 years, 10 (26%) were 29-31 and 7(18%) 32-35. The Zimbabwe Youth Policy (2013); the Youth Initiative for Democracy and Youth Movement in Zimbabwe (Chamunogwa 2011:255) defines youth as those between the ages of 15 to 35 years of age.

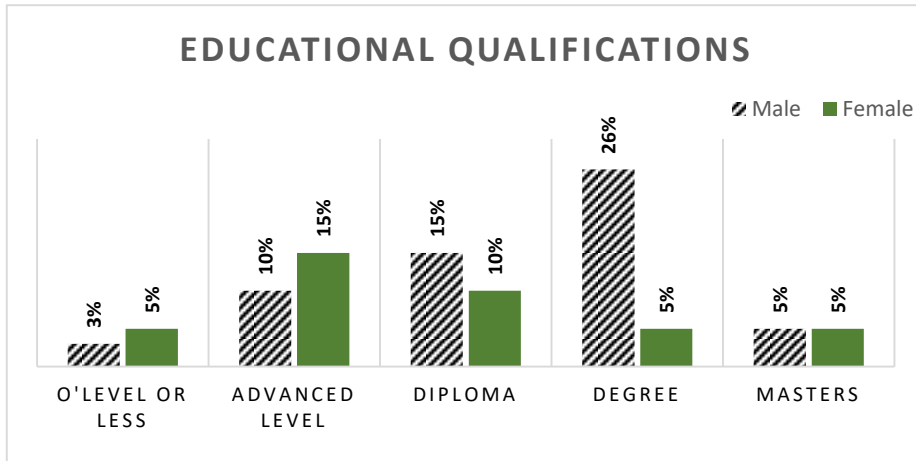
Figure 7: Marital Status



Source: Primary Data (2016)

The status of the respondents in figure 7 above showed that 9 (23%) of the respondents were married while 30 (77%) were single.

Figure 8: Educational qualifications



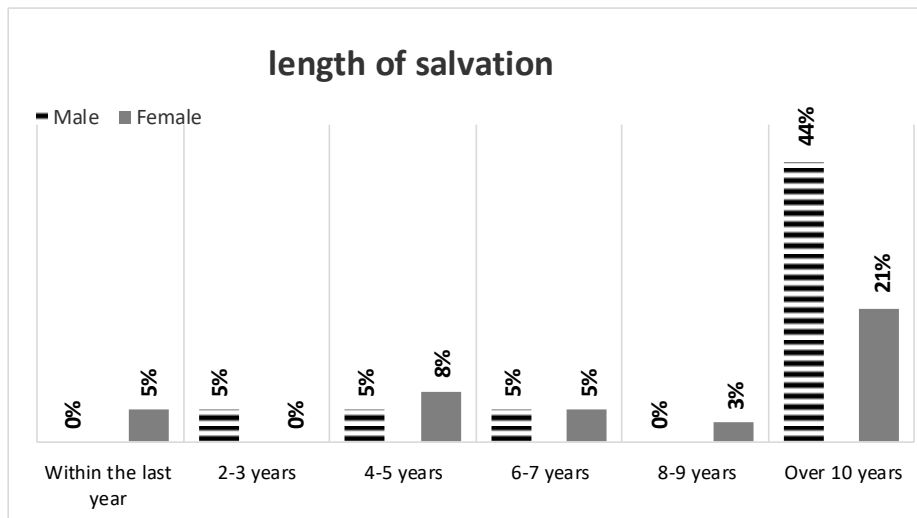
Source: Primary Data (2016)

The data collected in figure 8 revealed that more than 26 (92%) respondents out of 39 had attained higher educational qualifications ranging from diplomas to Masters Degree. Those who had completed high school were 10 while 3 had not completed high school. The data showed that majority of the Zimbabwean adolescents were educated.

4.2 Length of Salvation

Figure 9 below presents how long the respondent claims to have been saved. A total of 25 (65%) respondents indicated that they were saved for more than 10 years and the rest of the 14 (35%) were below 9 years.

Figure 9: Length of salvation



Source: Primary Data (2016)

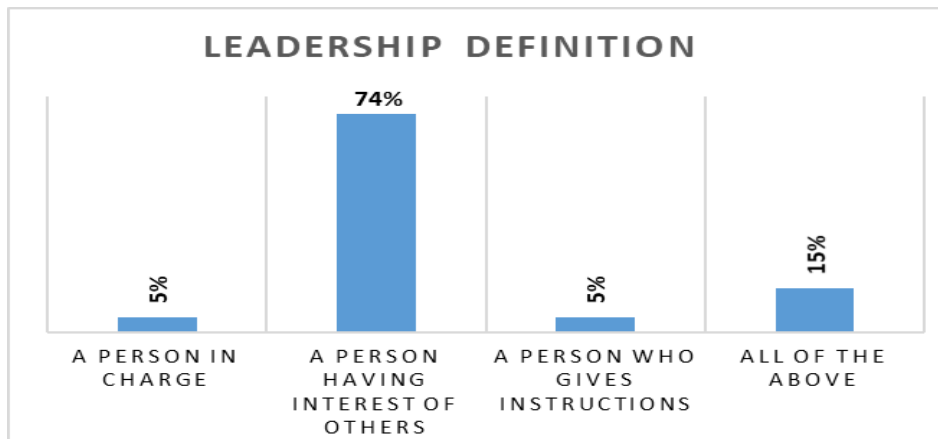
4.3 The Leadership Knowledge that Church Goers Possess

The purpose of this section was to gain insights on whether adolescents were familiar with the term leadership and also to establish the source of that leadership knowledge. Adolescents learn about leadership through observing leadership being practiced in their homes and society (Marais, Yang & Farzanehkia 2000:679; Maathai 2009:120).

4.3.1 Leadership definition

In order to understand how Zimbabwean church-going adolescents define a leader. The options listed were purposely selected from leadership definitions from all three worldviews.

Figure 10: Leadership Definition



Source: Primary Data (2016)

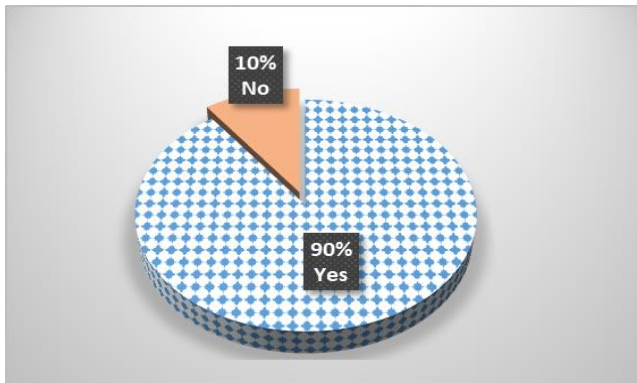
The data collected in figure 10 shows that 29 (74%) of the respondents (17 male and 12 females) selected the option that stated that *a leader is one who puts interests of others*.

The option indicated that *a leader is one who has the most privileges* was not selected by any of the respondents. The data revealed that 2 (5%) of respondents indicated that a leader was *a person who is in charge over people who carry out the work for him/her*. Another 2 (5%) of respondents indicated that a leader was that *person who works less and gives instructions to others*. While the minority a total of 6 (15%) respondents had varied views of leadership indicating that leaders could be defined by *all of the above*.

4.3.2 Leadership Identity

The aim of this section was to find out whether Zimbabwean adolescents, especially women, viewed themselves as leaders when according to (Osei Mensah 1990:55; Adeyemo 2009:20; O'Donovan 2000:205), they live in a society that excludes them from leadership positions and development because of age and gender

Figure 11: Leadership Identity



Source: Primary Data (2016)

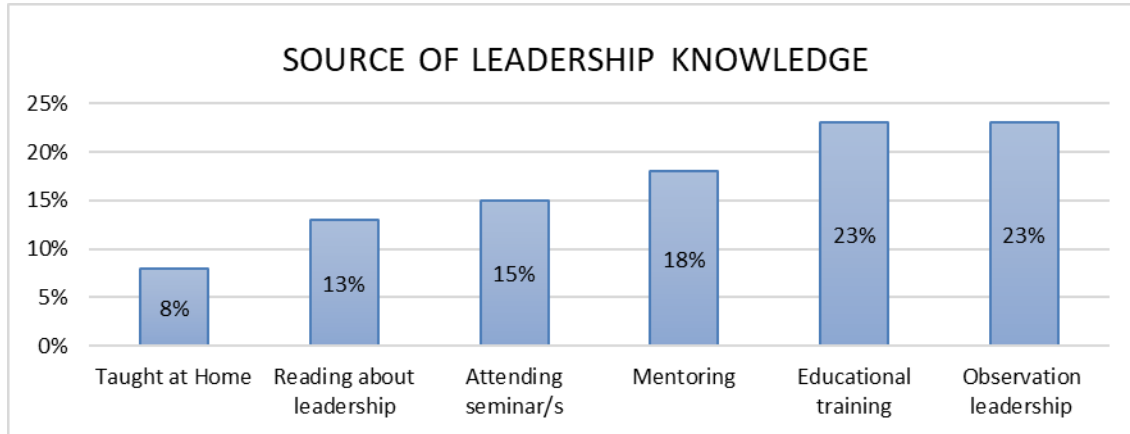
Figure 11 represents shows that majority of the respondents 35 (90%) viewed themselves as leaders while 4 (10%) respondents did not see themselves as leaders. The 4 respondents who did not consider themselves as leaders represented 3 respondents were male and 1 was female; 2 male respondents between the ages of 29-35 years, with one male having completed high school and the other having a diploma and another a degree. The only female respondent was in the 26-28 age bracket and had not completed high school.

4.3.3 The Source of Leadership knowledge

The data collected on leadership knowledge in figure 12 below shows that majority of the respondents 9 (23%); had learnt about leadership from observing leadership and from educational training. This agrees with Marais, Yang & Farzanehkia (2000:679) and Maathai (2009:120). The corresponding total of 9 (23%) respondents indicated that they had learnt about leadership from educational institutions. The impact of formal learning on adolescents is highlighted by Brett et al. (2009:14) in their statement that effective teaching and learning approaches have the primary goal of shaping and changing the attitudes and behaviour of young people through their adult lives. Those who had learnt about leadership by being mentored were 7 (18%); those taught at home were 3 (8%); those who had learnt from seminars 6 (15%) and those who had read about the subject 5 (13%). However, a total of 17 male

respondents (73.9%) indicated that formal learning and 8 females (50%) acquired their knowledge in informal settings.

Figure 2: The respondents' Source of Leadership knowledge



Source: Primary Data (2016)

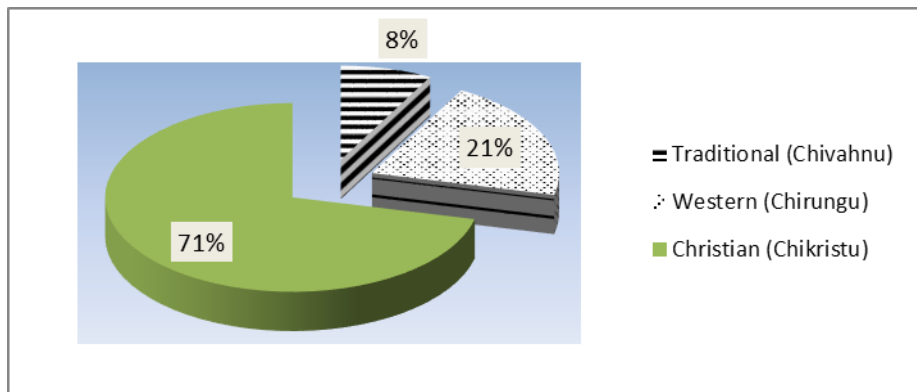
4.4 Worldview influences on leadership observed by adolescents

The assumption based on literature reviewed was that traditional leadership style is dominant in Zimbabwe (Dodo 2013:29). This section was incorporated to find out if Zimbabwean adolescents are in a position of identifying the worldviews influencing the leadership styles they are observing.

4.4.1 Cultural influence on understanding and knowledge of leadership

This was a direct question 2.1 (see Appendix 1) which was aimed at encouraging adolescents to think about the worldview which influences their understanding of leadership. The word 'culture' was used to simplify the question in case some did not understand the word 'worldview' (Brubaker 2013:114).

Figure 3: Cultural influence on respondents



Source: Primary Data (2016)

The findings in figure 13 reveal that 28 (71%) of the respondents out of 39 (100%) indicated that they believed that Christian principles influenced their knowledge of leadership while the remaining 3 (2 male and 1 female) respondents (8%) and 8 (5 male and 3 female) respondents (21%) indicated that traditional and western principles influence their knowledge of leadership respectively.

The demographic distribution indicated that respondents whose knowledge of leadership was influenced by Tradition were 2 male respondents (26-31 years) both had been saved for over 10 years with 1 having completed high school and another with a degree. 1 female respondent between the ages of 23-25 years with a masters degree had been saved over 10 years indicated that traditional worldview influenced her knowledge of leadership.

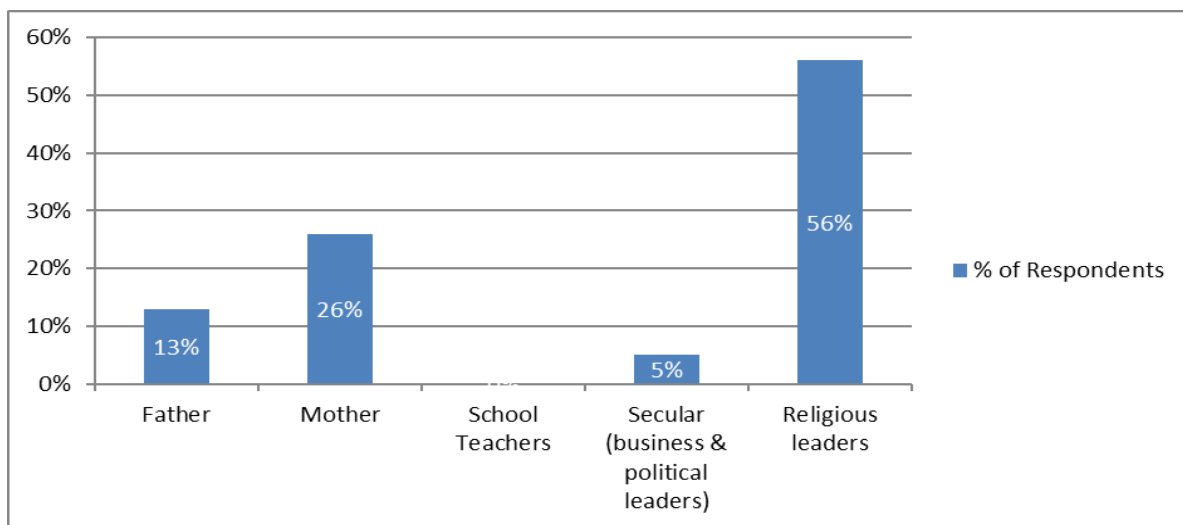
Western culture was widely spread with 5 males (23-35 years) and 3 female respondents (20-25 years). Among male respondents 4 had degrees and 1 had attained Masters educational level. Out of the 5 male respondents, 2 had been saved between 2-3 years and 1 male had been saved between 6-7 years. 2 other male respondents had been saved for over 10 years. Female respondents consisted of 2 females who had completed high school and had been saved between 4-5 years. 1 female had a degree and had been saved for over 10 years.

The majority of respondents (71%) whose knowledge of leadership was influenced by Christian worldviews were 12 male (26-35 years) who had been saved for over 10 years. 2 male respondents were in the 23-25 age group and both had been saved between 4 - 5 years. 1 male respondent in the 29-31 age group had been saved between 6-7 years. Among the female respondents, 2 had been saved within a year, 1 between 4-5 years; 2 between 6-7 years and 7 over 10 years. Educational levels of female respondents were as follows; 2 not completed high school; 5 completed high school; 4 with Diplomas; 1 Masters degree.

4.4.2 Role models and leadership practices

It was crucial to discover which institution had the most influence on leadership knowledge among the Zimbabwean adolescents.

Figure 14: Role models and leadership practices



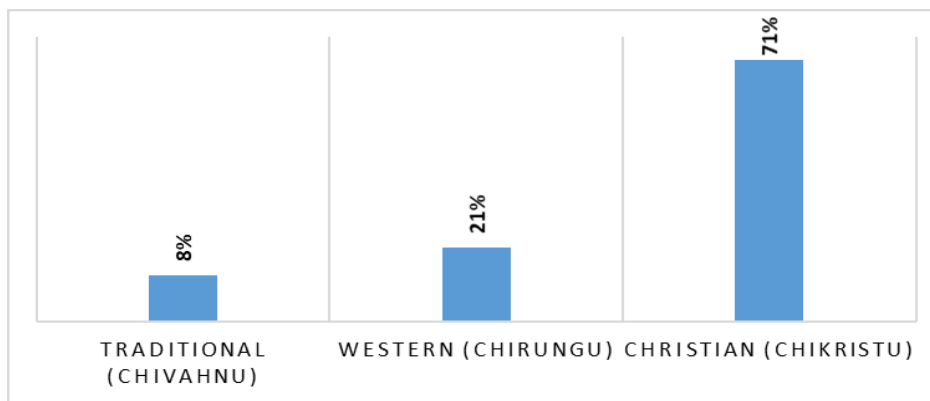
Source: Primary Data (2016)

The data collected and analysed in figure 14 indicates that religious leaders had the most leadership influence on Zimbabwean adolescents with a total of 22 respondents (56%). The responses between parents showed that mothers were selected as exhibiting leadership qualities with 10 (26%) responses, fathers 5 (13%). Only 2 (5%) of respondents selected secular leaders as influencing their leadership. Not a single respondent selected school teachers.

4.4.3 Leadership style of role models

Figure 15 below is a follow up question whose purpose was to double check question 4.4.1 to reveal whether Zimbabwean adolescents were consistent in their responses. The adolescents had to identify the worldview they perceived as influencing the leadership style of the person they had selected in figure 10.

Figure 15: Role models leadership assessment



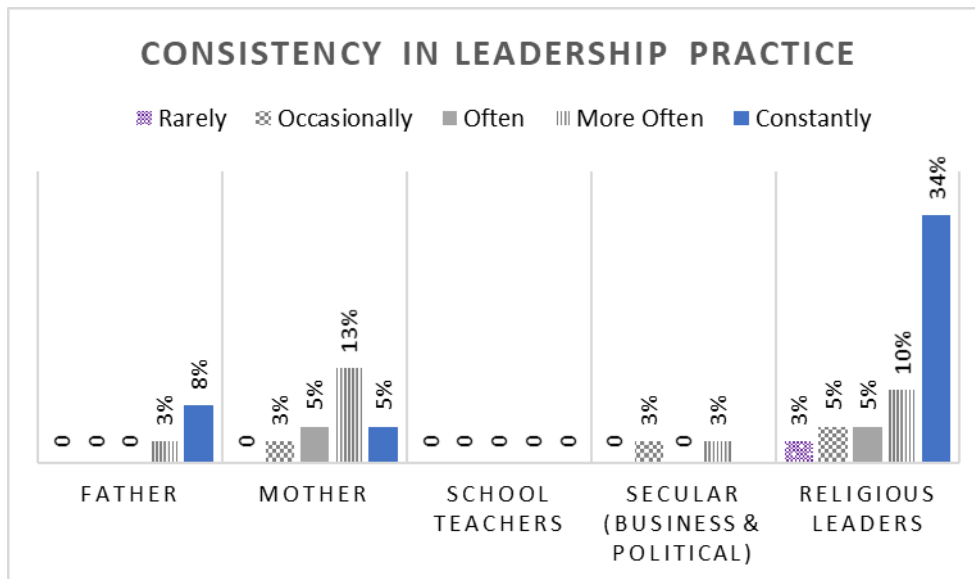
Source: Primary Data (2016)

The findings in figure 15 show that a total of 28 (71%) respondents indicated that Christian values influenced leadership styles of their role models. A total of 8 (21%) respondents indicated that their role models were influenced by western leadership principals. Traditional leadership had the least selections with 3 (8%) of responses.

4.4.4 Consistency in Leadership practice by the role models

The consistency of role models was also evaluated to determine how consistent they were in their leadership praxis. There was 1 male respondent who did not tick the rating scale and therefore his questionnaire will not be included in figure 13.

Figure 4: Consistency in Leadership practice by the role models



Source: Primary Data (2016)

Figure 16 indicates that there is more consistency among religious leaders as they were deemed to be consistent *constantly* in their leadership practices by 13 (34%) of the respondents. Fathers followed in being deemed *constantly* consistent by 3 (8%) respondents. Mothers were selected by 2 (5%) respondents as *constantly* consistent. Notably, mothers scored the highest in being deemed consistent *more often*. One respondent who did not complete and will not be counted in this section.

4.5 Servant Leadership Awareness by Adolescents in the church

4.5.1 Servant Leadership Awareness by respondents

This section focused on establishing the awareness and knowledge of the term servant leadership among church-going Zimbabwean adolescents.

Figure 5: Servant Leadership Awareness by respondents



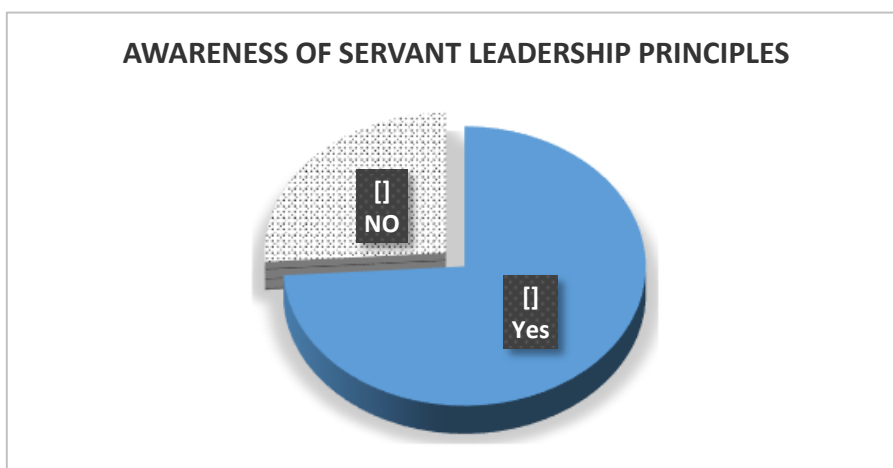
Source: Primary Data (2016)

The responses in figure 17 showed that majority of respondents, a total of 31 (79%) were familiar with the term servant leadership. Only 8 (21%) respondents indicated that they were not familiar with the term servant leadership.

4.5.2 Awareness of servant leadership principles

This section sought to discover whether church-going Zimbabwean adolescents were aware of servant leadership principles.

Figure 6: Awareness of servant leadership principles



Source: Primary Data (2016)

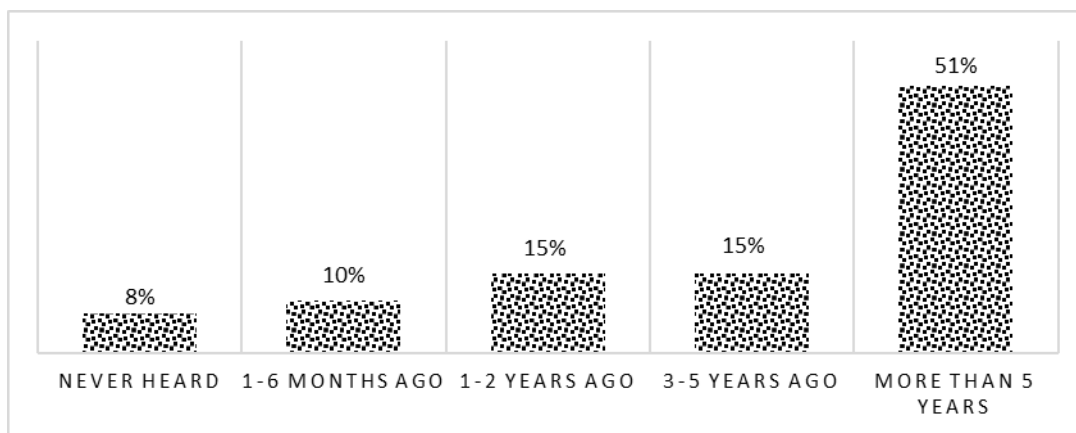
The responses in figure 18 showed that majority of respondents were familiar with servant leadership principles. Of the respondents 29 (79%) agreed while the

remaining 10 (21%) said that they were not familiar with servant leadership principles.

4.5.3 When respondents last heard or learnt about servant leadership

This section was meant to estimate how often servant leadership is taught in the church. The survey was conducted on 31st January 2016.

Figure 7: When respondents last heard or learnt about servant leadership



Source: Primary Data (2016)

The data collected in figure 19 indicates that servant leadership is not taught often enough in the church. A total of 20 (51%) of respondents said that they had last been taught about servant leadership more than five years ago. Those who had received teachings on servant leadership within the last 3-5 years were 6 (15%); 1-2 years were 6 (15%); 4 (10%) between 1-6 months; while 3 (%) of the respondents had never heard of servant leadership. Those who had received teachings from 6 months to a year were 4 respondents (2 males and 2 females).

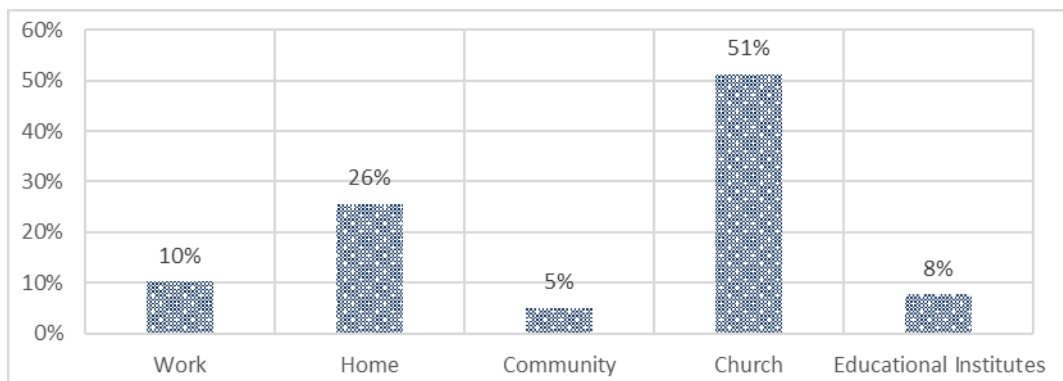
4.6 Leadership Teachings and Practices

This section sought to investigate whether Zimbabwean Leadership Teachings and Practices.

4.6.1 Where respondents first learnt about servant leadership model

The church is supposed to be spearheading the teachings on the subject of servant leadership (Wilkes 1998:91). This part was supposed to verify whether indeed the church was carrying out its mandate of disciplining its flock by teaching them about servant leadership (Mt 28:19).

Figure 20: Where respondents first learnt of servant leadership model



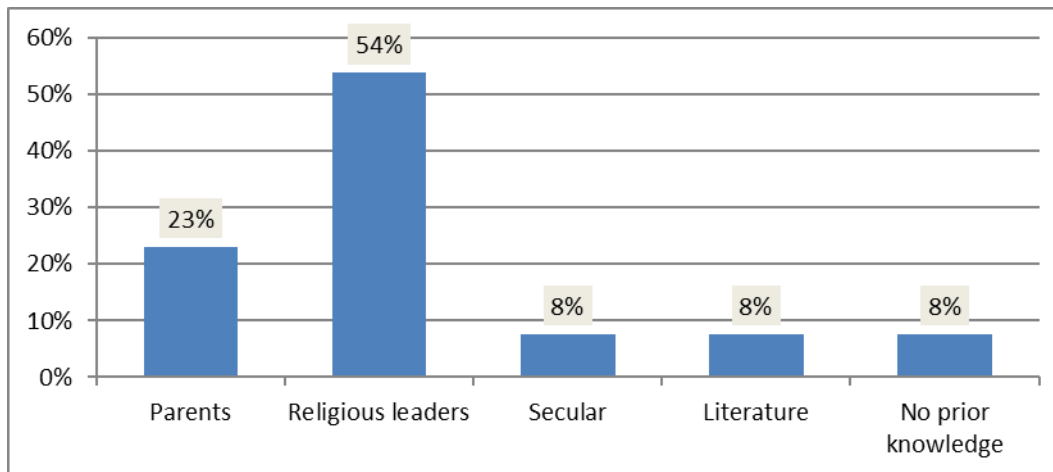
Source: Primary Data (2016)

Results indicated on figure 20 shows that the church is teaching its members on the subject of servant leadership. There was a total of 21 (51%) combined male and female respondents who said that they had first heard about servant leadership in a church. However, the majority of male respondents (16) and 5 female indicated that they had first learnt about servant leadership in the church. The home followed with 10 (26%) of respondents of which 2 were male and 8 female respondents. The work place was indicated by 4 (3 male and 1 female) respondents (10%) as the place where they had learnt about servant leadership. Educational institutions had another 2 males and 1 female (8%) while 2 (5%) of respondents had learnt about servant leadership in their communities.

4.6.2 From whom servant leadership model was learnt

For the purpose of future training programs, it was necessary to identify the sources of servant leadership teachings among Zimbabwean adolescents. The findings would also indicate where teachings can be enhanced or cultivated.

Figure 21: From whom servant leadership model was learnt



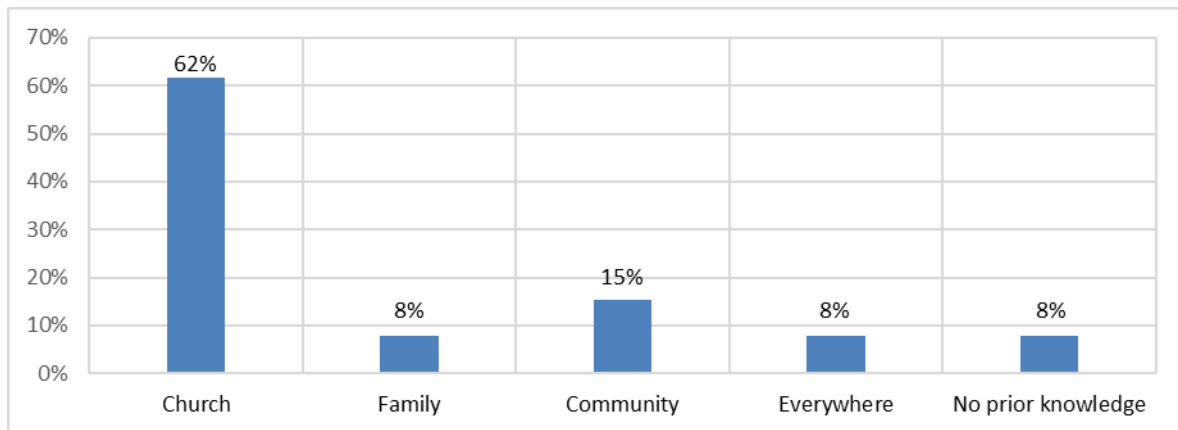
Source: Primary Data (2016)

Responses in figure 21 indicate that a combined majority of both male and female Zimbabwean adolescents, 21 (54%) said that they had learnt about servant leadership model from the church. Demographic data revealed that a total of 16 male and 5 female had learnt about servant leadership in the church. This was followed by 3 male and 6 female (23%) respondents who had learnt about servant leadership from their parents. Another 3 consisting of 2 male and 1 female (8%) of respondents had known servant leadership from literature and secular means. At total of 3 female respondents (8%) had no prior knowledge or had not received any teachings on servant leadership.

4.6.3 Where servant leadership practice was observed

According to Chikuhwa (2004:157) servant leaders are very rare in Zimbabwe. Therefore, there was need to find out if there were any servant leaders in the society.

Figure 22: Where servant leadership practice was observed



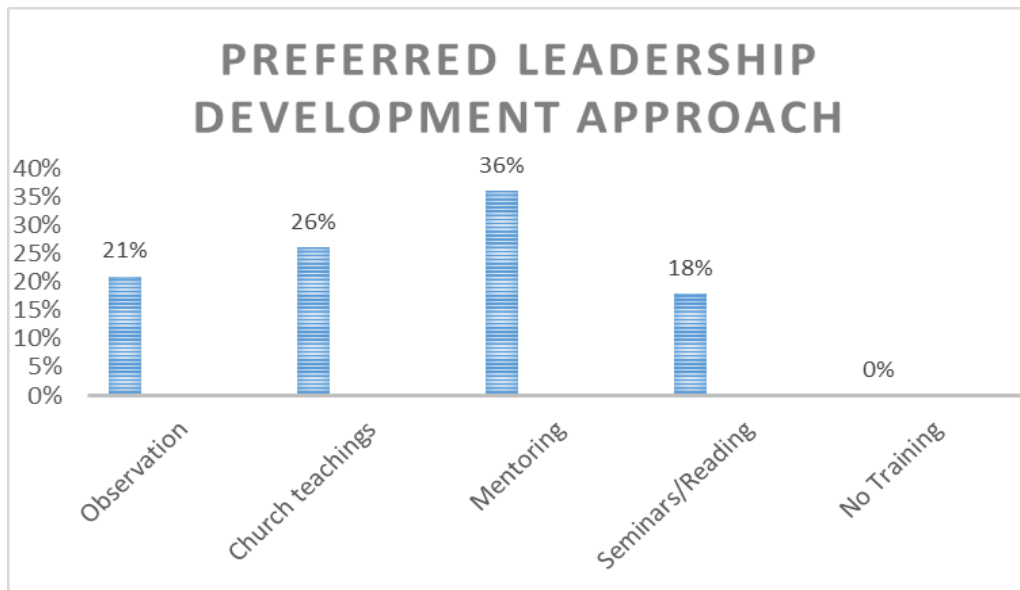
Source: Primary Data (2016)

The responses in figure 22 above show that 24 (62%) and 6 (15%) of respondents had observed servant leadership being practiced in the *church* and *community* respectively. However, the church has the most influence of leadership knowledge on both males and females. 16 male and 10 female respondents had observed servant leadership being practiced in church. A total of 4 male and 3 female respondents saw servant leadership in the community. The minority views ranged 3 respondents (1 male and 2 female) (8%) observed servant leadership practice *everywhere* implying the church, home and community; equally 3 (2 male and 1 female) (8%) observed servant leadership being practiced in *the family* while another corresponding 3 (8%) of the respondents had not seen servant leadership being practiced anywhere.

4.6.4 Preferred leadership development approach

Scholars have indicated that adolescents prefer hands-on leadership development programs where theory and practice is experienced (Marais, Yang & Farzanehkia 2000:679). For the sake of mapping future servant leadership development programs, it was necessary to probe Zimbabwean adolescents' leadership development approach preferences. Figure 21 is an indication of the adolescents' preferred leadership development approach.

Figure 23: Preferred leadership development approach



Source: Primary Data (2016)

Response in figure 23 above show that majority of the respondents 14 (36%) preferred being mentored. Respondents that preferred to be mentored consisted of 8 male and 6 female. Among the male respondents 7 had degrees and 1 a master’s level of education. While female respondents comprised of 1 who had not completed high school; 3 completed high school; 1 degree and 1 master level. This was followed by 10 (5 male and females) respondents (4%) preferred being taught at church. Among these respondents, 2 male respondents had diplomas and another 2 had completed high school. 1 had not completed high school. Among the female respondents 1 had not completed high school; 1 had a diploma and 3 had completed high school.

Another group of 8 (4 males/females) (21%) preferred observing leadership practice. In this category were 4 female respondents’ holders of 3 diplomas and 1 had a master’s. While male respondents ranged from 1 completed high school, another 1 had a diploma and 2 with degrees. While 7 (6 male and 1 female) (18%) respondents preferred reading about servant leadership. This consisted of 1 female who had completed high school and 3 males with diplomas, 2 degrees and 1 master’s level of

education. None of the respondents mentioned that they did not require leadership training as all respondents indicated that they needed leadership training.

4.6.5 Personal Observations on leadership practice in Parrow church

The researcher intentionally observed church practices during her visits to the church in order to understand the church's leadership culture. The researcher purposefully arrived early to church and observed the following; Parking space was reserved at the church entrance for the pastoral couple. Ushers were very quick to rush and assist church leaders by carrying their bags and bibles to their seats. A front row was reserved for church leaders. The Pastoral couple sat on sofas and a coffee table for bibles and water. The rest of the church leadership sat in the front row on plastic chairs covered with white satin chair tie-backs. The rest of the congregation sat on uncovered white plastic chairs. Bottled water was given to the pastoral couple and front row leaders only. During service when a church member spoke to the Pastoral couple they would kneel which is a Zimbabwean traditional form of respect. When the senior pastor got up to preach an usher took his bible and bottled water to the pulpit.

After service the Pastoral couple and other church leaders stood outside and chatted or ministered to various congregation members who approached them. The rest of the church members would either leave or be busy packing up church instruments, chairs and decorations since services were held in a hired hall. On all the three visits to the church, the researcher never saw church leaders assisting in the setting up or packing up of church equipment. However, each department was much organised and did not require supervision as church members went about setting up and packing up with precision. At the same time, the congregation did not seem coerced to perform the above tasks as it was part of their service as ushers.

The serving aspect of servant leadership model is difficult to comprehend in the African context. Yet, Christian servant leadership is foremost about leaders being servants who serve their followers (MK 10:42-45; Jn 13:15-17) which shows a leader

being exemplary in serving or by being a team player based on Matthew 20:26-28 (Richards & Hoeldtke 1980:106).

On the other hand, it is very difficult for a leader to serve his followers in an African context. Simfukwe (2010:18) highlights that congregations will ensure that a leader is not allowed to serve as it is deemed a lack of respect for the leader if he/she is seen serving the followers. Therefore, church members express their sign of respect by assisting their pastors and church leaders with menial tasks. In so doing, they deny the pastors and church leadership the opportunities of demonstrating servant leadership in their midst.

4.7 Conclusion

The research results show that Zimbabwean adolescents have the knowledge of servant leadership model and its principles. The research findings reflect that majority of adolescents were aware of servant leadership's existence mostly from church and some from home. Whereas this chapter dwelt on the presentation of the findings, the next chapter will discuss the summary of findings, recommendations and conclusion.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.0 Introduction

Having carried out a research of this magnitude in which questionnaires were distributed, analysed and findings made from the investigation, it is imperative that a summary of the research be given about the whole study. The chapter highlights the purpose of the study, summary and discussion of findings, recommendations on strategies which can be used to increase Christian servant leadership knowledge in Zimbabwe and conclusions.

5.1 Purpose of the research

This study was carried out to investigate the knowledge of servant leadership among church-going Zimbabwean adolescents living in Cape Town. The research objectives were to establish the knowledge of the term servant leadership among church-going Zimbabwean adolescents and its basic principle of serving. The focus on church-going adolescents was to establish whether religious institutions are providing the knowledge of Christian servant leadership to their congregation in a society exposed to conflicting leadership practices. The research further sought to investigate the role played by various other existing institutions in imparting knowledge of servant leadership to Zimbabwean adolescents. Based on comments by Gehman (2008:111-113); Simfukwe (2010); Dodo (2013:29) that traditional leadership dominates the formal sectors in African, and Zimbabwe included, it was necessary to investigate the knowledge of servant leadership and its praxis in society among Zimbabwean adolescents. Key to this study was identifying the main source of leadership knowledge among Zimbabwean adolescents as well as their preferred approach to leadership development.

5.2 Summary of Findings and Discussions

Research discussions are drawn from findings in chapter 4 whose aim is to establish the knowledge and understanding of servant leadership model. The results revealed that the institution which influenced church-going Zimbabwean adolescents the most, in terms of modelling and impartation of servant leadership knowledge is the church.

5.2.1 Response rate and Demographic data

The response rate at 95 % was successful. Demographic data was collected with the aim of determining whether there were differences in perceptions based on gender, age or educational qualifications. The researcher presented results which highlighted the various demographic characteristics. The results revealed that the source of servant leadership knowledge among Zimbabwean adolescents was split between formal and informal knowledge. Male were more inclined towards formal sources and females towards informal sources and the points of departure were highlighted in the summary of findings.

5.2.2 Knowledge of leadership

Knowledge is based on theory and practical understanding, according to (Brett et al. 2009:14) and Marais & Yang et al (2000:679; Maathai 2009:120) respectively. The findings relate to the sources of knowledge evident by 9 (23%) of the respondents who indicated that the source of leadership knowledge among church-going Zimbabwean adolescents was through observation of leadership being practiced. A similar score of 9 (23%) of the respondents indicated that they had learnt about servant leadership from educational institutions. The findings revealed that leadership knowledge is gender related as 17 male (73.9%) base their knowledge of leaders from formal sources whereas 8 female (50%) indicated that informal education was significant in providing them with leadership knowledge. Informal trainings resonate with traditional leadership development approach which is

gender related. Educational levels of respondents did not reveal any significant differences in perception of the knowledge of servant leadership.

The practical knowledge aspect of servant leadership among the adolescents was measured through their exposure to mentoring and learning at home. The majority of male respondents (6) and 1 female had been mentored; an indication that males are more exposed to leadership development programs than their female counterparts. Notably, the home was the least selected with 3 (8%), an indication that very few adolescents are learning about leadership at home and yet the home is very important in teaching and modelling of leaders. Adolescents are still living at home and the home has great potential in cultivating ethical and moral qualities associated with servant leadership more than any other institution.

Theoretical knowledge of servant leadership among the adolescents was measured through their understanding of servant leadership definition. Twenty-nine (74%) of the respondents defined a leader as *one who puts interests of others*. This response could have been influenced by the church context where the survey was conducted or by the level of the respondents' education, who could have responded according to their academic knowledge of servant leadership principle. However, 6 (15%) respondents indicated that a leader was *all of the above* definitions which implied that leaders showed interest in others, were in-charge, gave instructions and had the most privileges. The 6 respondents would have been defining leadership as it is practiced in reality among Zimbabwean leaders and appeared not to have based their definition on theory or context of the survey.

The question whether adolescents consider themselves as leaders appraises their preparedness to be developed as leaders and to accept leadership positions. Most of Zimbabwean adolescents 35 (90%) **consider themselves to be leaders**. It is important to note that 15 female respondents out of 16 implying 93.5% viewed themselves as leaders. Whereas 86.99% of the male respondents similarly indicated that they viewed themselves as leaders. In a patriarchal environment in which women are

side-lined from leadership development, the findings reveal that women are willing to be included in leadership development as they equally see themselves as leaders. However, the demographic results show that majority of female respondents were younger than the male respondents. Assumptions can be made that young females view themselves as leaders but society can change this view as was found by the IPC (2011:21) survey where only 15% of the 647 respondents thought that women make better bosses whilst the majority, including women, did not think that women made better bosses.

The remaining 4 (10%) of the respondents (3 males and 1 females) did not consider themselves as leaders were in the 26 to 35 age group. This goes to show that age does not contribute to how one perceives themselves in terms of leadership since 17 (43%) were under the age of 28 years. The educational qualifications of respondents in this group comprised of 1 of each male respondent with a Degree, Diploma and the other having completed high school. The only female respondent, who did not consider herself a leader, had not completed high school. The level of education does not appear to have influenced their responses; therefore, the responses can be attributed to traditional leadership philosophies or a lack of understanding of what leadership is all about.

5.2.3 Worldview leadership influences observed by adolescents

Research findings showed that Zimbabwean adolescents trust that their role models' leadership styles are influenced by Christian worldview. This is evident by 72% of the respondents who believed that Christian principles influence their knowledge of leadership; (56%) who indicated that religious leaders influenced their leadership knowledge and (46%) who indicated that Christian values influenced leadership styles of their role models. Findings further indicated that Religious leaders were selected by majority of adolescents as their role models.

To further support the worldview influence, responses indicated that there is more consistency among religious leaders. Thirteen (34%) considered the religious leaders consistent in their leadership practices, followed by fathers with 3 (7.8%) and mothers 2 (5.2%) respondents. The results show that parents have far less influence on adolescents as compared to religious leaders. This agrees with Dausey (1983:53) who states that parents are not very important to adolescents as they are searching for role model in adults outside their home who will show interest in them. Findings indicate that religious leaders are consistent in practicing their leadership model. Though the results cannot conclusively determine that the religious leaders are practicing true servant leadership, their consistency shows that they can be relied upon to mentor or teach adolescents.

Fathers come second in consistency which could be an indication of their ability to mentor or teach leadership to their children. Mothers are remarkable in that though they are less *constantly* (5%) consistent, they scored the highest (13%) in being consistent *more often* and have more scores in being consistent *often* (5%) and *occasionally* (3%) with a total score of 26% in these dimensions as compared to fathers who have a total of 11% in 2 dimensions of *constantly* (8%) and *more often* (3%). These findings allude to the fact that mothers interact more with their children. The lower score in consistency could be an indication of their lack of confidence and knowledge of leadership in general.

The leadership style of majority of leaders in Zimbabwe including religious leaders cannot be described as servant leadership model since the serving aspect of servant leadership model is difficult to comprehend in the African context. This fact is observed by Simfukwe (2010:18); Richards & Hoeldtke (1980:106); the researcher at Parrow church (2016) and other faith-based researches (Gehman 2008; Mwenje 2016). This raises questions of whether adolescents can differentiate between Christian servant leadership and traditional and other leadership praxis. The researcher's personal observation was that pastors and church leaders at Parrow rarely participated in physical tasks. Mwenje's (2016:64) research concluded that the

behaviour observed in most religious leaders is similar to that of Chief or Executive Officer of organizations. They stand aside and observe their congregations perform all the physical/manual tasks on their behalf. This concurs with Togarasei (2016:8) who states that leaders are highly esteemed in Pentecostal churches and accorded privileges and benefits.

According to Simfukwe (2010:18) if religious leaders are to perform any physical task, they act like presidents performing a tree planting ceremony. The hole will be dug for them and their task is to be seen placing the tree in the hole without assistance only if the tree is not heavy. Thereafter, the president will throw one shovel of soil into the hole and the rest of the task is completed by others. Mwenje (2016:64) concurs with this fact stating that in church settings the congregation prepares everything and the religious leader's task every Sunday is to take the 'stage' when everything has been prepared and set for them. Such leadership style is associated with worldly leadership style and not Christian servant leadership style. Russell (2013:4) agrees with this fact.

Religious leaders alone are not to blame for their failure to demonstrate Christian servant leadership. The African context they are operating in accepts and encourages such leadership behaviour as socially acceptable. Chigwedere (1998:242) illustrates this in the Shona proverb *Mambo asina machinda hasi mambo* implying that one cannot be viewed as a chief or leader if they do not have servants to serve them. On the other hand, church members are to blame as they hinder church leaders from demonstrating Christian servant leadership when they joyfully serve the leaders and feel obligated to serve the man of God and not vice versa. This practice is also perpetuated by popular teachings which encourage church members to serve their leaders either financially, materially or in services as a way of being "blessed". Such teachings find their roots in Pentecostal teachings and traditional leadership philosophies of how leaders should be treated.

Therefore, according to research findings Zimbabwean adolescents indicated that they were knowledgeable of servant leadership principles and indicated that they had observed servant leadership practices in society and especially among religious leaders. The reality is that Zimbabwe does not have servant leaders and this is evident in the extent of corruption in the country at every level of society which has crippled the country (Chikuwa 2004). According to Mwenje's (2016:72) research on 6 major Pentecostal churches in Zimbabwe revealed that Pentecostal leaders did not view themselves as servant leaders but rather identified themselves with secular leadership styles. Comparing theory and practices of these Pentecostal leaders to that of Jesus of self-sacrifice and others first, showed a significant flow in many areas. Consequently, Zimbabwean adolescents do not have a true reflection of servant leadership practices. Virkler & Ayayo (1981:28) remarks that a person does not possess correct knowledge of a religious principle unless theoretical knowledge is supported by practice. Osie-Mensah (1990); Gehman (2008) and Simfunkwe (2010) support this fact that leadership styles of African religious leaders do not resonate with Servant leadership principles.

Research findings indicate that the church has greater influence on adolescents' knowledge of servant leadership and yet according to extant literature reviewed, religious leaders in Africa find it difficult to practice servant leadership modelled by Jesus. By the same token, results indicate a serious need for theoretical teaching on servant leadership among Zimbabwean adolescents. Both religious organizations and educational institutions have not defined true servant leadership qualities in their curriculums (Chitando & Manyonganise 2008:106; IPC 2014:2).

5.2.4 Knowledge of servant leadership model principles and practice

The research finding revealed that adolescents are aware of servant leadership practice in the church and are knowledgeable of its serving principle. Points 5.2.2 and 5.2.3 highlight that Zimbabwean adolescents are aware of servant leadership in the church based on theory and known traditional leadership practices.

Zimbabwean adolescents observe this kind of leadership style and conclude that it is Christian servant leadership because it is being modelled by religious leaders. Awareness of servant leadership in churches is associated with head knowledge (theory) but in practice they subconsciously believe that their leader's leadership behaviour is Christian servant leadership behaviour and yet it is not the model of Christian servant leadership praxis as demonstrated by Jesus and taught in Matthew 20:20-28 and Mark 10:42-45. It resembles the traditional leadership model.

The research findings indicate that though Zimbabwean adolescents are aware of servant leadership model, they appear not to possess the correct knowledge of the Christian servant leadership model and other various servant leadership concepts either traditional or western worldviews; O'Donovan (2000:237). Hapayengwi-Chemhuru & Makuvaza (2017:5-6) concur with this fact. Therefore, more teachings are required on the Christian servant leadership characteristics and practices according to Matthew 20:20-28.

5.2.5 Leadership Teachings and Practices

The findings reveal that churches are indeed teaching their members about servant leadership and information on servant leadership is available in the secular world. However, conclusions cannot be made that churches are indeed teaching correctly or adequately on Christian servant leadership principles to their congregations. The question is what is the church really teaching about Christian servant leadership model considering that religious leadership styles are a combination of traditional, western and servant leadership concepts? In addition, the question is how is Christian servant leadership qualities taught in a Zimbabwean context in relation to gender related leadership functions and other known and practiced traditional leadership philosophies which are contrary to the true nature of Christian servant leadership. The researcher's observation revealed that servant leadership qualities are difficult to see in religious leader's praxis in the churches.

The researcher concludes that there is need to increase resources for modelling and teaching of Christian servant leadership. These will assist in correcting misunderstandings and misinterpretations of scriptures with regard to theoretical and practical knowledge of Christian servant leadership model in Zimbabwe.

5.2.6 Leadership development

The research findings show that the church and religious leaders have a huge influence on Zimbabwean adolescents. The Zimbabwean church can contribute towards the emergence of servant leadership by targeting parents and those in leadership positions by impressing upon their onerous responsibility – as leaders to put service ahead of personal desires. A total of 10 (26%) respondents preferred to be taught about leadership at church.

Mentoring was the most selected leadership approach by Zimbabwean adolescents. It is not only religious leaders who should model servant leadership in the society but congregations who are the churches arm into the secular world should also be role models through their vocations. This will provide opportunities for those non church-going Zimbabwean adolescents to be exposed to servant leadership model within the society. Observing leadership being practiced was selected by 8 (21%) respondents. This supports the importance of experiential or service approach to Christian servant leadership development among adolescents. Experiential and service-learning bridges the gap between theory and practice and provides adolescents opportunities to apply and evaluate theories learnt and practices observed.

5.3 Recommendations

In regards to the findings obtained and insights drawn from the findings of the survey, the researcher gives the following insights;

- I. Recommends a more informal domestic approach to servant leadership development among Zimbabwean adolescents. It is beneficial in many ways as training begins early in childhood and acquiring servant leadership qualities takes place over a long period of time (De Vries & Korotov 2010:5); Parents play an important role of mentoring and modelling servant leadership qualities (Hendrix & Householder 1977:16). Therefore, the church and parents like Siamese twins work together in developing servant leaders with the church providing correct orthodox knowledge and praxis of servant leadership (Gaeblein 1981:1061).
- II. The promotion of formal Christian servant leadership development programs as a way of addressing current leadership styles which do not exhibit servant leadership qualities. A critical outcome from the research was the desire expressed by Zimbabwean adolescents' to be taught leadership by both parents and religious leaders. This provides vast opportunities for the church in developing servant leadership programs for adolescents, parents, business people, community leaders, theological colleges and religious leadership.
- III. Encourage the church to develop Christian servant leadership curriculum relevant to the Zimbabwean context and engage negative traditional philosophies that have penetrated church leadership.
- IV. Promote trainings of Christian servant leadership among Zimbabwean women as they are responsible for nurturing and inculcating traditional leadership cultural practices in children.
- V. Encourage the church to deliberate on traditional leadership gender functions so as to cultivate Christian servant leadership qualities in men.
- VI. The Parrow AFM Church should create official youth platforms through programs that allow the utilization of elders who are in the church this can be enhance through participation in missio Dei in form of classes and other

pastoral activities that help in creating a conducive atmosphere for shaping the adolescents in the Parrow AFM Church.

5.4 Further researches

The result of this research cannot be generalised to the knowledge of servant leadership among Zimbabwean adolescent. The research is a baseline for further researches by those involved and wishing to engage in leadership development. The following recommendations are being made;

- I. Broader empirical researches are required which investigate the knowledge by Zimbabwean youths specific to servant leadership elements on a wider sample. This would be the baseline for future servant leadership programs. Bowers (2009:92) expresses concern over the failure of African intellectuals to engage African thought world and its relation to biblical truth and Christian's personal commitment.
- II. More researches are required on servant leadership in Zimbabwe especially the use of interpretive and qualitative approaches to knowledge. Too much speculation and assumptions are made from a Christian perspective and no specific Christian or traditional servant leadership model is advisable. Reddy (2007:50), a professor at the United Nations University International Leadership Institute in Amman Jordan, comments on the shortage of empirical researches on the effectiveness of different traditional approaches to leadership development in Africa (Reddy 2007:5). According to Reddy "the objective for Africa's future leadership development is to introduce new approaches and modalities for leadership growth across all segments of society in order to lay the foundations for a new generation of leaders".
- III. Brubaker (2013:114) conducted an investigation on the relationship between Greenleaf's servant leadership and the African concepts of Ubuntu. Similar research can be carried out on the relationship between Zimbabwean

traditional servant leadership (huhnu) and Christian servant leadership model.

- IV. Further research is recommended on the development of Christian servant leadership measuring instruments. An Executive Servant Leadership Survey was developed by Reed, Vidaver-Cohen & Colwell (2011:428) which successfully measured executive's conduct on organisational culture, ethics climate and employee behaviour. It would be beneficial if Christian servant leadership qualities would be measured among religious leaders, executives and other various organizational leaders from a Zimbabwe perspective.
- V. Additional researches are suggested which will explore or examine the relationship between the cultivation of servant leadership qualities and gender related functions.
- VI. It is also necessary to conduct empirical research on whether Zimbabwean women possess more servant leadership qualities than men. The empirical research would explore the statement by Adeyemo (2006:1153) that mothers a very good example of serving and servant leadership in Africa.

5.5 Conclusion

In summary in spite of the results that majority of the participants claimed to be knowledgeable of the term servant leadership and its principle of serving, literature reviewed highlighted that the practice of servant leadership was a huge challenge among African Christians in general. The findings of the survey conducted also revealed a lack of proper knowledge of servant leadership characteristics and praxis. The common leadership practices indicate that there is immense need for the implementation of age appropriate culturally sensitive Christian servant leadership education curriculum in the religious institutions in order to cultivate servant leadership attitude and praxis in the next generation of leaders in Zimbabwe.

The future of Zimbabwean leadership strongly depends on policies and practices that are rooted in servant leadership. While a few are knowledgeable of the servant leadership there is need to see more of its principles in actions in the various sectors in Zimbabwe which has been riddled with much corruption and unethical practices (Chikhuwa 2004). Adequate Christian education targeted at teaching on Christian servant leadership model is fundamental in deliberately dealing with societies inadequacies in leadership (Chitando 2008:27). The failure to promote servant leadership model as an emergent leadership model to Zimbabweans will only result in the continuous decay in leadership practices which can be arrested by increasing awareness of the model.

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31 January 2016

1.0 GENERAL INFORMATION
1.1 Age groups: Tick under the age, status.

Segments	20-22 years (1)	23-25 years (2)	26-28 years (3)	29-31 years (4)	32-35 years (5)
1.Male					
2.Female					
3.Single					
4.Married					

1.2 Tick appropriate box which indicates the period of time you have been saved.

Within the last 1 year	2 – 3 years	4- 5 years	6 – 7 years	8 – 9 years	Over 10 years
1	2	3	4	5	6

1.3 Education qualifications: Tick the highest qualifications you possess.

Education Levels	High school not completed	High school completed	Diploma	Degree	Masters and above
Tick	1	2	3	4	5

1.4 What do you understand by the term leader? Tick only ONE box.

1. A person who is in charge over people who carry out the work for him/her
2. A person who puts the interest of others or followers first before themselves
3. A person who has the most privileges e.g finances, respect, benefits.
4. A person who works less and gives instructions to others

1.5 Do you consider yourself to be a leader? Tick appropriate only ONE box

1. Yes 2. No

1.6 What is the basis of your knowledge of leadership? Tick only one box

Taught at home	Observing leadership being practised	Mentored	Part of Educational training	Reading about leadership	Attending a seminar/s
1	2	3	4	5	6

2.0 WORLDVIEW INFORMATION

2.1 Which of the following cultures has influenced most of your understanding and knowledge of leadership? Tick appropriate only ONE box.

Traditional Leaders (<i>Chivahnu</i>)	Western Leaders (<i>Chirungu</i>)	Servant Leaders (<i>Chikristu</i>)
1	2	3

2.2 Which of the following people in your opinion practices the leadership model you are familiar with?

Tick only **ONE** box using the rating scale of **1 TO 5** for your answer.

1=Rarely	2=Occasionally	3=Often	4= More Often	5 = Constantly
----------	----------------	---------	---------------	----------------

1.Father	
2.Mother	
3.School teachers	
4.Secular (Business, social and political) leaders	
5.Religious leaders	

2.3 Which style of leadership does the person you have selected in question 2.2 operate from?

Tick only **ONE** box

Traditional Leaders (<i>Chivahnu</i>)	Western Leaders (<i>Chirungu</i>)	Servant Leaders (<i>Chikristu</i>)
1	2	3

2.4 How often have you been taught about leadership? Circle appropriate frequency.

Answer: 1= rarely 2= Occasionally 3=Often 4=More Often 5= Constantly

3.0 SERVANT LEADERSHIP AWARENESS

3.1 Are you aware of the term servant leadership model? Tick your answer

1. Yes 2. No

3.2 Are you familiar with servant leadership model principles? Tick your answer

1. Yes 2. No

3.3 When did you last learn or hear about the servant leadership model? Tick your answer

1. Never heard of it at all	
2. 1 to 6 months ago	
3. A year or two ago	
4. Three to five years ago	
5. Many years ago	

3.4 Where did you first learn or hear about the servant leadership model? Tick only ONE box

1. Work environment	
2. Family environment	
3. Community environment	
4. Church	
5. Institute of learning	

3.5 From whom did you learn about Servant leadership model? Tick only ONE box

1. Parents	
2. Religious leaders	
3. Secular (Business, social and political) leaders	
4. Literature (reading books) and Seminars	
5. No prior knowledge of servant leadership model	

3.6 Where have you seen servant leadership being practiced? Tick only ONE box

1. Church	
2. Family	
3. Community	
4. Every where	
5. Never seen it practiced	

3.7 Which approach would be best for you to learn about leadership? Tick only ONE box

1. By observing leadership being practiced	
2. To be taught at church	
3. To be mentored	
4. Through reading leadership books and Seminars	
5. I do not need to learn about leadership because I am not a leader	

Thank you for participating in this survey.

Researcher: Sheila T H Moyo (Mrs), Email: shielamoyo@yahoo.co.uk

Supervisor: Dr L Rinqest , Cape Town Baptist Seminary. Tel: (021) 637 9020

CONSENT FORM

Faculty of Theology and
Cape Town Baptist Seminary
P O Box 38473
Gatesville 7766

**RESEACH STUDY: AN INVESTIGATION OF THE AWARENESS OF THE
SERVANT LEADERSHIP MODEL BY ZIMBABWEAN BORN YOUNG ADULTS:
A PASTORAL PERSPECTIVE**

Dear Responder

RE: CONSENT LETTER

You are requested to participate in the above mentioned research project to be conducted by Mrs Sheila T H Moyo at the AFM church Parrow.

Please note that the questionnaire is meant to collect data for the above mentioned subject. Your views will be handled with utmost confidentiality and will be used for academic purposes only.

I CLAUDIUS STANLEY..... agree to participate in a research project being conducted by Mrs Sheila T H Moyo at the AFM Parrow church in Cape Town.

I understand that the project will involve completion an attached questionnaire. I understand that this is a voluntary involvement and there is no penalty for withdrawing.

Signed: .....

Date: 31/01/2016.....

CONSENT FORM

Faculty of Theology and
Cape Town Baptist Seminary
P O Box 38473
Gatesville 7766

RESEACH STUDY: AN INVESTIGATION OF THE AWARENESS OF THE
SERVANT LEADERSHIP MODEL BY ZIMBABWEAN BORN YOUNG ADULTS:
A PASTORAL PERSPECTIVE

Dear Pastor

RE: CONSENT LETTER

I Sheila T H Moyo, a Masters Student with the University of Pretoria, seeks to request your permission to conduct a research project among the youths at your church on the above mentioned subject.

Please be informed that the questionnaire is meant to collect data for the above mentioned subject. Findings will be handled with utmost confidentiality and will be used for academic purposes only.

I Pst Benjamin Pedob..... give permission to Mrs Sheila T H Moyo of the University of Pretoria and the Cape Town Baptist Seminary to conduct her survey.

I understand that the project will involve the completion of an attached questionnaire and will involve youths between the ages of 20-35 years only. I understand that the purpose of this research is to explore the knowledge of servant leadership among the youths and adolescents. I agree/disagree.

Signed:.....Pedob.....

Date:.....31/01/2016.....

Senior Pastor of Parrow AFM

Greenleaf's Servant Leader A	Western traditional leaders A	Zimbabwean patriarchal leaders C	Christian Servant leaders D
Motivated by desire to serve others	Motivated by personal drive to achieve	All males are automatic leader (Dodo 2013:29-30); Motivated by rewards, privileges and status (Gelfand 1968:97)	Motivated by desire to carry out God's will (Loritts 2009:11)
Highly collaborative and interdependent; gives credit to others generously	Highly competitive; independent mindset; seeks to receive personal credit for achievements	Not a team player but pushes or inspires others to perform tasks on their behalf (Chigwedere 1998:242). Demands unquestionable obedience and submission (Chigwedere 1998:255)	Executes their task or goals without coercion or seeking recognition Loritts (2009:77);
Sensitive to what motivates others and empowers all to win with shared goals or vision	Understands internal politics and uses them to win personally	Insensitive to others needs but pushes and motivate others towards personal goals and personal glory (Dodo 2013:3); Authoritative and asserts absolute control over others (Okensson 2004:24)	Involves others to share in the vision and executes his/her leadership with humility and meekness (Agee 2001:12; Is 53:7-9; Mt 27:14)
Focuses on gaining understanding input, buy-in from all parties	Focuses on action, complains about long meetings, and about others to slow	Focuses on fault finding and punishment of guilty party; Seniority and gender is key to who givesadvice or share ideas and vice versa	Understands equality between leaders and followers (Mt 20:26-27; Dt 17:20); Values the work and contributions of others (Agee 2001:18)
Shares big picture information generously	Controls information in order to maintain power	Information is shared on-a-need-to-know-basis; Also used to maintain power	Shares information and encourages others to dream the dream and share the vision (Agee 2001:12)
Listens deeply and is respectful to others, especially to those who disagree	Spends more time telling, giving orders, sees too much listening or coaching as inefficient	Gives minimum direction and low autonomy for others (Global Research 2004:692)	Listens effectively and tries to understand others perspectives (Agee 2001:14)
Feels that personal value comes from mentoring and working collaboratively with others	Feels that personal value comes from individual talents	Personal value comes from the labours of others (Chigwedere 1998:242)	Personal comes from fulfilling God's mandate of making disciples of others (Agee 2001:13)
Develops Trust across a network of constituencies; breaks down hierarchy	Sees network of supporters as power base and perks and titles as a signal to others	Sees network of supporters as labour base and perks and titles are signals of power(Sheehan 1996:40);	Strives to achieve a workable unity and recognises that he/she is a servant to others(Agee 2001:13)

Appendix 4

Leadership styles chart

			Thrives on hierarchy	
Most likely to listen first; values others input	Eager to speak first; feels his/her ideas are more important; often demands or intimidates opponents	Takes others ideas as his/her own; often dominates or intimidates opponent	Recognises that he/she is only a servant to God and others (Mt 20:26-7; Mk10:45; Jn 113:16)	
Uses personal trust and respect to build bridges and do what is best for the "whole"	Uses personal power and intimidation to leverage what he/she wants	Uses power, intimidation and domineering to leverage what he/she wants	Dependents upon God and the Holy Spirit to influence others	

Comment: Points in A & B all contributed by Spears & Lawrence (2002:145-6).

No.	Sex	Age	1.1	1.2	1.3	1.4	1.5	2.1	2.2	2.3	2.3(a)	2.4	2.5	3.1	3.2	3.3	3.4	3.5	3.6	3.7
			Time Saved	Education	/ship knows	Self leader	Worldview	Cultures	Leader Practice	Frequency	Lead Style	L.Tough	Awareness	Sl. Knowledge	First contact	First heard	Observed SL	Learn SL	Learn SL	Best learning
1	1	2	2	2	4	5	1	2	2	5	4	2	5	1	1	2	5	2	3	4
2	2	4	6	2	2	6	1	2	3	5	5	2	4	1	1	1	5	1	2	4
3	2	3	3	3	3	5	1	3	5	4	3	3	4	1	1	5	5	4	1	1
4	1	1	6	3	3	6	1	2	1	5	5	3	3	1	1	2	5	3	1	1
5	2	1	3	2	2	2	1	5	2	3	4	2	4	1	1	4	5	5	5	3
6	2	1	4	2	2	2	1	3	2	3	3	3	3	1	1	4	5	1	1	2
7	1	5	4	4	4	6	1	2	2	5	4	2	3	2	2	4	5	1	2	3
8	2	2	4	4	2	2	1	5	3	2	2	3	3	2	2	3	3	1	1	3
9	1	4	6	6	3	4	1	2	2	3	3	2	3	1	1	4	5	1	2	4
10	1	5	6	4	4	3	1	3	3	2	5	3	1	1	1	5	5	1	4	3
11	1	3	6	6	4	3	1	1	3	3	3	3	3	1	1	4	5	4	2	3
12	1	1	2	2	2	5	1	5	5	4	4	3	4	2	2	4	1	5	5	2
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15	2	2	3	2	2	5	1	2	2	2	4	3	3	1	1	2	4	1	2	2
16	1	3	6	6	4	4	1	1	5	5	5	4	4	1	1	5	5	1	2	1
17	2	3	6	5	5	6	1	2	1	5	5	1	5	1	1	4	5	4	2	3
18	1	4	6	4	4	3	1	2	1	5	5	2	3	1	1	4	4	4	2	3
19	1	5	3	3	3	4	2	4	5	5	5	5	5	2	2	3	5	3	1	2
20	1	4	6	6	3	2	1	2	5	5	5	3	5	1	1	5	5	3	4	4
21	2	2	5	5	4	4	1	2	2	5	5	2	3	1	1	5	3	3	2	3
22	1	4	6	6	2	6	2	5	4	2	2	2	4	1	1	2	2	1	2	2
23	1	4	6	6	4	4	1	2	3	5	5	3	4	1	1	4	4	1	2	3
24	1	2	3	4	4	6	1	2	5	5	5	3	5	1	1	4	4	1	2	3
25	1	4	4	4	5	3	1	2	3	5	5	3	3	2	2	4	5	1	2	3
26	1	4	6	6	2	2	1	2	5	5	2	3	3	2	2	4	5	1	2	1
27	1	5	6	3	3	5	1	2	1	5	5	3	3	1	1	4	5	1	2	1
28	2	2	6	6	5	1	1	2	1	3	5	4	4	1	1	3	2	1	1	1
29	1	3	6	2	2	4	1	2	2	5	5	3	4	1	1	4	5	1	2	2
30	1	3	2	6	5	1	1	5	2	4	4	2	4	1	1	2	2	3	3	4
31	2	2	6	6	3	1	1	2	2	4	4	3	4	1	1	1	1	2	1	1
32	2	1	1	1	1	3	1	2	2	4	4	1	3	2	2	5	5	1	1	3
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34	2	3	1	1	1	2	2	4	3	4	4	3	2	1	1	2	2	1	5	2
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36	1	1	6	6	1	4	1	5	3	5	5	3	4	1	1	1	1	2	4	2
37	1	2	6	6	3	4	1	2	5	5	5	3	4	1	1	4	4	1	2	4
38	2	3	6	6	2	2	1	3	3	1	4	3	5	2	2	5	5	1	2	3
39	2	1	6	6	3	2	1	2	5	5	5	3	5	1	2	5	5	1	2	1

KEY
1= Male
2= Female