THE ROLE OF HUMILITY, SERVANTHOOD, SPIRITUALITY AND VALUES AMONGST BUSINESS AND CHURCH LEADERS IN A SOUTH AFRICAN CONTEXT[1]

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ABSTRACT

THE RELATIONSHIP OF SECULAR AND SPIRITUAL LEADERSHIP

In his book "Leadership Next" Gibbs (2005:18) describes the relationship between secular and spiritual leadership as symbiotic, namely, two different organisms living in close relationship. To this end he makes the statement:

> The relationship between the secular and spiritual is a symbiotic one rather than a clash of opposites. In the secular realm many significant changes in thinking have occurred. For example, the management-by-objective philosophy that proved so demanding, manipulative and destructive for so many in the business world has now been largely superseded. In the course of reading a large number of recently published books on leadership in the for-profit and non-profit worlds, I have been struck by their emphasis on humility, a servant attitude, spirituality and consistently upheld values as essential ingredients for leadership visions to be actualized. This welcome development is in line with leadership values made explicit in the New Testament.
>
> *(Gibbs 2005:18)*

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1   This article is a result of a MA Dissertation under the leadership of Prof. Malan Nel, Department of Practical Theology, University of Pretoria

Considering this quotation as the basis for this discussion the research question is: Does statistical analysis completed by Sparks (cf Sparks 2007:123–159), of South African leaders who have led in both church and business, support or disagree with Gibbs?

Considering the hypothesis that secular and spiritual leadership are symbiotic, the author will consider the various components of the quotation and describe a basic understanding found in literature with regard to these components. Thereafter, he will consider the relevant data from the research referred to. A brief overview of the life of Christ will be considered and subsequently a fresh understanding of the nature of the relationship between secular and spiritual leadership will emerge. It becomes clear that whilst there is general agreement with Gibbs, there are also specific areas of difference, particularly in the area of focus.

1 SECULAR AND SPIRITUAL LEADERSHIP

For the purpose of this article, secular leadership will be defined as all leadership outside the church and all other spiritually orientated bodies, with particular reference to business leadership. Spiritual leadership is that leadership which relates to the church. Now there are naturally many notable differences between secular and spiritual leadership. Primarily, however, the difference is in focus. By way of example these differences are captured well by Collins (2006:9):

> The complex governance and diffuse power structures common in nonbusiness lead me to hypothesize that there are two types of leadership skill: executive and legislative. In executive leadership, the individual leader has enough concentrated power to simply make the right decisions. In legislative leadership, on the other hand, no individual leader – not even the nominal chief executive – has enough structural power to make the most important decision by himself or herself. Legislative leadership relies more upon persuasion, political currency, and shared interests to create the conditions for the right decisions to happen.
>
> (Collins 2006:11)

Smit (1995:2) expands on this by drawing attention to spiritual discernment as the process through which churches arrive at decisions and that this is the responsibility of the entire congregation rather than a board of directors or an individual leader. This notably makes church leadership more complex and consultative than business leadership. The next question then is whether there is agreement in literature that the management-by-objective philosophy, that has been prevalent in business, has been largely superseded?

2 MANAGEMENT-BY-OBJECTIVE PHILOSOPHY

Implied in this statement is the assumption that leadership has traditionally been seen as a top down structure, a hierarchical structure that sets vision, objectives and goals and then drives people toward their accomplishment. Gibbs (2005:21) suggests that this has all changed and that leadership is no longer exclusively defined by those at the top but that leadership emerges at every level on an organisation. Walter Wright (2000:2) expresses this distinction:

> If by leader we mean one who holds a position of au-
> thority and responsibility, then every Christian is not a
> leader. Some are – some are not. But if by leader we
> mean a person who enters into a relationship with an-
> other person to influence their behaviour, values or at-
> titudes, then I would suggest that all Christians should
> be leaders. Or more accurately, all Christians should
> exercise leadership, attempting to make a difference in
> the lives of those around them.

In this view a much stronger emphasis is placed on the relationship than in the typical management-by-objective philosophy; on shared leadership rather than one person. Therefore, Gibbs (2005:62) believes that leadership must move from hierarchies to networks that are empowering rather than controlling, flexible as opposed to rigid. Closely linked is the understanding that leaders remain humble as they seek to accomplish vision.

3 AN EMPHASIS ON HUMILITY TO ACCOMPLISH VISION

Collins (2006:11) draws attention to his definition of level 5 leaders as possessing a "compelling combination of personal humility and professional will" as their key to creating "legitimacy and influence." Sweet (2004:16) emphasises that humility can win out over more powerful organisational forces. It is the humble leaders that truly make a difference. Strauch and Swartley (1996:79) point to the importance of humility and the detrimental nature of arrogance in leadership:

- Humility is a non-negotiable requirement for godly leadership (Col 3:12; Eph 4:1 & 2).
- To follow Jesus and lead like He did, leaders must be humble (Ph 2:3–5).
- Whilst arrogance clouds reason (Ob 3), wisdom results from humility (Pr 26:12).
- Arrogance robs a leader of integrity (2 Chr 26:3 & 16).
- Arrogant leadership causes chaos and quarrels (Pr 13:10).
- God chooses the humble to lead (Is 66:23).

Humility, however, should never be confused with lack of conviction. Christian leaders must live by deep convictions that influence their leadership at the highest level (Piper 2002:161) whilst remaining humble as they do. Even as leaders hold deep convictions they do so with a heart and a life that is willing to serve.

4 AN EMPHASIS ON A SERVANT ATTITUDE TO ACCOMPLISH VISION

"In reaction to prestige-seeking and domineering style of leadership … the servant leadership model of Jesus provides a welcome correction" (Gibbs 2005:27). Blanchard (2001:127) points out that this does not imply weak leadership or the abdication of responsibility. It is not the leader existing to meet the demands of those that the he or she is leading. As opposed to power and position, servant leadership, however, models itself on Christ's teaching that the ''greatest'' (the leader) should be prepared to serve (Mt 20:26).

The question is then asked: Does servant leadership apply in both business and the church? Blanchard and Hodges (2005:12) believe that it does. In the church servant leadership is the identity of the leader (Nel 1994:72). Therefore, the same would be believed for business leadership. This is tough, however, for servant leadership runs contrary to the values of leadership for the sake of power and position (Shawchuck & Heuser 1993:35).

It is important to note that Jesus was not simply a servant to absorb and carry out the ideas of others. His model of serving can be defined very differently owing to the unique connection He had to doing the will of God (Gibbs 2005:28). Leaders must be careful that they do not use their limited understanding of servant-leadership as justification for sinful behaviour or even as a ''spiritual cover-up'' for their own personal weakness, false humility or the abandonment of their personal responsibility. Therefore, the leader's spiritual life, modelled on the life of Christ, becomes a primary driving force in a man's or woman's leadership.

5   AN EMPHASIS ON SPIRITUALITY TO ACCOMPLISH VISION

Sparks (2007:81) describes three circles of leadership:

FIGURE 1
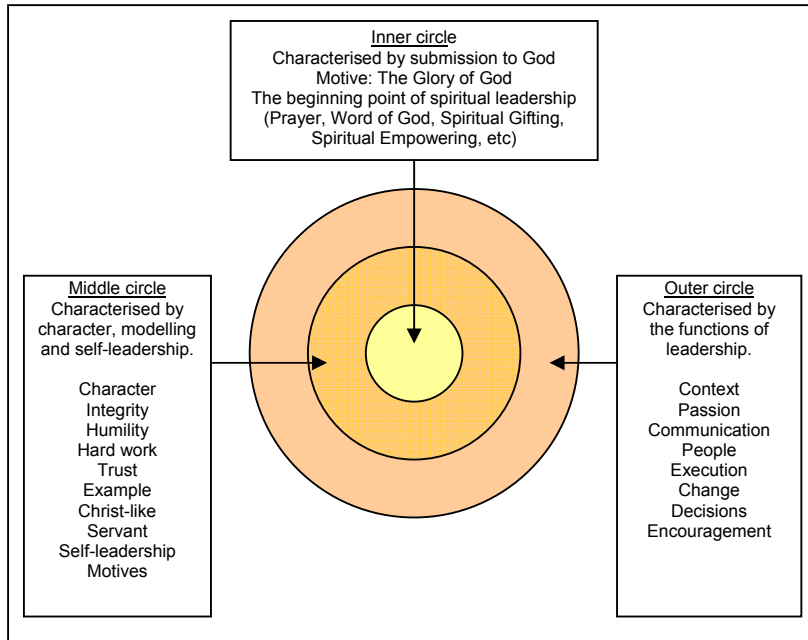
The inner circle has as its primary motive the glory of God. Christian leaders, in business and the church, recognise that their first motive is that of pleasing God. Their leadership emerges from spiritual gifting as well as the spiritual disciplines of reading God's word, prayer, fasting, worship, et cetera.

One of the primary functions of leadership is discerning direction. To do this the leader seeks God's wisdom and guidance (Ja 1:5). Smit (cf 2002:6–106) stresses congregational discernment as the primary function of decisionmaking in congregations. The point is that leadership will involve spiritual discernment. If this is true in congregations, then it is even more so in business. The lure of a world view opposed to Christ is strong and leaders, as ambassadors for Christ, must discern what it means to lead in a way that is faithful

to Him. Their work matters to God (Sherman & Hendricks 1987:Title page). Emerging from their spiritual lives leaders consistently hold values that are in line with the Father's will.

6   AN EMPHASIS ON CONSISTENTLY HELD VALUES

Of the leaders that Sparks (2007:50) considered five of the six connected with the following statement: Leaders live by values that are connected to virtues. This is significant because two were business leaders unrelated to the church or church leadership whilst the other three were church leaders. Rupert, giving a lecture in 1995, made the point that leaders live by a code of values that emanate from their ethical and spiritual life (Dommisse 2005:75). He saw loyalty as the quality or value that he prized above all others. Ackerman too speaks of acting ethically, displaying loyalty, integrity and never breaking promises (cf Pritchard 2005:95–127). Hybels, Blackaby and Blackaby and Sweet emphasise deep values that determine foundational principles that leaders depend on. Sweet (2004:37) emphasises that these values should be linked to virtues. They are values that are consistent with the will of the Father and are defined by virtues described in the Bible.

7   WHAT THE LEADERS SAY

Sparks (2007:124) engages in quantitative analysis to test the relationship between secular and spiritual, business and church leadership. The measuring instrument he used was a questionnaire that adequately reflected the relationship between business and church leadership. The statements he tested in the questionnaire were based on the theory and praxis he discovered in prior chapters of the dissertation. Furthermore, the statements were arranged into 12 leadership commitments that were tested later once data was collected. Sparks only used leaders that had led in both the business and church environment. The motivation was that these leaders would be in the best position to evaluate both aspects of leadership, providing an objective comparison. A questionnaire was created to be sent to leaders. Pastors of Baptist Churches, Willow Creek Association Churches, Christian Businessmen Committee leaders

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and local churches in Durbanville, in the Western Cape, were approached for the names and email addresses of leaders in their churches: leaders who had led in both church and business. The process, however, only yielded 120 completed questionnaires which were only sufficient for some of the statistical analysis to be carried out. However, enough answers were gathered to draw numerous important conclusions from the data. What follows is a brief look at some of his findings that relate to the abstract described.

8   FREQUENCY OF SCORES FOR LEADERSHIP STATEMENTS

The frequency of scores was determined for each of the leadership statements, which were scored in the following way (The bolded text behind each statement will represent the statements in the graphs below):

1.   I unreservedly and wholeheartedly disagree with this statement *(Unconditionally & wholeheartedly disagree)*.
2.   I have reservations about this statement *(Reservations about it)*.
3.   I disagree with the statement, but it could apply in some circumstances *(Disagree but could apply)*.
4.   I agree with the statement, but it needs further explanation *(Agree – requires further explanation)*.
5.   I agree with the statement *(Agree)*.
6.   I unreservedly and wholeheartedly agree with this statement *(Unconditionally & wholeheartedly agree)*.

The graphs below represent the views of respondents in both business and the church. Each respondent was asked to respond to the various variables giving their preferred score (as above) in the respective disciplines. The author then chose leadership statements, from amongst the list of variables scored by respondents, that he believes relate to the various components of the Gibbs quote.

9   MANAGEMENT-BY-OBJECTIVE PHILOSOPHY

Gibbs (2005:18) makes the statement that "the management-by-objective philosophy that proved so demanding, manipulative and destructive for so many in the business world has now been largely superseded". Whilst many authors agree with this statement the question is now asked: With reference to the leaders Sparks surveyed, what would their likely response be to this statement? The following graphs provide insight.
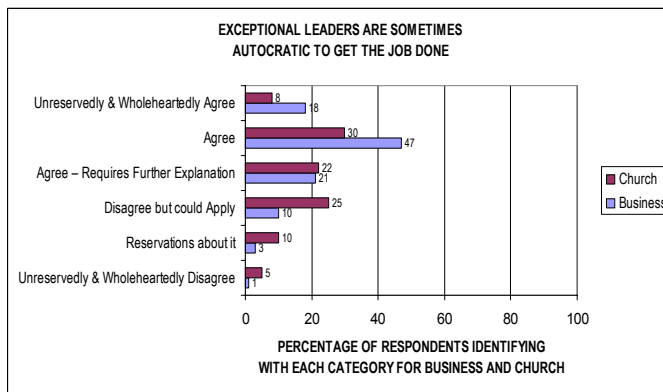
Figure 2

Figure 2 clearly indicates that respondents to Sparks' survey do not agree with the statement Gibbs makes. Whilst a small percentage of respondents believed that it was unnecessary and undesirable for business and church leaders to be autocratic in their leadership style, the vast majority believed that there were times that leaders needed to demonstrate strong, autocratic leadership. It is worth noting, however, that the emphasis was not as strong in church leadership as it was in business. This challenges the thinking that leadership is about networks and flatter structures. Respondents are looking for strong leadership that exercises appropriate, autocratic leadership.

Figure 3

EXCEPTIONAL LEADERS REJECT A HIERARCHICAL SYSTEM OF LEADERSHIP

Category	Church	Business
Unreservedly & Wholeheartedly Agree	13	3
Agree	26	15
Agree – Requires Further Explanation	18	23
Disagree but could Apply	24	26
Reservations about it	13	15
Unreservedly & Wholeheartedly Disagree	6	18

PERCENTAGE OF RESPONDENTS IDENTIFYING
WITH EACH CATEGORY FOR BUSINESS AND CHURCH
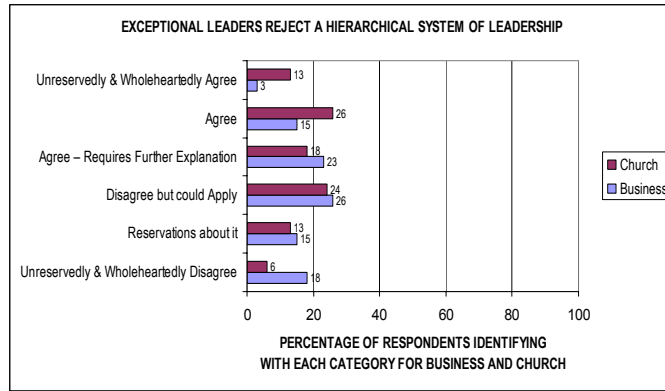
The statement ''Exceptional Christ-like leaders reject a hierarchical system of leadership'' indicates diversity of opinion amongst respondents. This is interesting, considering Gibbs and other authors on leadership claiming that leadership structures are much flatter than what they have ever been before. There is both agreement and disagreement, perhaps indicating that this is largely contextual. Some contexts may require a much more hierarchical approach even as in others a flatter reporting structure could be of greater benefit to a business or church. Figure 3 does indicate a higher rejection of hierarchy in the church than in business. This is understandable given the diffuse power structures in the church.

Figure 4

EXCEPTIONAL LEADERS REJECT ATTITUDES OF 'LORDING IT OVER OTHERS' AS AN ACCEPTABLE MODEL OF LEADERSHIP

Category	Church	Business
Unreservedly & Wholeheartedly Agree	44	27
Agree	36	34
Agree – Requires Further Explanation	10	17
Disagree but could Apply	7	16
Reservations about it	1	4
Unreservedly & Wholeheartedly Disagree	2	2

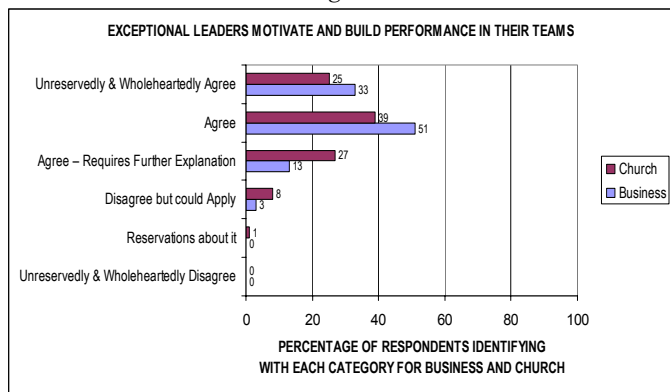**PERCENTAGE OF RESPONDENTS IDENTIFYING WITH EACH CATEGORY FOR BUSINESS AND CHURCH**

It is encouraging to see that respondents did not see the exercise of authority as embracing an attitude of lording it over followers. Perhaps this is why there would be general disagreement with Gibbs. Authority does not imply ''lording''. Again there is a strong emphasis that Church leaders should not lord it over their followers. There was one part of the result, however, that was a little disconcerting. It appears that 21,85% (26) of respondents believe that it an acceptable model for leaders in business to ''lord it over'' their followers. This is frightening considering that respondents are Christian leaders and that Christ's explicit command was that they should not act in this manner.

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Figure 5
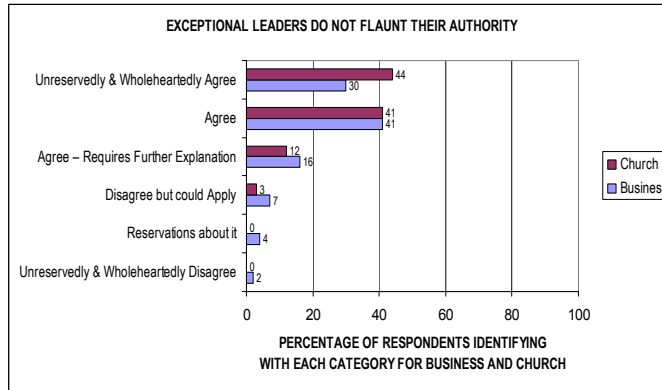
These results are encouraging and again indicate a difference to the manipulative, demanding and controlling style of leadership that Gibbs describes. For these respondents authority has the purpose of furthering the cause of a business or church and not for fulfilling personal agendas and self-advancement. A clear understanding emerges between the graphs that respondents believe that authority, and managing by objective, does not imply an abusive system where leaders are lording it over their followers and flaunting their authority. The differences between the graphs indicate this.

Figure 6

EXCEPTIONAL LEADERS MOTIVATE AND BUILD PERFORMANCE IN THEIR TEAMS

Category	Church	Business
Unreservedly & Wholeheartedly Agree	25	33
Agree	39	51
Agree – Requires Further Explanation	27	13
Disagree but could Apply	8	3
Reservations about it	1	0
Unreservedly & Wholeheartedly Disagree	0	0

PERCENTAGE OF RESPONDENTS IDENTIFYING
WITH EACH CATEGORY FOR BUSINESS AND CHURCH

A significantly stronger emphasis comes through for business leaders to be motivating and building performance in their teams than for church leaders. This may be the result of a difference of focus namely that a large proportion of business is task oriented whilst the church places its emphasis on people. That being said there is still a strong emphasis on church leaders motivating and building performance in their teams.

In summary it is clear that the respondents do disagree that businesses and churches are embracing networks and flatter reporting structures with no one exercising authoritative leadership. They believe strong leadership is necessary in both the business and church context. They believe hierarchical leadership is necessary, however at the same time emphasising that this authority does not imply leaders ''lording it over'' followers or flaunting their authority, power and position.

10   AN EMPHASIS ON HUMILITY TO ACCOMPLISH VISION

Gibbs (2005:18) goes on to say: "In the course of reading a large number of recently published books on leadership in the for-profit and non-profit worlds, I have been struck by their emphasis on humility, a servant attitude, spirituality and consistently upheld

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values as essential ingredients for leadership visions to be actualized." Considering humility the question is again asked, would respondents agree?

Figure 7
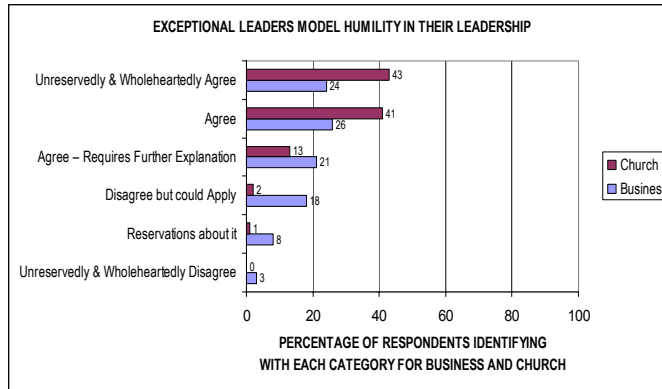
Clearly respondents see humility as being of greater importance in church leadership than in business. Sparks (2007:132) notes that "the reasons for this are not clear from the study. Humility is perhaps not seen as being as necessary in business leadership as what it is in the Church, or perhaps it is simply easier to demonstrate humility in a Church context". This may be because it is difficult for leaders in a business environment, to demonstrate humility whilst seeking results from those they lead.
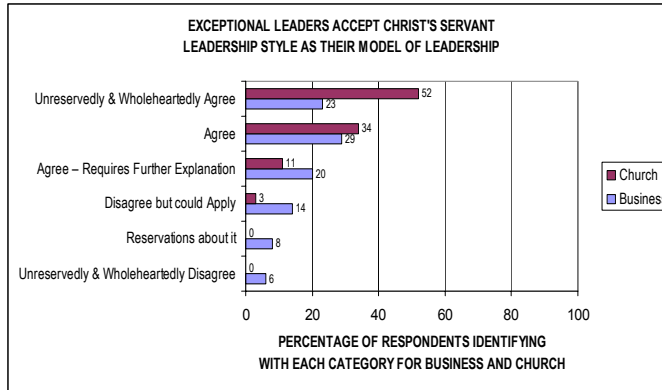
Figure 8
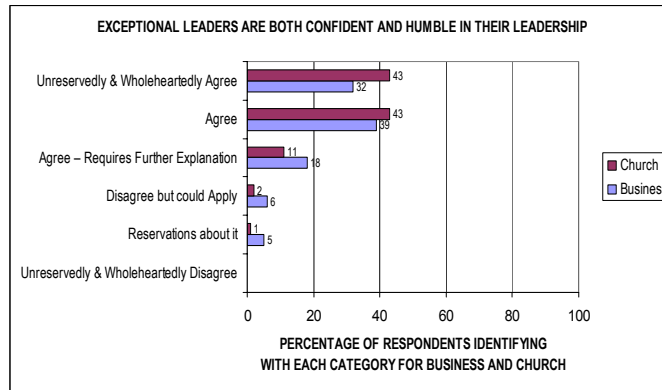
Considering that Collins (2006:11) draws attention to level five leaders as possessing a "compelling combination of personal humility and professional will" – this statistic agrees with him. Whilst there is a little less certainty how humility will play out in the various contexts, there is no doubt in respondents' minds that church leaders are to express their leadership in humility. 86% (103) of the respondents agree that exceptional Christ-like leaders, in the church are both confident and humble in their leadership. Whilst humility is often seen as a "soft" leadership quality, it has definite measurable outcomes. Trust is more likely to be developed with a humble leader than an arrogant, proud and conceited individual.

## 11   AN EMPHASIS ON A SERVANT ATTITUDE TO ACCOMPLISH VISION

Perhaps a little more controversial is servant leadership. Even though there was much support from literature for servant leadership, it did not receive the same level of support, in business, from the South African leaders surveyed. This is evident from Table 8 and Figure 9.

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Figure 9

EXCEPTIONAL LEADERS ACCEPT CHRIST'S SERVANT LEADERSHIP STYLE AS THEIR MODEL OF LEADERSHIP

Unreservedly & Wholeheartedly Agree — Church 52, Business 23
Agree — Church 34, Business 29
Agree – Requires Further Explanation — Church 11, Business 20
Disagree but could Apply — Church 3, Business 14
Reservations about it — Church 0, Business 8
Unreservedly & Wholeheartedly Disagree — Church 0, Business 6

PERCENTAGE OF RESPONDENTS IDENTIFYING
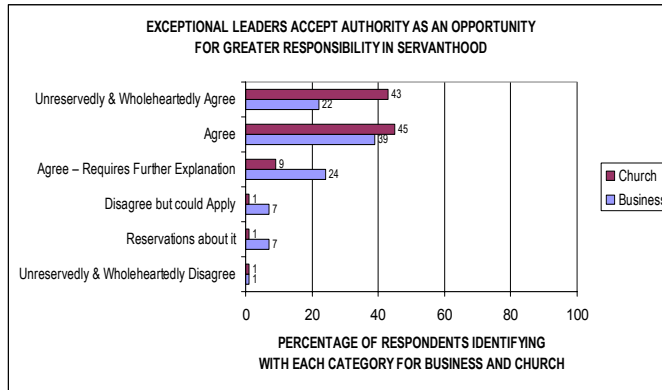WITH EACH CATEGORY FOR BUSINESS AND CHURCH

It is clear that respondents believe that servant leadership is the preferred leadership style in church leadership. Only 3% disagree with the statement that exceptional Christ-like leaders accept Christ's servant leadership style as their model for leadership. That is not the case for business leadership. Considering Figure 9 the spread of data is much wider with a diversity of opinion amongst respondents concerning servant leadership in business.

Sparks

Figure 10

**EXCEPTIONAL LEADERS MODEL SERVANT LEADERSHIP**
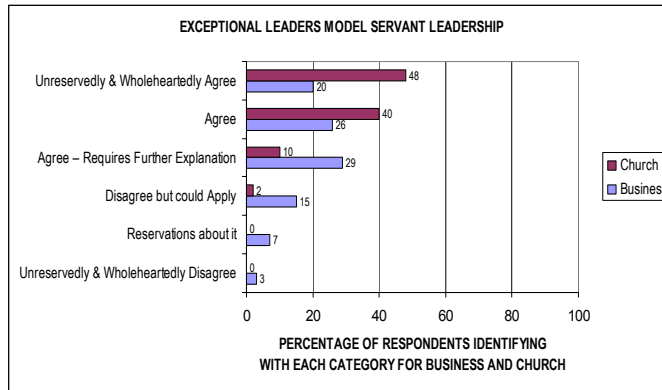
The same can be said for modelling servant leadership. There is strong support in church leadership but a cross-section of understanding in business leadership. The question must be asked: If servant leadership applies to Church leadership then on what basis is it excluded for business leaders? Is Christ's example and teaching not for all? Having said that, however, it may be that some respondents see servant leadership as weak leadership – leadership that is acceptable for the church environment but which is unable to stand the rigours of the street. If this is true then there is a complete misunderstanding of servant leadership.

Figure 11

**EXCEPTIONAL LEADERS ACCEPT AUTHORITY AS AN OPPORTUNITY
FOR GREATER RESPONSIBILITY IN SERVANTHOOD**

Category	Church	Business
Unreservedly & Wholeheartedly Agree	43	22
Agree	45	39
Agree – Requires Further Explanation	9	24
Disagree but could Apply	1	7
Reservations about it	1	7
Unreservedly & Wholeheartedly Disagree	1	1

**PERCENTAGE OF RESPONDENTS IDENTIFYING
WITH EACH CATEGORY FOR BUSINESS AND CHURCH**

The same trend is evident in Figure 11. However, it is noticeable that there is strong support in the business environment for accepting authority as an opportunity for greater responsibility in servanthood. It is worth noting that even though respondents were a little uncertain about the role of servant leadership in business there is much less uncertainty here. Respondents believe that increased authority must lead to increased servanthood.
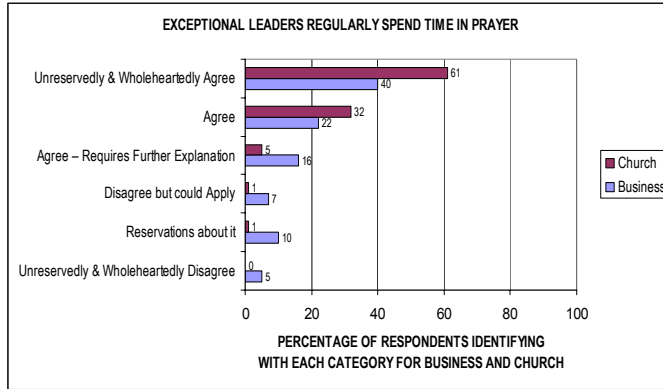
Figure 12
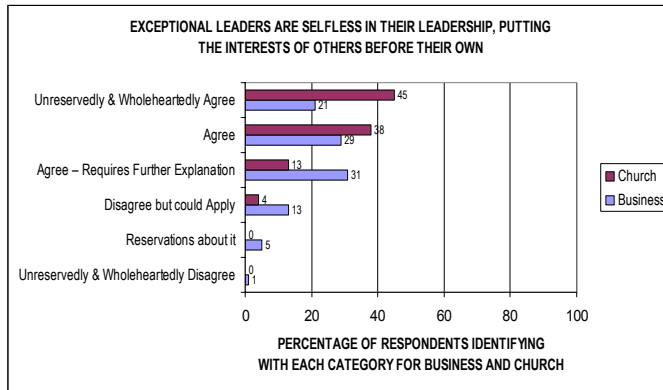
Each of the bar graphs considered concerning ''An emphasis on a servant attitude to accomplish vision'' have consistently said the same thing: For the church it is the correct and appropriate style of leadership but in business there is much less certainty. There are respondents who wholeheartedly embrace servant leadership in business whilst others disagree that it is appropriate in the business environment. This could be understood if servant leadership is seen as weak, naive leadership; leadership where the proverbial tail wags the dog. However, servant leadership is the pattern of Christ and His disciples must follow Him.

12 AN EMPHASIS ON SPIRITUALITY TO ACCOMPLISH VISION

Considering servant-leadership and now spirituality in leadership, it is becoming increasingly evident that business and church leadership are less symbiotic than originally thought. This must be kept in tension, however, with the overall result described by Sparks (2007:140). What is clear is that business and church leadership have a different focus. In business the focus may be profit whilst the church focuses on, amongst other things, spirituality.

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Figure 13

EXCEPTIONAL LEADERS REGULARLY SPEND TIME IN PRAYER

Category	Church	Business
Unreservedly & Wholeheartedly Agree	61	40
Agree	32	22
Agree – Requires Further Explanation	5	16
Disagree but could Apply	1	7
Reservations about it	1	10
Unreservedly & Wholeheartedly Disagree	0	5

PERCENTAGE OF RESPONDENTS IDENTIFYING
WITH EACH CATEGORY FOR BUSINESS AND CHURCH

Again a stronger emphasis is on church leaders spending regular times in prayer. It would be interesting to know why leaders answered in this way. This may be because respondents believe that the nature of the work a church leader does requires deeper discernment in prayer. Almost all respondents agree that church leaders should be praying. There is a range of opinion concerning the role of prayer in a business leader's life.

Figure 14

EXCEPTIONAL LEADERS SPEND REGULAR TIMES IN SPIRITUAL RETREAT

Unreservedly & Wholeheartedly Agree — Church 41, Business 19
Agree — Church 41, Business 24
Agree – Requires Further Explanation — Church 13, Business 22
Disagree but could Apply — Church 4, Business 18
Reservations about it — Church 1, Business 11
Unreservedly & Wholeheartedly Disagree — Business 6

Legend: ■ Church ■ Business

X-axis: 0 20 40 60 80 100

PERCENTAGE OF RESPONDENTS IDENTIFYING
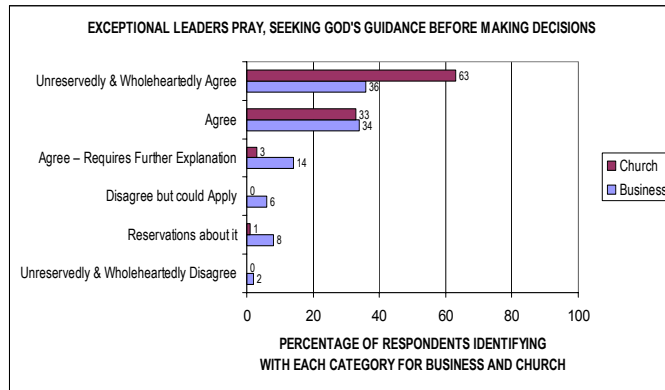**WITH EACH CATEGORY FOR BUSINESS AND CHURCH**

There are no surprises in Figure 14. Again there is diversity of opinion as to the role of spiritual retreat in the life of a business leader. Approximately two-thirds say it is important and should form part of a business leader's life whilst the other third see it as unnecessary for the successful operation of their company. This may again reflect on the primary purpose of business as opposed to church leadership. However, as factor analysis will later reveal, this does not imply that business leaders are unconcerned about their spiritual lives. Quite the contrary! What it does imply though is that leaders must think carefully about how they integrate their spirituality into their business practice.

Figure 15

EXCEPTIONAL LEADERS ARE MOTIVATED BY THEIR LOVE FOR GOD
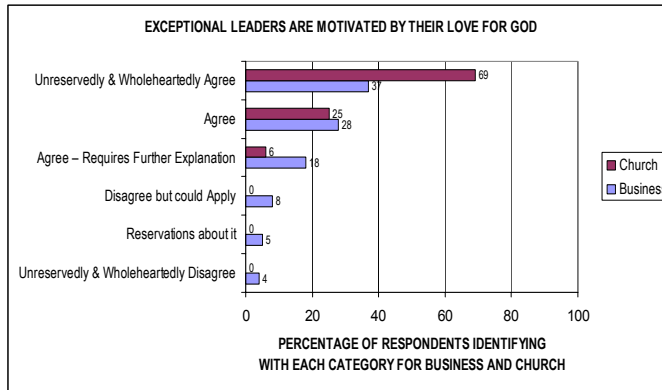
Here there is strong agreement in the church context whilst in business there was some uncertainty amongst respondents. Church leaders are motivated by their love for God. On the other hand 17,5% (21) respondents disagreed that business leaders are or should be motivated by their love for God.

Figure 16

EXCEPTIONAL LEADERS PRAY, SEEKING GOD'S GUIDANCE BEFORE MAKING DECISIONS

Category	Church	Business
Unreservedly & Wholeheartedly Agree	63	36
Agree	33	34
Agree – Requires Further Explanation	3	14
Disagree but could Apply	0	6
Reservations about it	1	8
Unreservedly & Wholeheartedly Disagree	0	2

**PERCENTAGE OF RESPONDENTS IDENTIFYING
WITH EACH CATEGORY FOR BUSINESS AND CHURCH**

Nothing new emerges from Figure 16. There is a definite pattern that can be seen amongst respondents when it comes to spirituality and leadership. The pattern illuminates the necessity for church leaders to be intentional about being spiritual leaders who are seeking to live and lead from a place of connection. Knowing God's infilling, empowering and enabling through prayer and meditation.

Figure 17

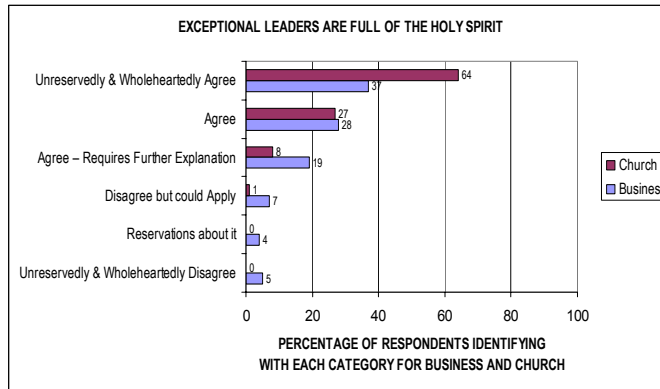**EXCEPTIONAL LEADERS ARE FULL OF THE HOLY SPIRIT**

Figure 17 demonstrates the same pattern with particular clarity. Over 90% of respondents state that it is absolutely essential that church leaders are full of the Holy Spirit. So the question: Is business and church leadership symbiotic in the area of spirituality? Clearly, in this case, it can be seen that it is but recognising that the emphasis on spirituality is much stronger in the church context than what it is in business.

13   AN EMPHASIS ON CONSISTENTLY HELD VALUES

The final area of discussion deals with values. Again the same pattern emerges with the majority of respondents agreeing with the statement ''Exceptional Christ-like leaders are radically committed to character that is rooted in Christ-like virtues.'' A small percentage, particularly in business, disagrees with the statement. It is difficult to imagine why they would disagree except that they rated this statement based on reality rather than on a desired ideal. The truth is that business leadership not committed to character, values and virtues becomes a place of intense self-centeredness, manipulation, corruption and destroyed trust. Character, values and

virtues are absolutely essential to the accomplishment of vision. This is supported by the majority of respondents.

Figure 18
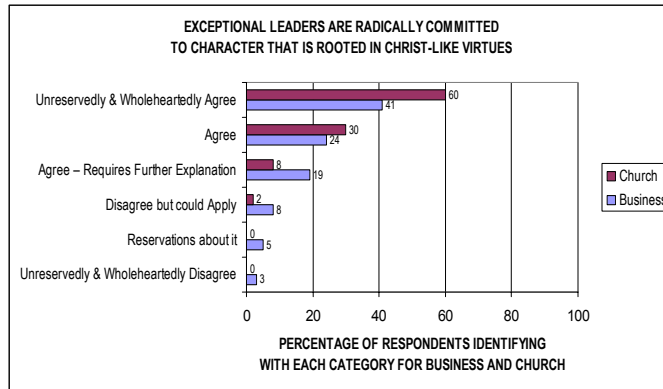
Considering the various tables and graphs it becomes increasingly evident and clear that there is a symbiotic relationship that exists between business and church leadership. However, it is as clear that in different areas there is a distinctly different emphasis. However, the differences are not large and whilst attention has been drawn to them it can be said with certainty that respondents did not see much difference between how they should lead in business and how they should lead in the church. Sparks (2007:140) draws attention to the overall results of his study where 73% of respondents believe that there is no substantial difference between leadership in business and leadership in the church. Keeping in mind that this statistic includes many more statements than those discussed in this article it does include them and they form part of the overall result. This result emphasises the symbiotic relationship between business and church leadership, stressing again, however, that respondents did see a difference of focus.

The above result indicates that leaders should not compartmental-ise their lives into what they would term secular leadership on the

one hand and spiritual leadership on the other. All work is God's work and all leaders should seek to bring glory to God in their leadership. Further, "Church leaders cannot hide behind 'spirituality' as an excuse for exercising poor leadership and business leaders must take seriously those leadership principles that emerge out of the life, character, teaching and leadership of Jesus Christ" (Sparks 2007:141).

14   BUSINESS MINUS CHURCH VALUES FOR THE 12 COMMITMENTS OF LEADERSHIP

Through the course of his study Sparks (2007:53) describes 12 commitments of leadership. Later he tests these 12 commitments. Even though many of these tests have no relevance to this article there are aspects that are of value and will shed light on the symbiotic relationship between secular (business) and church (spiritual) leadership.

Sparks (cf 2007:143-151) tests the 12 commitments of leadership using the univariate and Business minus Church procedures. The Business Minus Church statistics reveal some interesting observations that shed light on this discussion.

Table 18

BUSINESS MINUS CHURCH CALCULATIONS FOR THE 12 COMMITMENTS OF LEADERSHIP Recorded in percentages			
	< 0	>0	0
Exceptional leaders develop character	74,16	2,5	23,34
Exceptional leaders lead themselves	64,17	11,66	24,17
Exceptional leaders understand their context	35	51,66	13,34
Exceptional leaders know their model	43,32	36,68	20
Exceptional leaders model the way	74,17	8,33	17,5

Exceptional leaders inspire a shared passion	24,16	41,67	34,17
Exceptional leaders learn to communicate effectively	47,5	26,66	25,84
Exceptional leaders understand, develop and enable people	43,34	44,15	12,51
Exceptional leaders work hard at execution	7,5	70,82	21,68
Exceptional leaders challenge the process	21,66	55,84	22,5
Exceptional leaders make courageous decisions	36,67	42,49	20,84
Exceptional leaders encourage the heart	39,17	20	40,83

The Business Minus Church statistic in this instance refers to calculations carried out by the University of Pretoria on the questionnaires Sparks received back from respondents. On the questionnaire respondents were asked to give their response to a particular statement for both church and business leadership. They had six possible options in each of the respective contexts – business and the church. Sparks (cf 2007:169-171) then grouped the various statements under the 12 commitments of leadership. These groups were then tested using BMC. For example, if the average score for business leaders ''developing character'' is 6 and in church leadership it is 3 then the BMC is 6 – 3 = 3 (BMC Figure). This would then have a >0 value and would imply that there would be greater agreement for business leaders to be demonstrating character than for church leaders. If in each case it was 6 then the BMC would be 6 – 6 = 0 (BMC Figure). The implication here is that there would be no difference in understanding at all. However, if business was 3 and church 6 the BMC would be 3 – 6 = -3 (BMC Figure). This figure is <0 and would indicate that there is stronger agreement in church leadership demonstrating character than in business leadership doing so.

Having said that, however, by considering Table 18 and Figure 19 it becomes easily noticeable that in business and church leadership there are definite differences of emphasis and focus. Whilst ''Demonstrating character'' is much higher for church leadership

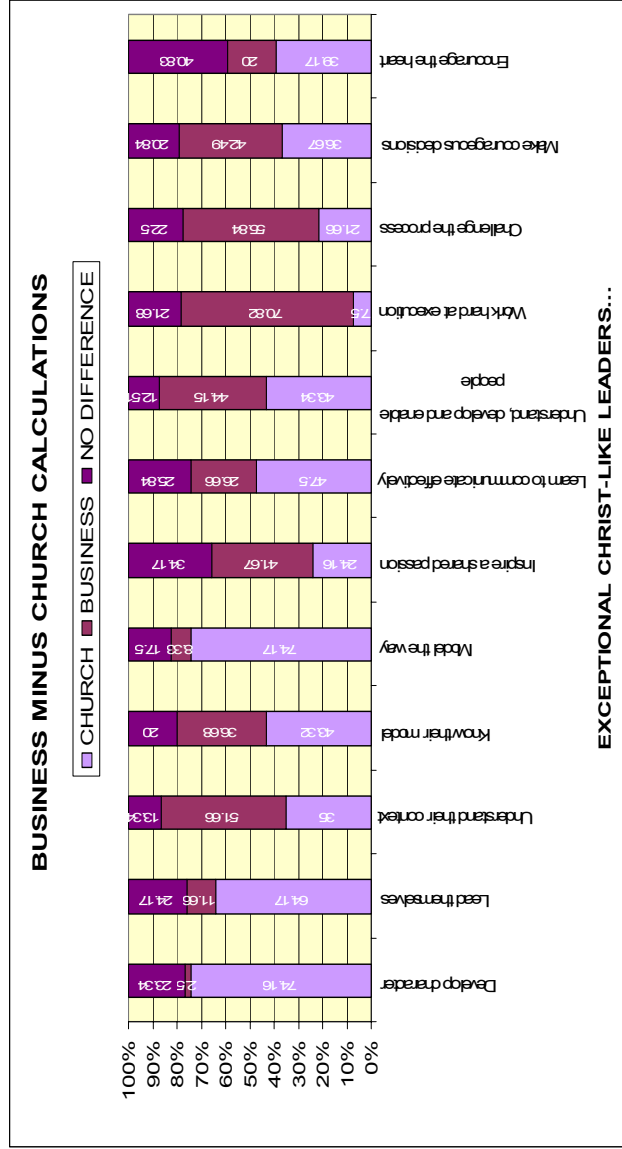*Humility, servanthood, spirituality and values*   237

than business leadership the opposite is true of ''Work hard at execution'', etcetera. This can be seen in other areas too. Now the relevance of this to the discussion on the symbiotic relationship between business (secular) and church (spiritual) leadership is that whilst it is true that they are symbiotic it must also be said that there is a distinctly different emphasis and focus in each. This principle can be applied to each of the areas of discussion considered.

Even though it is impossible, in this article, to consider all the univariate tests in full it is sufficient to say that the univariate tests support the Business Minus Church calculations (Sparks 2007:143–151). The univariate results confirmed that even as there were differences in focus the differences were small:

> Whilst the overall Business Minus Church scores indicate general agreement in the way that leaders see business and church leadership, the groupings, however, indicate that there are differences in understanding. The univariate results confirm these differences while the kurtosis (measure of peakedness), standard deviation (measure of spread), variance (measure of dispersion) and interquartile range (mid spread or middle 50[0.25 – 0.75]) indicated that differences between leadership in business and the church were small. This is confirmed by the Business Minus Church calculations indicating small deviations of BMC from 0.
>
> (Sparks 2007:151)

Figure 19

BUSINESS MINUS CHURCH CALCULATIONS

Legend: CHURCH · BUSINESS · NO DIFFERENCE

EXCEPTIONAL CHRIST-LIKE LEADERS…

Category			
Encourage the heart	39.17	20	40.83
Make courageous decisions	36.67	42.49	20.84
Challenge the process	21.66	55.84	22.5
Work hard at execution	7.5	70.82	21.68
Understand, develop and enable people	43.34	44.15	12.51
Learn to communicate effectively	47.5	26.66	25.84
Inspire a shared passion	24.16	41.67	34.17
Model the way	74.17	8.33	17.5
Know their model	43.32	36.68	20
Understand their context	35	51.66	13.34
Lead themselves	64.17	11.66	24.17
Develop character	74.16	2.5	23.34

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15   FACTOR ANALYSIS

Sparks (2007:153) uses factor analysis to determine clusters of relationships within the data. "Factor analysis is a statistical data reduction technique used to explain variability among observed random variables in terms of fewer unobserved random variables called factors" (Wikipedia 2007:1). Darlington (1973:2) suggests that a typical factor analysis provides answers to four questions:

1. How many different factors are needed to explain the pattern of relationships among these variables?
2. What is the nature of these factors?
3. How well do the hypothesised factors explain the observed data?
4. How much purely random or unique variance does each observed variable include?

"The unrotated factors successively define the most general pattern of relationships in the data. Not so with the rotated factors. They delineate the distinct clusters of relationships…" (Rummel 1970:1). The rotated factor method sets out clusters of relationship within the data and it is up to the researcher to define and describe the relationship. Sparks (2007:153) used the rotated factor method.

> The initial factor method revealed 23 Church factors and 21 business factors that had eigenvalues of greater than 1. Consideration of the rotated (varimax) factor pattern indicated 15 business factors and 11 Church factors of two or less variables. The results, therefore, were unsatisfactory. This led to the consideration of the results of repeated factor analysis, where the number of factors to be retained per analysis was defined and resulted in a decision that seven factors could be appropriately defined for business and seven factors could be appropriately defined for Church.
>
> (Sparks 2007:153)

Of the seven factors Sparks describes there are two, in each field, that are of particular interest to this paper. Factor 1 in business and

factor 3 in the church – Exceptional Christ-like leaders live God directed lives; factor 7 in business and factor 7 in the church – Exceptional Christ-like leaders model leadership values (2007:154).

Why this is so important is that it brings deep perspective to the role of spirituality in business and the church. Not only does it bring perspective but it also helps to understand the different emphasis that business has to the church. All the factors that Sparks (cf 2007:154-159) describes do this. Whilst the factors may have the same name they each recognise the different emphasis and focus that business and church has.

Business – Factor 1: What is noticeable about this factor is that almost all of the leadership statements already discussed are included. This is significant and goes a long way to prove that the inner circle described by Sparks (2007:81) has a deep and significant part to play on everything a business leader does. Sparks (2007:155) describes it in the following way:

> This factor is defined by prayer, seeking God's guidance and being leaders that are full of the Holy Spirit. As can be seen by the variables within this factor, a leader's relationship with God influences everything else about their leadership: their desire for Christ-like character, their leadership style, their attitude towards those they serve, their leadership habits, work ethic, and so on. They are leaders that take care of their own inner worlds, recognising that their private lives have a direct bearing on their public leadership. They are spiritually empowered leaders seeking God's will for their leadership and knowing His directing influence. This is a primary focus of business leaders who wish to remain faithful to Christ in their leadership.

Church – Factor 3: The same is true for church leaders; the leader's desire is to do the will of God and to know the fullness of the Holy Spirit. This desire for a God directed life will affect, amongst many other things, the church leaders' ethics as they recognise that how they live will have a direct influence on their public leadership. Whilst highly focused in their leadership, their God directed lives help them to put the interests of others before their own.

Factor 7 in both business and the church draws attention to the importance of values to accomplish vision. In both cases the strongest factor loading is found in the statement; ''Exceptional Christ-like leaders model leadership values''. The emphasis is that a leader knows what they value and then step up and lead by example. Business and church leaders do not merely preside over work but lead by doing what they expect others to do – personally exemplifying business and church values.

16   BRIEF OBSERVATIONS FROM THE LIFE OF CHRIST

RELATING THE QUALITIES DESCRIBED BY GIBBS (2005:18) TO THE LIFE OF CHRIST		
QUALITY	DESCRIPTION FROM THE LIFE OF CHRIST	REFERENCE
Management by objective	Jesus rejected rank, power, position and ''lording it over people'' as an acceptable leadership model.	Mk 12:38-40; Mk 10:35-45
	Jesus had a clear sense of His mission and strategy	Lk 4:14-22; Lk 4:43; Mt 22:37-40; Jn 12:23-26; Jn 12:31-32
	Jesus rejected the disciples' clamour for prominence and position.	Mk 9:33-37; Mk 10:35-45
	Jesus expected His team to bear fruit. He expected them to get the job done.	Mt 3:10; Jn 15:1-16

An emphasis on humility to accomplish vision	Jesus was often highly confrontational, especially when He experienced injustice, pride, arrogance, corruption and hypocrisy.	Mk 3:1-6
	Jesus was humble.	Phlp 2:3-11
	Jesus taught and modelled humility, not pride, as the true description of greatness.	Mk 9:33-37
	Jesus was highly suspicious of proud, selfish, untrustworthy, show-off leaders who were always seeking praise and special honour.	Mk 12:38-40
	Jesus saw leadership not as an opportunity to flaunt authority but, rather as an opportunity for greater responsibility in servanthood.	Mk 12:38-40
	Jesus, despite His fame, was always approachable and never too big for the ''little people''. He never puffed Himself up with self-importance, holding people at a distance.	Mk 5:21-43
An emphasis on a servant attitude to accomplish vision	Jesus modelled humility and servanthood.	Mk 5:21-43
	Jesus modelled servant leadership.	Jn 13:1-17
	Jesus taught servant leadership as a model of exceptional leadership.	Mk 9:33-37; Mk 10:35-45
	Jesus saw people as valuable. He was motivated by His love for people and became indignant and grieved at His opponents' lack of concern for the people they were meant to be serving.	Mk 12:38-40

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An emphasis on spirituality to accomplish vision	Jesus taught that the two greatest commandments were to love God and to love others. These commandments give life its motive.	Mk 12:28-33
	Jesus took decisions carefully and prayerfully.	Mk 1:35-39
	Through faith-eyes Jesus saw the solution whilst the disciples only saw the hopelessness and impossibility of the problem they were facing. Jesus saw the crisis they faced as opportunities.	Mk 4:35-41;
	Jesus often spent time in solitary places finding it necessary to spend time in prayer, refocusing on the mission God had given Him.	Mk 1:35-39; Mt 11:25–30; Mk 6:41, 46; Lk 3:21; Lk 6:12; Lk 9:18; Lk 9:28; Lk 11:1; Jn 11:41&42
	Jesus always did the will of the Father.	Jn 4:34;
	Jesus prayed for His followers.	Jn 17:6-26
An emphasis on consistently held values to accomplish vision	Jesus taught and demonstrated the value of making and keeping promises.	Mt 21:28-31
	Jesus had strong convictions and kingdom values.	Mt 10:35-45
	Jesus expected His team of disciples to follow His example.	Jn 13:1-17
	Jesus lived His life according to kingdom values and He expected His disciples to do the same.	Mt 5-7

17   CONCLUSION

What follows are some final, concluding remarks relating to the Gibb's quote captured in the abstract. Considering the hypothesised symbiotic relationship between secular and sacred leadership the following can be concluded: Firstly, various components emerged that enable a fresh understanding of the relationship between secular and spiritual leadership. The research indicates that whilst this relationship is symbiotic there are distinct differences in focus. These differences are significant and, when applied, will lead secular and spiritual leaders down very different paths. Secondly, it can be concluded this relationship is symbiotic in the general sense. The overriding picture is that respondents to the research carried out by Sparks (2007:140) saw business and church leadership in a very similar way. The differences related to specific areas of focus. The implication is that business leaders must learn from church leaders and church leaders cannot hide behind ''spirituality'' as an excuse for poor leadership.

The hypothesis concerning the ''management-by-objective'' philosophy introduced some interesting discussion. If Gibbs implied a manipulative, prestige-seeking, domineering style of leadership then there is agreement that this would be unacceptable. However, respondents to the research conducted by Sparks (2007:159) still seek, in business and the church, authoritative, humble and strong leaders. This does not imply that servant-leadership is inappropriate. What it does imply is that servant leadership must still be strong, confident leadership that is prepared to exercise bold leadership.

Turning to the subject of humility the conclusion reached is that humility is not only essential to but also expected from secular and spiritual leaders. Respondents saw the expression of humility as easier as and more important in the church context than in business. That does not imply, however, that humility is regarded as unimportant in business. All leadership is best expressed in confident humility.

Relating specifically to business, servant leadership was not greeted enthusiastically by all respondents. A much stronger emphasis came through in church leadership. Respondents did not agree with Gibbs when he says that servant leadership is being embraced by all leaders. Should it be? Clearly so if business and church leaders are going to follow in the pattern of Christ, seeking to remain faithful

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to Him in all that they do. That is not to say though that servant leadership will not be expressed differently in different contexts. It will be.

The emphasis on spirituality influencing the achievement vision had some interesting results. It is worth noting that factor analysis carried out by Sparks (2007:155) revealed that spirituality is at the heart of leadership – business and church. For the Christian leader it is at the core of their leadership. Whilst this emphasis is not as strong in the frequency of scores for the leadership statements, it is still there. Christian leaders seeking to remain faithful to Christ lead from a place of true spirituality, true connection to God the Father, the Son and the Holy Spirit.

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