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UNIVERSITY OF PRETORIA
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**Nehemiah's transformational leadership and nation-building strategies:
Interpreted in the context of Lesotho**

A thesis submitted to the University of Pretoria

by

Peter Koona Tefo

u20821639

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Supervisor: Prof A.B. Geysers-Fouché

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Declaration

I declare that the thesis, which I hereby submit for the Doctor of Philosophy degree at the University of Pretoria, is my own work and has not previously been submitted for a degree at this or any other tertiary institution.



Peter Koono Tefo

Dedication

This doctoral thesis is dedicated to my family, especially my wife, 'Malehlohonolo Alleta Tefo who has been alongside me to complete this project. May the great work you do for the Lesotho Evangelical Church in Southern Africa as an Evangelist be a blessing to many!

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Abbreviations

ABC	All Basotho Convention
AD	Alliance of Democrats
ANC	African National Congress
AU	African Union
BAC	Basutoland African Congress
BCP	Basutoland Congress Party
BNP	Basutoland national Party
CCL	Christian Council of Lesotho
CMA	Common Monetary Area
CPF	Country Partnership Framework
CPL	Communist Party of Lesotho
DC	Democratic Congress
EM	Ezra Memoir
FP	Freedom Party
FPTP	First-Past-The-Post
GNU	Government of National Unity
IPA	Interim Political Authority
LCD	Lesotho Congress for Democracy
LCDP	Lesotho Christian Democratic Party
LDF	Lesotho Defence Force
LFS	Labour Force Survey
LLA	Lesotho Liberation Army

LNDC	Lesotho National Development Corporation
LMPS	Lesotho Mounted Police Service
LWP	Lesotho Workers Party
MCA	Millennium Challenge Account
MEC	Movement for Economic Change
MFP	Marema-Tlou Freedom Party
MP	Member of Parliament
MTP	Marema-Tlou-Party
NASB	New American Standard Bible
NIP	National Independent Party
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
NLT	New Living Translation
NM	Nehemiah Memoir
NPB	National Planning Board
NRA	National Reforms Authority
NRSV	New Revised Standard Version
NSDP	National Strategic Development Plan
NUL	National University of Lesotho
OTAM	Organ Troika Assessment Mission
PMU	Police Mobile Unit
PR	Proportional Representation

RFP	Revolution for Prosperity
RSV	Revised Standard Version
SAC	South African Congress
SACU	Southern African Customs Union
SADC	South African Development Community
SDG	Sustainable Development Goals
SOMILES	SADC Observation Mission in Lesotho
UDP	United Democratic Party
UG	Union Government
UN	United Nations

Abstract

Leadership is a phenomenon that permeates people's lives in different spheres. This phenomenon is critical and needs to be approached with great care. In the book that bears his name, Nehemiah portrays leadership qualities that formed the basis of his accomplishment of rebuilding the Jerusalem walls and the city as well. Nehemiah's exemplary leadership illustrates transformational leadership. Leadership aspects evident in the character of Nehemiah in the book that bears his name are vital for understanding transformational leadership. It is against this backdrop that models of leadership are provided in this thesis to evaluate what kind of leader Nehemiah was.

Lesotho as a country is attributed to King Moshoeshe I, the founder of the Basotho nation, who displayed outstanding leadership qualities. The expectation is that Basotho leaders in different spheres would emulate this great leader and founder of the Basotho nation. The post-independence Lesotho has been under various leaders, yet its development is fragile. There have been certain recurring factors that led to political instability in Lesotho. As a result, the country's development has been compromised. It has been over fifty years since Lesotho gained independence from colonial rule and became autonomous. Different models of voting systems have been put in place to solve Lesotho's problems. First, Lesotho was governed by one majority party but later resorted to coalition governments in 2012, which still is not an adequate answer to solve Lesotho's challenges. Lesotho has now embarked on the process of national reforms in different sectors.

This study argues that Nehemiah, as a transformational leader, employed leadership aspects that assisted him in the mission of rebuilding the Jerusalem walls. Leadership is key in the mammoth task of implementing national reforms, and transformative stakeholders are needed to make the process of national reforms a success. Nehemiah's transformational leadership and nation-building strategies are examined in this thesis with the intention to interpret them in the context of Lesotho as a tool to assist the country to become a better place for all, hence the 'Lesotho We Want.'

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CHAPTER 1

INTRODUCTION

1.1 Background

Leadership is a very broad phenomenon tackled by different authors from different angles throughout history. Various authors have tried to define leadership and its qualities. Some have dealt much with Christian leadership and its qualities, too. While doing so, most scholars have been focusing on the socio-historical context. The study examines Nehemiah's transformational leadership in the biblical book that bears his name.

The history of the restoration of the Jewish community in Judah and Jerusalem during the Persian period focuses on the work of two outstanding leaders: Ezra and Nehemiah. While Ezra's main activity was to reform the spiritual life of the post-exilic community, Nehemiah primarily laboured on the reconstruction of the fallen walls of the city of Jerusalem and further administered justice and reformed the nation's socio-political and economic life.

The issue of Nehemiah's leadership role in the national reforms of the post-exilic Jews cannot disregard the role played by Ezra; the two heroes and renowned leaders of the restoration undertook a united effort in the total reconstruction of the people's lives. However, this study will focus mainly on Nehemiah's national-building strategies and how his leadership qualities enhanced the development of the post-exilic Judah.

Lesotho, being a religious country, having received the first seed of the Gospel in 1833, when the French missionaries came (Gill 1993:75; Couzens 2003:89-94), is associated with Moshoeshe I,¹ who is renowned for his great wisdom in leading the Basotho² nation. As a wise leader, Moshoeshe I wished his people well and worked

¹ The founder of the Basotho nation considered a great leader of his time.

² The country where Moshoeshe I reigned as King is called Lesotho. The people of the country are Basotho and their original language is Sesotho.

very hard for the wellbeing of the nation. His endeavour to seek missionaries to establish peace in the country during a difficult time is a sure sign that he wanted the nation to live peacefully and prosperously. Hence, enjoy peace and rain from the Creator and earn prosperity. The kind of leadership demonstrated by Moshoeshoe I for his nation testifies to the outstanding leadership attributes that he had as a leader. Many leaders followed after Moshoeshoe I: both chiefs and political leaders (Gill 1993:63-94).

The structure of chieftaincy in Lesotho is that the King reigns as a constitutional monarch, as an heir to the throne, on the virtue of being the first son of the late King. Below and subordinate to the King are principal chiefs, whose areas of jurisdiction are clearly and geographically restricted. The principal chiefs serve the ward or local chiefs, who govern their areas of jurisdiction through village stewards (Lesotho's Constitution 1993:32-33).

The Parliament executes overall governance. This supreme body is responsible for making laws through which peace and justice as pillars of a democratic state are to be achieved. Candidates of different political parties who have won elections in their respective constituencies and other members who enter Parliament through a proportional representation, form the lower house of Parliament. Representation of all Principal Chiefs and a few members elected by the government form the upper house (Lesotho's Constitution 1993:37). At the time when there was a one-party majority rule, the King would appoint the leader of a party to become Prime Minister as per the constitution. Now that seemingly no one-party majority is leading the government, the country has been undergoing coalition governments since 2012, whereby parties form a joint government venture to lead the country.

Since 2019, the country has been undergoing the process of national reforms. The reforms take place during the governance structure mentioned above. In the current national reform process, the focus is on (1) constitutional reforms, (2) parliamentary reforms, (3) security sector reforms, (4) justice sector reforms, (5) public service reforms, (6) economic reforms, and (7) media reforms. The Government of Lesotho established the National Reforms Authority (the NRA) to manage, coordinate, and

facilitate stakeholder participation in the reform process as part of the implementation of arrangements for resolutions and decisions during Multi-stakeholder National Dialogue plenary sessions (Multi-stakeholder National Dialogue Plenary II report). NRA was tasked to lead measures to promote stakeholder consensus, national stability, unity and reconciliation in Lesotho (Lesotho Reforms: online). I propose and argue that while those in charge took measures regarding national reforms, the country must engage with transformational leadership to carry out reforms and overcome challenges successfully. Hence, Nehemiah's transformational leadership and strategies for implementing reforms and addressing challenges in his time are applicable here.

I discovered a lot of information on leadership and Nehemiah, and many contributions have been made to both. However, I felt the need to embark on a study of an examination of Nehemiah's transformational leadership and his nation-building strategies. The intention is to illustrate Nehemiah's leadership's implications within the Lesotho community's philosophical framework.

1.2 Relevance/Motivation for the study

Nehemiah is portrayed in the book named after him as an exemplary leader. This thesis will show how his leadership attributes can be emulated in the Lesotho situation. This study is intended to probe into Nehemiah's leadership and how it was relevant towards rebuilding Jerusalem walls and the administration of an entire nation of Judah. Also, the relevance of how Nehemiah's leadership and nation-building strategies can impact the situation in Lesotho regarding national socio-political and economic reforms.

1.3 Problem statement

The problem in this study is determining the validity of Nehemiah's transformational leadership towards his nation-building strategies and drawing from it for Lesotho's

national reforms. This requires answering four subordinate questions: (1) What prompted Nehemiah to exercise leadership skills in Jerusalem and Judah? (2) What were Nehemiah's strategies towards rebuilding the walls of Jerusalem, and how did he respond to the external and internal opposition? (3) What prompted Lesotho to embark on national reform exercises? What goals do they want to achieve? (4) How can Nehemiah's transformational leadership and strategies address Lesotho's national socio-political and economic reforms?

1.3.1 Introduction

This section addresses the research problem by indicating existing/previous research which has been carried out concerning the intended research, as well as the lacunae that the study will endeavour to address. This culminates with the research problem that the study will address.

1.3.2 Existing/previous research

The existing and previous research on Nehemiah's transformational leadership falls short of addressing the leadership situation in Lesotho, which includes the national socio-political and economic reforms. However, much has been written about Nehemiah from various sources. Nehemiah's transformational leadership and nation-building strategies concerning the national socio-political and economic situation in Lesotho have not yet been studied. The existing research will be summarised under 1.4, the literature review section.

1.3.3 Lacunae that this study will address

When looking at Nehemiah's leadership, he might be an example of a transformational leader. Lesotho's background might need transformational leadership. Therefore, the

lacunae that this study will address relate to the gap that no study that I know of has attempted to utilise Nehemiah's leadership attributes to address Lesotho's challenges.

1.3.4 Research problem

The problem in this study is determining the validity of Nehemiah's transformational leadership towards his nation-building strategies and drawing from it for Lesotho's situation.

1.4 Preliminary literature review

1.4.1 Nehemiah

According to history, Ezra-Nehemiah was at first one book (Clines 1984:10; Blenkinsopp 1988:38). However, the questions of who, between Ezra and Nehemiah, first arrived in Jerusalem and controversy around the authorship of Chronicles and Ezra-Nehemiah are so inter-related that scholars' fresh opinions call attention here (Smith 2001:309). Once, there was a long-time scholarly conviction that a single author edited and compiled Chronicles and Ezra-Nehemiah. However, fresh arguments on the authorship of Chronicles and Ezra-Nehemiah emerged at the end of the 19th century. Until then, there was general agreement among scholars that the authorship of this literary work was attributed to one person known as the "Chronicler" (Japhet 1968:330; see also Klein 1992:734; Bright 2000:394). Besides many literary resemblances and parallels common in Chronicles on the one hand, and Ezra-Nehemiah, on the other hand, one that attracted a significant number of proponents is the literary evidence that the closing verses of Chronicles (2 Chr 36:22-23) are identical to verses that open book of Ezra 1:1-3 (Yamauchi 1988:575).

Smith (2010:4) argues that there are four main factors around which the majority of scholars support the opinion of Chronicles and Ezra-Nehemiah being the work of one person, which are as follows:

- 1) Chronicles (2 Chr. 36:22-23) closes with the exact words with which Ezra opens (1:1-3);

- 2) 1 Esdras (apocryphal book) “begins with 2 Chronicles 35-36 covering Ezra “without a break”;
- 3) Chronicles and Ezra-Nehemiah present similar vocabulary and style of writing and
- 4) The theology reflected in the two books is similar.

While Smith presents these points of argument, which support the idea of a single authorship between Chronicles and Ezra-Nehemiah, he agrees with Japhet that there are more differences than similarities (in many factors) that support the concept that Chronicles is not the product of the writer or compiler of Ezra-Nehemiah (Smith 2010:4-5). The primary focus of Japhet’s challenge on this matter is to deliberate more on the linguistic and stylistic features of Chronicles and Ezra-Nehemiah. In her opinion, there are peculiar factors whereby the book of Chronicles represents a different author from that of Ezra-Nehemiah. She concludes that Chronicles and Ezra-Nehemiah seem to draw material from various sources. Chronicles, to begin with, have material resembling other historical books such as Samuel, Kings, etc. At the same time, it is not easy to determine sources from which Ezra-Nehemiah has drawn its material (Japhet 1968:332, 334). In general terms, Chronicles “deviates in some important points” in matters of style (Japhet 1968:371). This attitude may be due to the influence inherited from the writing environment of the author’s time, and the tendency is quite different in Ezra-Nehemiah.

Meanwhile, Amzallag (2018:271) argues for the disunity of Ezra-Nehemiah by maintaining that they were two books compiled and edited by two distinctive authors expressing differing views on the theological importance of Babylonian exile. When agreeing with Amzallag, Becking (2011:100) insists that there are stronger and more convincing arguments for treating Nehemiah as a separate book from Ezra than arguments for arguments in favour of one book Ezra-Nehemiah. On the contrary, Wünc (2021:2) argues that most Old Testament scholars agree that Ezra-Nehemiah must be considered one book. Wünc’s basis of this argument is that the Masoretes responsible for the tradition and annotation of the Hebrew Bible in the Middle Ages made this point clear. Therefore, Wünc maintains the unity of Ezra-Nehemiah.

Various scholars differ in their treatment of Chronicles and Ezra-Nehemiah. Some view Chronicles and Ezra-Nehemiah as the work of one person, while others separate Chronicles from Ezra-Nehemiah. Meanwhile, some scholars treat Ezra-Nehemiah as two separate books. I support the view that Ezra-Nehemiah is a unit under one author, though they were separated into two books at a later stage. I find the debate on Ezra-Nehemiah as a literary unit convincing compared to other debates that treat Chronicles and Ezra-Nehemiah as a unit. In this study, I am focusing on Nehemiah because I suppose that Nehemiah presents leadership principles during a crisis.³

The chronology of the date in which Ezra came to Jerusalem is a highly debatable issue and is one of the most controversial issues that has not been resolved to date (Kelly 1963:9; Holmgren 1987:xv; McConville 1985:3; Throntveit 1992:1). Some scholars advocate for Ezra coming before Nehemiah. Scholars have, over the years, presented their views on this issue, and different opinions have come out. Bright (2000:394) argues that it is clear from the Elephantine texts that when Nehemiah was actively ministering in Jerusalem, the sons of Sanballat were in Samaritan power in the last decade of the 5th century BC. According to the Bible, Artaxerxes I was likely the Persian Emperor who permitted Nehemiah to go to Jerusalem. So, the twentieth year of Artaxerxes is 445 BC, the year in which Nehemiah arrived in Jerusalem for the first time. If, according to some scholars, Ezra came to Jerusalem in 458 BC (that is thirteen years before Nehemiah), it means that Nehemiah came when Ezra had already done much of his ministry of the religious transformation, or else Ezra had waited for thirteen years until Nehemiah went for the first time.

There is a debate among Old Testament scholars regarding the chronology of events recorded in Ezra and Nehemiah. If the debate is settled, it would answer the question as to who, between Ezra and Nehemiah, was the first to come to Jerusalem. According to history and the Jewish tradition, the narrative brings Ezra to Jerusalem before Nehemiah's arrival there. Still, this affirmation has been challenged by several scholars based on literary evidence: the fact that Nehemiah served in post-exilic Judah in mid-fifth century BC, during the reign of King Artaxerxes I (Longimanus) of Persia

³ Wünc'h's discussion of "Nehemiah as a leader in times of crisis" (2023).

(464-423), can be indeed confirmed (Brown 1998:14; Bright 2000:379); but other than the historian's choice on Ezra as the first to arrive in Jerusalem, there is no sufficient evidence on this point.

While there are debates about who came first to Jerusalem, Fensham (1982:6-8) offers different views on when Ezra arrived. In the first view, he discusses the arrival of Ezra before Nehemiah; in the second, Ezra's arrival during Nehemiah's second term; and in the third view, he offers Ezra's arrival during the time of Artaxerxes II. Other scholars argue for Nehemiah's arrival before Ezra. Debate continues as to who between Ezra and Nehemiah came first in Jerusalem.

Anderson (1957:450) has a critical argument concerning the controversy around the dates of Ezra and Nehemiah's arrival in Jerusalem. Believing that the author of Ezra-Nehemiah did not care about the sequence as a historical element, he seems to confuse the dates of Ezra and Nehemiah's coming to Jerusalem. It may be taken as historically correct that Nehemiah came to Jerusalem in the twentieth year of the reign of Artaxerxes I, King of Persia, that is 445 BC (according to Nehemiah 2:1). Ezra came in 458 BC, which is thirteen years before Nehemiah came in (Ezra 7:7-8). This record has been subject to several challenges; thus, scholars contend that the King of Persia referred to in Ezra 7:7-8 should be Artaxerxes II (404-358). Anderson answered that, instead of writing "thirty-seventh year" of King Artaxerxes, the scribe wrote "seventh year" as a scribal error (cf. Lemche 2008:159).

Lemche (2008:157) argues that most students of the history of Israel are often puzzled because there are no Persian official records about what was happening in Jerusalem and Judah during the post-exilic times. For this reason, historians rely solely on the biblical record for this purpose. They confidently believe that the biblical record is reliable enough to figure out the image of the Persian Empire as opposed to its predecessors (Assyrians and Babylonians).

Provan, Long, and Longman III (2003:404) are some of the historians of Israel who relied on the possible dates of arrival of Ezra and Nehemiah to Jerusalem. They present three possible views on this matter. The first view presents that if it is historically accurate that Ezra arrived during the reign of King Artaxerxes I (458 BC),

it means that his work and Nehemiah's overlapped. The second proposal is that in Ezra 10:6, the man Ezra mentioned that he went into the room of Jehohanan, son of Eliashib. This man, Jehohanan, lived around 408 BC, making the statement of Ezra 10:6 not comprehensive. The third proposal is the fact of a possibly corrupted text that mentions the seventh year of Ezra's arrival in Jerusalem. The above proposals cannot be convincingly supported by any source. Therefore, they can be taken note of. What makes the chronological problem to be even more complex is how the compiler or editor of Ezra-Nehemiah shows that Ezra and Nehemiah were contemporaries (Nehemiah 8:9; 12:36). Bowman (1954:562) argues that it is quite improbable that Artaxerxes I would have commissioned two able leaders to Jerusalem for a single purpose of namely, national reforms. According to Bowman, this point is vindicated by the ambiguity of inserting Ezra's Memoirs and visa-versa (Nehemiah 7:3b-8:18; 12:36) (Bowman 1954:560).

Despite the debate of who came first, this study is centred on Nehemiah and his achievements. Nehemiah portrayed superb leadership qualities and demonstrated concern for people and their welfare by being an excellent and godly leader. He demonstrated that by reacting to injustices and unbrotherliness in the community of Jerusalem, he organised the community for the work he came to do as well as handling the impending threats of disruption to the rehabilitation of Jerusalem (Myers 1965:LXXVI). On the contrary, Holmgren (1987: xvii), demonstrates that while some in the rabbinic tradition did not give Nehemiah the fulsome praise they gave to Ezra, others appreciated him.

Weanzana (2006:543) indicates that Nehemiah's work brought healing and reassurance to the returned exiles. As a result, Nehemiah acknowledged God's grace in the success of an enterprise and the acknowledgement is connected with his personality as a determining factor in its accomplishment.

1.4.2 Lesotho

During the fifty years of its independence (1966-2016), Lesotho has experienced a sad history of political instability, unstable security formation, poor social and economic control and many factors derailing national security, social welfare, peace, and prosperity. Some of the significant factors that perpetuated a government without peace are the following:

1. Immediately before and following the national independence in 1966, the two then-existing major political parties (a third with a weak following) developed uncompromising attitudes towards each other and a feeling of intolerance. As a result of this state of affairs, each party showed a sense of insecurity, which resulted in polluting later generations with a negative attitude. Victimisation of opposition members became the order of the day for an extended period.
2. When the nation gained democratic rule in 1993, the country saw, within the security forces (Lesotho Defence Force – LDF and Lesotho Mounted Police Service – LMPS), a rival attitude towards each other. At times, these forces would face each other in real battle. Ambiguity in the amended laws that governed these forces might be a reason for this attitude.
3. Currently, Lesotho is under the influence of coalition governments for governance. Since the 2012 general elections, when none of the political parties could yield a decisive victory, the country has had to see a new trend of a coalition government. The same spirit of power hunger, intolerance and insecurity prompted divisions and a new culture of military politicisation.

Meanwhile, two other coalition governments in the 2015 and 2017 elections, respectively, followed the 2012 coalition government as the adopted governance model. Since the emergence of these coalition governments, Lesotho has seen national life at its worst: three coalition governments ruling the country in five years, military leaders being killed, and political leaders fleeing the country immediately after elections (Concept note online 2017:2). This state of affairs prompted the government of Lesotho and the International community to think twice about the life of the nation.

Among other regional and international partners, the United Nations (UN) and the South African Development Community (SADC) joined hands with the Government of Lesotho to find ways and means to stabilise the situation by initiating national reforms.

In 2017, the national reform process was started with the formation of the National Reforms Authority (NRA). This body intends to facilitate the national dialogue in two main dimensions: building stakeholder consensus and long-term national unity and reconciliation (The Lesotho We Want: dialogue and Reforms for National Transformation Online 2017:4; Government Gazette Extraordinary 2018). This operation is believed, at all levels, to succeed only when conducive and unbiased national communication is fully attained and a multi-structured stakeholder is inclusive.

In my opinion, the prevailing situation calls for all Basotho to admire the initiative the Government of Lesotho took in 2017 to implement reforms. Political instability, socio-economic degradation and unemployment, all of which have resulted in poor service delivery by the government, house robbery and murders, are happening at an alarming rate. Hatred and jealousy are the order of the day in Lesotho. Everybody needs to see change. However, at the root of this situation, something seemingly went wrong at the beginning of Lesotho's political life. The present generation inherited and is reaping the fruits of political intolerance, an inhuman attitude planted long ago by political forbearers. The Bill for implementing reforms talks about the need for national reconciliation only as a concept, without any strategy or mechanism to achieve a long-term and everlasting reconciliation. This is where there is a need to work on reconciliation as a fundamental tool to build peace and stability for all Basotho. There is a need to involve the church as an essential arm in the reform process, to change the mindset, and to bring back the love and unity for which Basotho were known among the nations. Nehemiah's character as a God-fearing person and his leadership qualities might be used as a model to transform the Basotho nation.

1.5 Design and Methodology

1.5.1 Design

The nature of this research is the development of a literary investigation to a conceptual construction. This research will be divided into three literary tasks: (1) the first task will explore literary works by various theologians regarding Nehemiah's leadership. Here, I shall explore socio-historical development and theological examination of Nehemiah's leadership to highlight an understanding of the transformational leadership portrayed by Nehemiah. I understand that theology should always be done in a community. Therefore, it is imperative to consider and reflect upon the historical teaching of transformational leadership. (2) The second task will examine the strategies used by Nehemiah towards nation-building. I believe all forms of leadership must be grounded on God above all else, hence nation-building strategies. (3) While also literary, the third task is primarily conceptual, using conceptual and social analysis. In this third task, the implications of Nehemiah's transformational leadership and nation-building strategies will be analysed closely and compared with Lesotho's national socio-political and economic reforms.

1.5.2 Methodology

This study will be primarily a literature study with some comparative features but also a diachronic and synchronic study. The research will be divided into five main steps: The first step will explore the issues of leadership based on various perspectives and identify models of leadership as well as qualities and strategies in leadership. The second step will discuss the political circumstances in Lesotho and try to demonstrate the political journey of Lesotho since independence. Third, the study of the background of the book that bears Nehemiah's name will be provided. The next step will be examining Nehemiah's leadership aspects, which will include the qualities and strategies he employed in rebuilding the walls of Jerusalem. The fifth step will apply Nehemiah's leadership aspects in the Lesotho context to measure how Nehemiah's leadership could be relevant in Lesotho. This will be done to address the national-

socio-political and economic situation in Lesotho. The last step will be an interpretation of the results pertaining to Nehemiah's transformational leadership, together with his leadership qualities and strategies.

1.5.2.1 Step 1: Leadership and its models

This step will endeavour to explore definitions of leadership from various perspectives. I will do this to discover how multiple circles approach leadership from different angles. I will provide different types of leadership models to measure which leadership model fits Nehemiah's leadership style. Also, I will identify leadership qualities and strategies and discuss how they are utilised in leadership.

1.5.2.2 Step 2: Circumstances in Lesotho

In this step, an overview of circumstances in Lesotho will be discussed in a particular political situation since independence. This will be done to articulate the role played by politics in Lesotho since independence and try to measure political contribution towards stability in Lesotho.

1.5.2.3 Step 3: The Book of Nehemiah

A background study of the book that bears Nehemiah's name will be done to discover, among others, the historical background of the book, its authorship, date, sources, and composition. This will be done to determine the situation in which Nehemiah ministered through his leadership aspects.

1.5.2.4 Step 4: Nehemiah's leadership aspects

In the fourth step, I will explore Nehemiah's leadership qualities and strategies. I shall deal with his self-preparation for the reconstruction work ahead of him and how he carried out his task. The people's response to his directives will also be taken into

consideration. I shall engage with specific strategies Nehemiah employed to rebuild the walls of Jerusalem and the nation. I shall also engage with leadership qualities that yield strategy for a successful project.

1.5.2.5 Step 5: Application of Nehemiah's leadership

The step will explore the implications of Nehemiah's transformational leadership and nation-building strategies by engaging in challenges and national socio-political and economic reforms in Lesotho. Here, I shall interpret Nehemiah's leadership style through the qualities and strategies he utilised to build a nation by engaging in socio-political and economic circumstances/conditions. This will measure the extent to which Nehemiah's leadership style could be relevant to addressing the situation in Lesotho. Here, Nehemiah's transformational leadership model will be used as a model for Lesotho to adopt to address its problems and implement national reforms.

1.5.2.6 Step 6: Interpretation of results

The last step will provide the findings of the study and interpret them to measure whether the study was able to achieve its aim and intended objectives. In this final step, the interpretation of results will demonstrate whether the results proved the hypothesis. Also, I will provide concluding remarks as well as chapter synopsis.

1.6 Aim and objectives of the study

1.6.1 Aim

The study aims to examine the transformational leadership of Nehemiah and his nation-building strategies, as well as their implications for national socio-political and economic reforms in Lesotho.

1.6.2 Objectives

The objectives of the study are as follows:

- To explore different kinds of leadership models, qualities and skills;
- To give an overview of the circumstances in Lesotho;
- To provide a background study of Nehemiah's book. This will be a diachronic study;
- To identify the leadership aspects and strategies in Nehemiah. This will be a synchronic study that will measure Nehemiah's leadership strategies against known leadership models;
- To apply the leadership aspects of Nehemiah and his leadership strategies in the Lesotho context;
- To interpret the findings of the study.

1.7 Hypothesis

The study endeavours to determine the validity of Nehemiah's leadership towards his nation-building strategies and to draw from it for Lesotho's national reforms. If leadership in Lesotho can employ Nehemiah's leadership style, then Lesotho might be a better place for the Basotho people.

1.8 Chapter outline

Chapter 1 will introduce this study by providing the basic requirements for an introductory chapter: research background, motivation of study and research problem, the central question of research and subordinate questions, and the lacunae the study addresses. It reviews the existing literature to highlight the history of research and how scholars have interacted and contributed to the field. The study displays the following components to address the research plan: research design and methodology and the division of chapters.

Chapter 2 will present different types of leadership models, leadership qualities and skills. This chapter intends to create a list of three kinds of leaders against which to measure Nehemiah. The chapter also presents what a transformational leader looks like, as well as examples of transformational leaders.

Chapter 3 will articulate Lesotho's political background and how, over the years (especially since Independence – in 1966), economic and socio-political circumstances have instilled the need for national reforms as well as the need to embrace Nehemiah's transformational leadership and nation-building strategies as a model to be followed in Lesotho.

Chapter 4 will provide a background study of the book of Nehemiah. Background includes the survey of the date, authorship, context and the socio-historical background of Nehemiah.

In Chapter 5, the leadership aspects of Nehemiah will be identified by using the three models of different leaders to measure Nehemiah and his conduct against it to get a picture of which leader he mainly was.

Chapter 6 will apply Nehemiah's leadership aspects to the context of Lesotho by exploring the implications of Nehemiah's leadership on challenges and nation-building strategies on national socio-political as well as economic reforms in Lesotho. It will also lay out the strategies of Nehemiah's leadership as illustrated and unfolded in Nehemiah's leadership. The chapter will provide the foundation of Nehemiah's leadership and nation-building strategies for addressing challenges and national socio-political and economic reforms in Lesotho.

Chapter 7 will be a concluding chapter on the findings of the study. The chapter will provide conclusions about the research through research findings, with conclusions drawn from Chapters 2-6. It will review the survey and provide conclusions based on the findings and discussion. Also, the chapter will indicate the contribution of the study and offer recommendations.

1.9 Orthography and terminology

1.9.1 Orthography

The study will employ the in-text Harvard referencing system, and UP Harvard (full stops rather than commas) will be used in the works cited or in the bibliography. Possible dictionaries for this study include Anchor Bible Dictionary vol. 4, Harper's Bible Dictionary, Hastings Dictionary of the Bible.

The following Bibles will also be used in this study: the Revised Standard Version (RSV), the New Revised Standard Version (NRSV), the New King James Version (NKJV), the New International Version (NIV), the New American Standard Bible (NASB), the New Living Translation (NLT) as well as the New Jerusalem Bible (NJB).

1.9.2 Terminology

The following terminology will be used in the study:

Basotho: The nation founded by Moshoeshoe I.

Chronicler: The name attributed earlier to the author of the composition of Chronicles and Ezra-Nehemiah by some biblical scholars. In this study this name will only be utilised in reference to the author of the book of Chronicles.

Hypothesis: In thesis writing, this is the art of formulating a guess that can realistically be tested.

Lacunae: The state where something is omitted. In scholarly research, this is the state of contribution to general knowledge.

Lesotho: The country where Moshoeshoe I reigned as King.

Method: In the field of research, this is how a researcher chooses to solve the problem.

Methodology: A science or system of methods a researcher designs.

The Monarchy: A state government headed by a monarch.

Multi-stakeholder National Dialogue Plenary: In a national dialogue process, this is a formation in which people from diverse walks of life are represented.

National Reforms Authority: The supreme body in the reform undertaking charged with the mandate to coordinate and facilitate stakeholder participation in the reform process.

Objectives: These are goals that the researcher aims to achieve at the end of the research project.

Principal Chiefs: According to the structure of chieftainship in Lesotho, principal chiefs are immediate juniors to the King.

Proportional representation: Members from political parties who are eligible to enter parliament and represent their political parties.

Sesotho: The language spoken by people living in the country where Moshoeshoe I ruled.

CHAPTER 2

LEADERSHIP MODELS

2.1 Introduction

In the introductory chapter, it became clear that different scholars view Nehemiah as a leader. This chapter will address the aspect of leadership by giving a few definitions of what leadership entails. Various kinds and qualities of leadership will also be scrutinised. This chapter will unfold leadership as a phenomenon that is a prerequisite in different spheres of life. Each discipline defines leadership in various ways, hence their approaches to the subject. The chapter is not intended to exhaust leadership since it is quite a broad phenomenon. The chapter aims to give definitions of leadership from diverse perspectives, look at some types of leadership, and focus on transformational leadership. It will explore some different kinds of leadership and finally rest on transformational leadership by demonstrating what a transformational leader looks like as well as identify some transformational leadership aspects in the book of Nehemiah as a model of leadership followed by Nehemiah.

2.2 Leadership from different Perspectives

There are different definitions of leadership. Abib-Pech (2013:3) stresses that leadership is a phenomenon of all ages. As a result, a conspicuous attitude sets leaders apart because they possess different attributes and different ways of acting, which are different from most people. He maintains that leaders emerged at different ages and modelled the future for the next generations. Furthermore, different dimensions such as history, politics, science, art, and religion not only shape the world but also shape leaders (Abib-Pech 2013:6). Such leaders include, among others: Galileo, Lorenzo de Medici, Napoleon, and Nelson Mandela, who were great leaders in the manner they expressed leadership styles during their tenure in leadership. Case,

French, and Simpson (2011:243) emphasise that the philosophy of leadership is intuitive and, if applied to the discipline of leadership studies, might seek to investigate epistemological, ontological, methodological, and ethical assumptions fixed within the discipline. So, the purpose would be to understand the field, depending on time and space, to better understand social and political procedures. These procedures shaped it and gave rise to certain types of questions that demand structures of explanation. Furthermore, it might also examine the construction of subjects – ‘leaders’ and ‘followers’ within leadership studies and discourses to expose philosophical examination of records and philosophies of leadership that are purveyed in it.

Hansen and Bathurst (2011:255) argue that focusing on leadership development and transformation of both people and organisation is essential. It is a kind of awakening that discards what is no longer useful and assesses new and improved ways of looking at and acting in the world. Hansen and Bathurst affirm that awakening and transformation require a kind of inspiration that goes beyond logical argument and surpasses established forms of rationality and instrumentality that support the status quo. Daft (2008:4) argues that leadership is a complex and elusive issue to define because its nature is also complex. Alvesson (2011:152) concurs that leadership occurs in various spheres of life. Hence, there is a need for careful consideration of social contexts in which processes of leadership happen. Consequently, leadership is not just about the leader acting and a group of followers responding automatically; it is a rather complicated social process in which meaning and interpretation of what is said and done are essential. In addition, leadership is related to culture both at organisational and other levels. Hence, it includes societal, occupational and organisational levels, which all frame a specific way in which a leader interacts with followers.

Furthermore, Alvesson (2011:152) maintains that leadership does not only call for theoretical definition. It also calls for close reflection of what a particular group means by ‘leadership’ and how it relates to ‘leaders’ and leadership’; hence, there are different meanings and values of leadership. The aim here is not to exhaust definitions of leadership but to highlight some definitions to pave the way for understanding leadership in general and transformational leadership as the core of the study. All

spheres of society and disciplines have their idea of what leadership entails; everyone defines it from their point of departure and perspective. A few definitions from different disciplines will be provided below. Similarly, Day (2014:4) concurs with Alvesson that giving a concise definition of leadership is problematic because it invariably leaves something out or otherwise oversimplifies a complex, dynamic, and evolving process.

2.2.1 Definition from the Perspective of Sociology

As perceived by Selznick (1957:22-24), the sociological definition of leadership is work done to meet a social situation's needs. Hence, it is not equivalent to office-holding, prestige, authority, or decision-making. It is dispensable. Manning and Curtis (2007:2) define leadership as social influence, which involves leaving a mark resulting from initiating and guiding to bring change. The product of such leadership is a new character or direction that otherwise would not be. In this definition, leaders show the way and influence the behaviour of others through their ideas and deeds.

2.2.2 Definition from the Perspective of Psychology

Bass (1960:90) defines leadership from a psychological point of view as “an interaction between A and B rather than merely an act of A because whether or not A reaches his goal involves the activity of or inactivity by B. B's activity will reinforce A's behaviour, modify A's subsequent actions.” Shaw (1981:316-317) defines leadership as a particular case of social influence where an occupant of a specific position in a group structure exercises power. He continues distinguishing between leader and leadership, emphasising that leadership refers to a process or position. In contrast, a leader refers to a person who occupies such a position in a group structure.

2.2.3 Definition from the Perspective of Politics

Edinger (1967:15) defines leadership in the political field as “a position within a society which is defined by the ability of the incumbent to guide and structure the collective behaviour patterns of some or all of its members. It is at all times relational, interpersonal, and is based upon inequality of influence between the leader as the influencing agent and the followers as the objects of his efforts to cue their behaviour to conform with his personal objectives”. Benington and Hartley (2011:204) argue that the responsibility of politicians is to make laws and provide or devote to public services, oversight of the economy and regulation of the private sector market. The responsibility of politicians covers a wide range of public decisions since they make popular and legitimate decisions through public debates. Decisions receive authorisation from the state, which has legislative power. Through its power, the state influences directive or coercive choices to engage in regulatory activities specified for the public good, such as policing, enforcing prison sentences, military conscription or tax. Benington and Hartley maintain that the population and politicians do not accept coercive power by political leaders and the state. Media and others are scrutinised to ensure that the government does not exceed its powers and that its use of coercion is fair, transparent and proportional.

2.2.4 Definition from the Perspective of Health Sciences

In health sciences, Jooste (2009:25) quotes Bennis (2002:1) to define leadership as “a complex process by which a person influences others to accomplish a mission, task or an objective and directs the organisation in a way that makes it more cohesive and coherent.” Daft (2008:4-5) indicates that leadership is about influence and occurs among people who want notable change, reflecting purposes shared by leaders and followers. Leadership involves influence, meaning that relationships among people are not passive.

From the above definitions of leadership, it is evident that leadership is a phenomenon that is broad and defined according to each discipline, depending on the grounds of

such discipline. However, what can be drawn from the above definitions is that there is a dire need for ethical leaders who can inspire hope, particularly in the current volatile world of uncertainty and complexity (Wulffers 2017:12). Also, in the absence of appropriate leadership skills, leaders tend to become autocratic and operate below their actual level of responsibility by creating uninspired and unproductive followers, hence failure to achieve overall required outcomes. Having dealt with definitions, it is now a turn for types of leadership.

2.3 Types of leadership

There are different types of leadership, and the subject of leadership is broad. This study aims to look at some of them and demonstrate which one will be focused on.⁴

2.3.1 Charismatic leadership

The word charisma is a Greek word that refers to a divinely inspired gift. It is often used to describe individuals who possess the capacity to do extraordinary things. These leaders have high self-confidence and a clear vision, engage in unusual behaviour, and act as change agents while remaining realistic about internal and external constraints. Different components characterise charisma. These components include: (1) the leader has extraordinary gifts; (2) there is a social crisis; (3) the leader provides a vision with a solution to the crisis at hand; (4) the leaders attract followers with the vision and (5) the leader confirms his giftedness with repeated success (Du Plessis 2016:140). This means that while charisma is an inspired gift that different individuals have to exercise leadership, it also goes along with the fact that the leader uses extraordinary gifts to address it. Furthermore, charismatic leadership focuses on building teams and firmly creating a unique identity by making the group distinct, which separates it from other groups. Charismatic leadership builds a superior image of the

⁴ This study will only focus on different kinds of leaders and it will only involve democratic leaders.

group, particularly in the followers' minds. It typically identifies itself with the group to ensure that followers become one with the group (Du Plessis 2016:141).

According to Pierce and Newstrom (2008:341), charismatic leadership has more emotional effects that inspire followers to give definite obedience, loyalty, commitment and devotion to the leader and the cause that the leader represents. In that regard, a charismatic leader is, in an implicit manner, the object of identification by which followers emulate the leader's values, goals and behaviour. Hence, a charismatic leader causes followers to model behaviour, feelings and perceptions after a leader. What distinguishes charismatic leaders from others is the nature of their goals and how they articulate such goals. Such leaders have a strategic vision characteristic, and vision in this context is about an idealised goal that the leader wants the organisation to achieve in future. Furthermore, charismatic leaders not only need vision and plans for achieving goals but must also be able to articulate them to followers. Articulation involves two processes: articulation of context and a leader's motivation to lead. Thus, a charismatic leader effectively articulates the following scenarios representing context: (1) the nature of the status quo as well as its shortcomings; (2) future vision; (3) how future vision will remove existing deficiencies and fulfil hopes of followers and (4) leader's plan for realising vision (Conger 2011:91).

2.3.2 Transactional leadership

Transactional leadership is a leadership style that exchanges rewards for efforts and achievement. It does the following: (1) searches for and corrects deviations from rules and standards; (2) intervenes only to meet standards, and (3) abdicates responsibility and avoids making decisions (Cameron & Green 2017:45). In other words, transactional leadership refers to a bulk of leadership models focusing on exchanges occurring between leaders and followers, for example, politicians winning votes by promising "no new taxes" are demonstrating transactional leadership. Similarly, managers offer promotions to employees who surpass goals to exhibit transactional leadership, says Northouse (2016:162).

Parry (2011:59-60) asserts that transactional leaders have three key characteristics distinguishing them from other leaders. These characteristics include that (1) these leaders work with team members to develop clear, specific goals and ensure workers are rewarded for meeting set goals. (2) Transactional leaders exchange rewards and promises for work effort and respond to subordinates' self-interest to do the work. (3) Since transactional leadership encourages a close connection between goals and rewards through specific exchanges, workers only ensure that they perform based on what is in contracts or bonus systems.

2.3.3 Transformational leadership

Cameron and Green (2017:45) provide a summary of the 'four I's', which describe transformational leadership. The 'four I's' are: (1) the *idealised influence*, which refers to the fact that a leader acts as a role model for ethical behaviour—instils pride, gains, respect and trust; (2) *inspirational motivation* means that a leader articulates an appealing vision in an engaging way—challenges followers with standards and communicates optimism to them; (3) *intellectual stimulation* that challenges assumptions—invites creativity and encourages people to think independently; and (4) individualised consideration that attends to each follower differently—a leader is empathetic, gives advice and acts as a mentor.

Rickards & Clark (2006:84-85) assert that transformational leadership is about a leader moving followers beyond immediate selfishness by raising followers' level of maturity and ideas as well as concerns for the achievement, self-realisation and well-being of others. Rickards and Clark agree with Cameron and Green that transformational leaders envisage a desirable future and articulate how to achieve it by arousing followers' pride, respect, and trust. In this way, a transformational leader motivates followers by creating expectations and setting an example for followers by setting high standards of performance. Also, a leader demonstrates determination and confidence by modelling appropriate behaviour and using symbols to combine efforts. Moreover, a transformational leader helps followers become creative and innovative by challenging followers with new ideas and approaches. A transformational leader

also pays special attention to the developmental needs of followers through respect and consideration.

According to Gordon (2011:196), transformational theorists argue that achieving leadership is more than just physical attractions. This theory suggests that leadership might be theoretically organised along several charismatic and situational connected dimensions – charismatic leadership, inspirational leadership, intellectual stimulation and individual consideration. Northouse (2016:190) indicates that transformational leadership concerns how leaders inspire followers to accomplish things. By so doing, leaders understand and adapt to followers' needs and motives. He views transformational leaders as people who bring change by becoming good role models for followers. Also, they can articulate a clear vision for organisations and empower followers to meet high standards by acting in ways that make others want to trust them by giving meaning to organisational life.

Northouse (2016:176-178, 190) demonstrates the strengths and weaknesses of transformational leadership. Despite the weaknesses, he maintains that transformational leadership is valuable and a widely used approach. Having discussed the dimensions of transformational leadership, Willis and Thompson-Moore (2008:142) conclude that transformational leadership is an upbeat style of leadership that leaders can emulate. This style can broaden leaders' followers' interests and increase their effectiveness and interpersonal skills. Transformational leaders can also articulate a vision to convince followers to develop creative and innovative ideas to make significant changes. These dimensions, individualised consideration, inspirational motivation, intellectual stimulation, and idealised influence, constitute transformational leadership and guide leaders in motivating followers to appeal to high goals.

Bass and Riggio (2006:4) argue for transformational leadership as an expansion of transactional leadership. They say transactional leadership emphasises transactions or exchanges among leaders, colleagues and followers. The basis is that a leader discusses requirements with followers by specifying conditions and rewards followers will receive if they fulfil requirements. Transformational leadership raises leadership to

the next level by inspiring followers to commit to a shared vision and goals for the organisation or unit. It does that by challenging followers to be innovative in solving problems and developing followers' leadership capacity through coaching, mentoring and providing both challenge and support.

Furthermore, transformational leadership rises high above all other models of leadership, whether philosophical, psychological, sociological, political, etc. Transformational leadership derives most of its principles from the Bible, which has been the best source of leadership teaching for thousands of years. Maxwell (2008: xi), in his introductory remarks, sharply states: "If you want to learn leadership, go to the greatest Book on leadership ever written – the Bible." Diverse leadership models in the Bible have tremendously influenced generations of leaders in all spheres of life. The Bible has influenced political cultures throughout all generations of humankind. It has articulated political authorities in prose or poetry on allocating societal values.

Minar and Green (1969:222) state that if political authority is founded on a legitimate base and truly depends on the integration of the community, whenever it discharges ordinary functions, it promotes the welfare of its citizens. Whenever peace, justice, and societal welfare are well maintained, life is transformed in all walks of life.

According to Neusner (2004:24-26), the biblical world experienced a high degree of social, political and religious transformation from the fifth century BC, after the people of Judah returned from the Babylonian exile. Challenges, in all forms, in a new land (Judah) prompted leaders' initiatives with a clear vision, leaders whose prospect for the future would be guided by the spirit of self-awareness, the urge for nation-building and religious and social transformation. Neusner contends that Judaism, as a socio-religious system, was born as a response to the uncertain future following the destruction of the Temple and the loss of land and kingship.

He further maintains that Pentateuchal Judaism flourished up to the Second Temple period because it was laid in the hands of the priests, forming a solid ground for the socio-religious and political order under Ezra and Nehemiah. Bosiu (2009:5) is very selective on what she calls "pillars of success." These pillars are self-awareness, building relationships, appreciation, criticism and living a life of integrity. She

articulates that “self-awareness is the initial stepping stone that anyone who enters the journey of successful leadership needs to embrace. If this psychological exercise is well cultivated, all the other fundamentals will roll smoothly.

Williams (1985) tells how a business company, which he co-started in 1977 with nothing to be proud of, grew to become one of the most successful companies in America. He maintains that the secret of the company’s success has always been treating people’s rights and deciding based on what is beneficial for people and clients first. According to Williams, this is the fundamental principle for successful and transformational leadership, and nothing in the business world can beat it. Moreover, Williams (1985:1) tabulates and clearly articulates quite a good number of principles, all of which display a positive attitude towards the workers who make up a business team, to building personal relationships, to living with people through motivation as the key to pushing up people, to recognise and commit to the importance of the spouse and many other principles.

Although the discussion above focused on three leadership styles, several models are employed when dealing with leadership. However, for this study, only three were selected. Evidence shows that the above models differ in their approach to leadership. The disparity of models when approaching leadership demonstrates that only some leadership models are considered a fit-all model. Transformational leadership seems to be the best kind of leadership for the context of Lesotho. A discussion of leadership qualities follows below with an attempt to see which of Nehemiah’s leadership qualities can suit his leadership style. The purpose is to see how such qualities could be applied in Lesotho.

2.4 Leadership qualities

There are several qualities of leadership. Hansen and Bathurst (2011:256) insist that leadership is about decision-making, which requires more than pure rationality. The study of leadership involves understanding the social processes that construct organisations; for Hansen and Bathurst, inquiry into leadership qualities and their

judgement based on perceptions puts leadership squarely into the aesthetic realm. Therefore, impressions and effects of vision on followers and judgements of followers about leadership qualities such as charisma, authenticity and credibility relate to sensory knowledge based on experiences of aesthetics of leadership.

Marques (2017:17) argues that leadership begins with self-leading and should be purpose-driven to render competence to achieve the most desired goals. To say that leadership should be purpose-driven, Marques lists five qualities that he insists are relevant to bringing purpose to leadership. First is awareness – this helps make decisions with long-term consequences in mind and does not involve engaging in behaviours that conflict with moral beliefs. Second is respect, gained by giving and as a sign of acknowledging and appreciating other people's values. Third is morality, which implies being in touch with one's moral values as critical for dealing with consequences in the short and long term. Fourth is vision – a compelling factor that distinguishes leaders from managers since having and communicating a persuasive vision distinguishes transformational leaders from transactional leaders. Fifth is understanding; leaders should be able to change strategy when they discover that the initial directions did not serve the real purpose and develop new paths to attain responsible goals.

According to De Vries and Balazs (2011:390-391), leaders and followers should understand their strengths and weaknesses and be open to all forms of information and feedback. Also, leaders should be sensitive to what followers tell them. They should be good listeners of both verbal and nonverbal messages so that they can make sound judgements. Again, leaders need to develop followers to become future leaders, and, in that way, leaders will impact the lives of followers since the test of a leader relates to performance by successors. Leaders are to allow followers to learn, offer them constructive feedback, be aware of and accommodate the emotional needs of subordinates, and control the creativity of individuals within organisations.

Olanisebe and Olaniyi (2011:9) maintain that nation-building does not happen by accident; instead, it is an initiative that requires people to make concerted efforts. However, not all people can steer the wheel of the political vehicle; the onus of building

the nation lies on the selected political leaders entrusted with such responsibility for the people. That means that for leaders to deal with nation-building successfully, they must possess certain qualities. In the literature review, it became clear that Nehemiah is seen as a leader. Some leadership qualities, as articulated by Olanisebe and Olaniyi (2011:10), include personal qualities of integrity, honesty, commitment and competence of leaders at the top. There are also collective qualities of shared vision and desire for the development of the elites as a whole. Nehemiah is seen as demonstrating patriotism and severe and profound concern after he heard the news that Jerusalem's walls had been in ruins since the Babylonian captivity (586 BC). He then had the courage to involve the Jews living with him in Persia, to journey together to the land of Judah and fully engage in the rebuilding process.

Leadership qualities are vital for a leader to exercise the leadership role. Different leaders possess various leadership qualities. However, such leadership qualities define a true leader who can drive followers towards a shared vision to accomplish the task. Some leaders are in leadership positions, but their leadership style does not yield the intended results due to a lack of collaboration with followers. Leadership is what people do as they express their deepest feelings and thoughts, when they do their work with passion and integrity, bearing in mind that everything matters as they do their work (Ndebele 2007:2). The study aims to measure Nehemiah's leadership against transformational leadership to see if he was such a leader and to determine if his nation-building strategies and leadership skills can be employed in national socio-political and economic reforms in Lesotho. After a careful examination of the various statements on the qualities required for leadership, the author believes the qualities discussed below to be substantial for transformational leadership.

Qualities of transformational leadership

- **Idealised influence**

Idealised influence describes the behaviour of leaders behaving as role models for followers. Followers admire, trust and respect these leaders because of how they influence them. Through their behaviour, transformational leaders attract their followers, and their followers emulate them. Followers honour these leaders for their extraordinary capabilities, persistence, and determination to lead (Bass & Riggio 2006:6). Idealised influence instils confidence, trust, respect, and loyalty in the people (Du Plessis 2009:138). Transformational leaders relate to their followers in such a way that they create a mutual bond of relationship.

- **Intellectual stimulation**

According to Bass and Riggio (2006:7), transformational leaders encourage followers to be innovative and creative by questioning how things are, trying to find solutions to problems and approaching old situations in new ways with creative minds. Followers beg for new ideas and creative solutions to problems to address issues and find solutions. Du Plessis (2009:138) argues that intellectual stimulation involves continuous improvement or innovation. Transformational leaders provide leadership styles that aim to change followers' awareness of problems and their ability to solve them. Intellectual stimulation encourages followers to be innovative and creative by approaching old problems in new ways. This means followers look at current issues and develop new ideas to address them.

- **Individualised consideration**

Transformational leaders provide an atmosphere of listening to the needs and concerns of followers. Followers are treated as individuals who have different needs. This enables them to achieve beyond expectation (du Plessis 2009:138). Bass and Riggio (2006:7) argue that a transformational leader demonstrates special care for each follower's needs so that they can grow, and he acts as a coach and mentor for followers. Furthermore, individualised consideration encourages new learning opportunities for followers. In individualised consideration, followers are provided with support through the creation of an atmosphere which allows them to be part of the process whereby the leader demonstrates acceptance of individual differences.

- **Inspirational motivation**

Transformational leaders inspire and motivate followers by providing meaning and challenges to followers' work. They stimulate team spirit, enthusiasm, and optimism among followers. In inspirational motivation, leaders involve followers in envisioning an attractive state of affairs by creating clearly communicated expectations that followers want to meet. Also, leaders demonstrate commitment to goals and shared vision (Bass & Riggio 2006:6). Du Plessis (2009:138) concurs that transformational leaders communicate expectations to followers to inspire and motivate them to become committed to and be part of the shared vision. Transformational leaders also make exciting views of the future by offering followers the opportunity to see meaning in their work and challenge them with high standards.

2.5 Leadership skills

Leaders demonstrate supervision that involves several responsibilities with more tasks than the leader can handle alone. Therefore, for leaders to be successful, they must use time wisely and demonstrate interpersonal skills to accommodate followers. The leader does this by empowering and delegating responsibility to followers and giving authority to followers to perform and accomplish specific tasks that they may not typically perform (Stokes 2008:23). Furthermore, he asserts that influential leaders seek opportunities to improve their leadership skills as critical interpersonal skills that make leaders effective in counselling, coaching and mentoring followers. When leaders use these skills, they can interact with followers to improve their job performance and increase two-way communication. This attitude allows direct transmission of information between the leader and the followers equally. Consequently, the interactions result in opportunities to discuss follower concerns and job performance to make recommendations for improvement. The ultimate goal is to increase organisational effectiveness and relationships between followers and leaders. Good communication between leaders and followers is an opportunity to use interpersonal skills to develop followers (Stokes 2008:24).

Antonakis (2011:273) states that there are two paths to leadership. These paths are the actuality path and the ascription path. He argues that the actuality path explains why traits might contribute to the effectiveness of a leader through technical and social skills. On the other hand, the ascription path explains traits that allow leaders to emerge, although the emergence of a leader does not guarantee a leader's effectiveness. By this, Antonakis means that individuals appear as leaders through the ascription path. However, they become effective if (a) they possess fundamental traits that anticipate effectiveness or (b) people select them based on a particular trait as individuals and observers in a way that makes the individual more self-confident and more influential and effective. Furthermore, Antonakis (2011:281) argues that there are valuable traits in practising leadership that are advantageous in selecting individuals who are most likely to demonstrate leadership and are more effective in leadership positions. Therefore, the use of valid leader trait models has significant economic and ethical implications.

Having explored different contingency theories of effective leadership, Yukl (2011:297) concludes that these theories do not provide adequate guidance to help managers with leadership requirements and choices in numerous fragmented activities and problems confronting them. He argues that it is beneficial, including general principles and guidelines identifying desirable behaviours for individual situations. He insists that the adaptation of leaders' behaviour to changing world conditions seems more relevant today than it was decades ago when theories were first proposed. Therefore, it is indispensable and reasonable to develop more substantial contingency theories, including clear guidelines for particular types of behaviour relevant to situations experienced by most managers and administrators.

Gabriel (2011:403) argues that leading is imagining, willing, inspiring, as well as driving. He reiterates that there is no leadership without imagination since imagination means envisaging new possibilities, products, ideas, methods and alliances. Consequently, leaders are people who dream and draw on their unconscious wishes to imagine things that may seem unrealistic, impossible or absurd to others. Meanwhile, leaders do not just dream since more than dreaming is needed. Leading requires a determined person with a burning desire to see a vision become a reality. So, being willing to dream means that a dream is not empty but is a strong motivation towards action. Therefore, visualising and being willing are essential for leadership, and although they are not enough, they need to be put into action.

Through idealised influence, transformational leaders act as role models for followers. Followers admire, respect and trust such leaders and perceive them as having extraordinary capabilities, persistence and determination. Leaders demonstrating such qualities are described as having charisma because they create inspirational motivation which paints a clear vision for the future of followers. Also, they provide momentum to reach the vision through stimulating team spirit. Such leaders provide meaning, the challenge, clearly communicated expectations, and commitment to set goals. Transformational leaders display intellectual stimulation by encouraging followers to be innovative and creative in amending old problems in new ways with regular examination of old assumptions to see if they are still feasible. Transformational leaders demonstrate individual consideration by treating people as

individuals and considering their needs, abilities and aspirations by helping them to develop their strengths and spending time coaching and guiding people (Díaz-Sáenz 2011:300).

Bass and Riggio (2006:3-4) maintain that transformational leaders stimulate and inspire followers by achieving remarkable outcomes and developing leadership capacity. Transformational leaders help followers grow by developing them into leaders. They do so by responding to followers' needs, empowering them and aligning the objectives and goals of followers, leaders, a group and a larger organisation. Transformational leaders motivate followers to do more than they intended or what they thought was impossible. In their leadership role, transformational leaders set challenging expectations and achieve higher performances. They empower followers by paying attention to individual needs and personal development and helping followers develop their own leadership potential. Pierce and Newstrom (2008:390) affirm that a transformational leader engages in a particular set of behaviours, models integrity and fairness, sets clear goals and has high expectations for followers. Also, a transformational leader encourages, provides support and recognition, stirs emotions and passions of people, and gets people to look beyond selfishness.

2.6 Leadership strategies

According to Super (2020:554), teamwork is crucial for organisational success. So, it is necessary to have teamwork in organisations since new and valuable ideas are developed for organisations through it. Teamwork is to be innovative to the organisation by being creative in the process through generating ideas, exploring and experimenting in the development of the organisation. For innovation to occur, learning and acquiring new information is necessary. Teams obtain information as new members join and add knowledge to the team's existing informational resources, likely to enhance team capacity. Diverse newcomers join the team and add value by offering new perspectives and sharing knowledge. Agbor (2008:39) argues that creativity and innovation are crucial for organisational success, and for creativity to occur, leaders must implement strategies that encourage it. So, leadership influences organisational

creativity and innovation for organisations. To achieve constant innovation, leaders must create a conducive environment to renew and build an organisational culture encouraging creativity and innovation.

2.6.1 Leaders and innovation

Agbor (2008:39) argues that the innovation process is crucial for organisations, and it is essential to note that practical and creative organisations do not accidentally emerge. Still, they are a result of leaders' active roles. Agbor (2008:39-40) asserts that leaders control changes in structure, culture and process to transform organisations into creative, effective, and productive ones. Leaders are usually expected to decide what happens in an organisation and provide direction, vision and momentum to bring success to organisations. Consequently, leaders become catalysts in creating and managing the environment and organisational culture as well as strategies encouraging and sustaining innovation, effectiveness and success in the organisation. So, when an organisation sets up its strategy and processes, leaders are expected to direct implementation aimed at bringing successful accomplishment.

2.6.2 Forming a new team

Teams are necessary in organisations to drive organisational mandate. However, forming a new team is a new process, and people might need to be sure of their role in the team. A leader's role is to act as a mentor by focusing on team composition with clear expectations, mission, strategy and goals. However, when establishing a new team, there is a need for a combination of people with different skills, backgrounds, and perspectives to enhance the team's ability to generate new ideas and engage in innovative problem-solving behaviours. Though a mix of people with diverse skills is crucial, the challenge of putting them together might be difficult in developing social bonds critical to team cohesion. In that case, a leader might take advantage of assisting relationships within a company, helping team members identify with a team, and encouraging bonding and social interactions. The availability of resources for team

members to perform well is essential, with a leader closely monitoring individual performance since everyone is new to their jobs and roles (Super 2020:559).

Zander and Butler (2010:266) emphasise the importance of forming teams to increase the potential for successful and creative organisations. In other words, creating teams ensures that organisations meet their targets based on their strategies. Therefore, forming teams is often used to address complicated issues in organisations, solve complex problems and generate creative solutions by choosing members based on their specific skills and competence. So, highly competent teams seek leadership to guide successful strategies in multicultural companies. Identifying special skills and competence in people is central to establishing teams to drive organisational strategy. Good leadership is needed to steer strategies for companies and organisations to achieve the desired results.

Teams help organisations thrive if adequately established, and team leaders are expected to ensure that the team works at its best to drive the organisational strategy and realise the set goals. A leader plays a crucial role in ensuring that a team understands its responsibility for the organisation and acts as a mentor to guide a team towards a common goal.

2.6.3 Encouraging collaboration

According to Super (2020:560), once a team is established, people work towards understanding the overall team mission and structure and focus on mastering individual duties. As people try to understand their roles, a leader acts as an instructor to assist and encourage team members to seek help when they face difficulties to ease their work. This is to assist the team in solving problems at work, striving to improve performance, and encouraging the team to be familiar with the team members' responsibilities. A team leader is responsible for helping team members understand the situation at work and fostering an inclusive and innovative atmosphere by embracing all ideas and allowing people to voice their opinions. When people work

together, they become a team, and their leaders should encourage them to maintain good relations to pursue common goals.

2.6.4 Working with a cohesive team

Understanding the roles and tasks of team members makes it easy for them to perfect their teamwork. By the time team members reach this stage, they become a cohesive unit, and each one performs their roles and tasks as expected with the aim to enable and promote an innovative team. The leader serves as a coach, expert, and assistant who helps team members resolve their conflicts and tensions and instils trust among team members. Trust will assist team members in being willing to share information and cooperate to reach collective decisions (Super 2020:560).

In leadership, strategies are crucial to drive an organisation towards a desired goal. With a proper strategy, an organisation or company runs the risk of achieving the desired results. There is a need for leaders to formulate strategies that are intended to drive organisational development. It is difficult for leaders to lead organisations without strategies. Leadership strategies are the backbone of successful companies and organisations. Often, successful companies and organisations set clear strategies and have visionary leaders who ensure the implementation of the strategy. Implementation of strategies followed by monitoring and evaluation is crucial in assessing the performance of an organisation.

2.7 What is a leader?

Mhatre and Riggio (2014:222) argue that leaders are change agents who, through a combination of several different mechanisms, transform followers into highly inspired, energised and motivated teams. Van Knippenberg and Stam (2014:242-243) define leaders as those who communicate ends; that is, the leader will define those ends, but such leadership also includes how leaders frame and make sense of more widely shared organisational visions. For leadership to be effective, leaders use their ability

to define, frame and communicate collective ends. Wilke and Van Knippenberg (1990:337) make a distinction between the roles of a leader and followers; a leader guides the group and facilitates the group's behaviour, while the followers are likely to accept the suggestions of a leader. In the leadership process, followers expect a leader to lead a group-to-group achievement. Therefore, the leadership role is a position that may be occupied by any of the group members.

Daft (2008:3) gives an example of Commander Brad Lee, who was in charge of the USS San Antonio and served for eighteen years in the Navy. With that example, Daft maintains that to be a leader means to serve by making a difference in people's lives and the world. To be a leader means having confidence, trusting the people one works with, loving what one does, and inspiring others with enthusiasm. Also, Daft (2008:3) emphasises that when thinking of leaders, attention should not only be paid to significant historical figures such as Abraham Lincoln, Napoleon, and Alexander the Great; careful attention should also be paid to leaders in large and small organisations. He means that leaders are everywhere, for example, in families, schools, communities, churches, social clubs and voluntary organisations, as well as in the world of business, sports and military. All in all, leaders are always present in everyday life.

2.8 List of different leaders

Conger (2011:87) provides the following as exemplars of charismatic leaders:

- Winston Churchill;
- Adolf Hitler (non-democratic leader)
- Mahatma Gandhi and Martin Luther King Jr.

The following are some exemplars of transactional leaders:

- Bill Gates;

- Howard Schultz;
- Steve Jobs;
- Norman Schwarzkopf and
- Bernard Bass

According to Díaz-Sáenz (2011:299), the following are the celebrated examples of transformational leaders from a political world:

- Mahatma Gandhi,
- John F. Kennedy,
- Nelson Mandela,
- Martin Luther King Jr. (Lussier & Achua 2010:351).

Examples from the corporate world are:

- Richard Branson,
- Anita Roddick and
- Jack Welch (Díaz-Sáenz 2011:299).⁵

2.9 What is a transformational leader?

Du Plessis (2009:139) argues that transformational leaders are human beings who display remarkable capabilities and the ability to effect change in mission, structure and culture. They do that by focusing on invisible qualities like vision, shared values and ideas, and building relationships. Such leaders give significance to the business value chain by leading how followers, groups or teams from various disciplines work

⁵ This list is in no way final. It could be prolonged for many pages. However, for the purpose of the study, the researcher chose to limit it.

together towards organisational objectives. According to Lussier and Achua (2010:349), transformational leaders aim to transform or change the fundamental values, beliefs, and attitudes of followers so that they perform beyond the minimum levels specified by an organisation. Lussier and Achua compare transformational leaders with charismatic leaders and demonstrate that transformational leaders are similar to charismatic leaders in the manner they articulate a compelling vision. Also, they influence followers by inspiring strong emotions to support the vision.

According to Lussier and Achua (2010:354-355), transformational leaders usually lead organisations experiencing a crisis or approaching collapse to institute strategies that can rescue such organisations. They implement a fundamental change in followers' actions, thoughts and work ethic to bring about profound and positive outcomes. Lussier and Achua maintain that scholars and practitioners agree that certain transformational practices are necessary for successful transformation. The practices include a transformational leader's ability to (1) challenge the status quo and make a convincing case for change, (2) inspire a shared vision for the future, (3) provide effective leadership during the transition, and (4) make change a permanent and institutionalised part of an organisation.

Osaji (2022:17) maintains that a transformational leader initiates and inspires followers to achieve extraordinary outcomes by enhancing motivation, morale and performance through various mechanisms. The mechanisms involve connecting followers' identity with an organisation, being role models for followers and making them interested, challenging followers to take greater ownership of their work, and understanding the strengths and weaknesses of followers so that a leader can align followers with tasks that enhance performance.

2.9.1 Qualities of a transformational leader

The following are the qualities of a transformational leader:

- Idealised influence

- Inspirational motivation
- Intellectual stimulation
- Individual consideration (Díaz-Sáenz 2011:300; du Plessis 2009:138).

2.9.2 Skills of a transformational leader

According to Stokes (2008:19), there are specific skills which leaders must possess and demonstrate to be effective in leadership positions. Such skills are referred to as interpersonal skills or people skills. Below are some skills that a transformational leader must demonstrate and possess:

- Communication skills
- Supervision skills
- Counselling skills

This is what a transformational leader looks like, and we will read Nehemiah against this concept of a transformational leader.

2.10 Synthesis

Since the main focus is to examine the leadership role played by Nehemiah in the book that bears his name, transformational leadership will be an ideal model of leadership for this project. Nehemiah came to Judah from Persia in the middle of the fifth century BC, when Artaxerxes reigned as the King of Persia. He came zealously to rebuild Jerusalem's walls, which had been in ruins for over a century. He was compelled by the belief that the God his ancestors worshipped, whose covenantal ties with Israel were an everlasting bond, would guide him to achieve that. As the new governor of the Province of Yehud, Nehemiah also had to deal with the social transformation of the nation. Their way of life and their racial relations with the inhabitants of the land (Samaritans, Moabites, Edomites, etc) were also to be

considered. The study will be used as a model to address the social, religious and political challenges in Lesotho

CHAPTER 3

POLITICAL BACKGROUND OF LESOTHO

3.1 Introduction

In Chapter 2, it became evident that transformational leadership is the leadership phenomenon ideal for leading from various perspectives. This chapter intends to articulate Lesotho's historical background, including its political, social and economic circumstances. The background endeavours to unpack how, over the years, especially since independence, Lesotho's economic and socio-political circumstances have instilled the need for national reforms as well as the need to embrace Nehemiah's transformational leadership and nation-building strategies as a model to be followed by leaders in Lesotho.

3.2 Historical background of Lesotho

The origin of Lesotho traces far back to the Late Iron Age (900 to 1800 AD). A lot has happened during this period, but particular attention will be given to the establishment of the Basotho people as a nation. Breytenbach (1975:12) states that Moshoeshoe I was the first King of the Basotho nation. It is a nation of relatively recent origin that existed as a political community leader in the second quarter of the nineteenth century. This period is associated with devastating tribal wars known to the Basotho as Lifaqane⁶ launched by many warring tribes, particularly the Zulu, Ndebele and Tlokoa followers of Shaka, Mzilikazi and Manthatisi, respectively. The military activities of these tribes escalated and resulted in the destruction and migration of many tribes from the highveld regions of the South African interior. The later Basotho political community's ancestors lived in scattered groups in those regions. Gill (1993:24) argues that Moshoeshoe was born in 1786 at Menkhoaneng in northern Lesotho.

⁶ Lifaqane refers to destruction/forced migration.

Having been born into a minor chief family, Moshoeshoe had qualities such as courage, foresight, and humanity, which motivated him to lead the struggle of southern Sotho to survive the Lifaqane. Gill reiterates that it was during this arduous struggle that a new nation in Lesotho was born. During his lifetime, Moshoeshoe fully experienced the older, more decentralised and self-sufficient way of life. Moshoeshoe was a disciple of Mohlomi,⁷ and they both worked together to promote the amalgamation of their society into larger political entities. They contributed uniquely towards the culture that a significant portion of the southern Sotho was united to form a kingdom and thus withstood the turbulent times of the Lifaqane (Gill 1993:25).

The Basotho people are named after a famous King named Moshoeshoe. According to Ellenberger and MacGregor (1912:229-230), Moshoeshoe had an early ambition to become a chief, as he expressed himself, and he had the qualities to become one. Moshoeshoe could look farther ahead than other men of his time and was wiser than men of his race and time. He quickly realised the practical advantages of a policy of kindness and mercy, which was quite a new thing in the days when people were ruled forceful and fearful. In his early life, Moshoeshoe noticed the disadvantages of the old system of tribal independence and how it had possibilities of power abuse by many chiefs who had no central overlord to assist them in being coherent in resisting a common enemy. Ellenberger and MacGregor maintain that Moshoeshoe had the idea of uniting all the clans and tribes and setting up a consistent code of law and equity among them during the Lifaqane, which allowed him to create a kingdom. Moshoeshoe had patience, humility, and carefulness, and he excelled all his contemporaries in these qualities. Through his qualities, Moshoeshoe also surpassed Mohlomi, who was regarded as his mentor. These qualities, though excellent, do not make themselves a practical politician, and Moshoeshoe was that before everything else.

⁷ Mohlomi was a mystic healer who mentored Moshoeshoe and influenced his leadership through his wisdom.

3.3 Political situation

This section intends to discuss the political situation in Lesotho that led to Lesotho's independence, which took place in 1966. The aim here is to trace how the political situation evolved since independence and the role played by politics in post-independence Lesotho.

3.3.1 The first political parties

The first political parties in Lesotho emerged from different political leaders. Machobane (2001:2-3) states that Lesotho nationalism took clear furtherance of independence in 1952 by establishing the Basutoland African Congress (BAC) as the first political party. This party was a product of Ntsu Mokhehle, who formed it with Nelson Mandela and Oliver Tambo. The political party built its foundation on the philosophy of a popular association called *Lekhotla la Bafo*,⁸ which was founded in 1919 by Josiel Lefela. In contrast to the *Lekhotla la Bafo*, the BAC opposed Lesotho's integration into the Union of South Africa. Also, the BAC fought against racism and white domination that was spilling from South Africa into Lesotho. The BAC sought to convince the masses that decisions taken by the people were to be preferred as they were more democratic than prescribed regulations from colonial officers and chiefs. It also propagated the message of popular will across the nation. Later, the BAC was changed to the Basutoland Congress Party (BCP), which still had the same leader. It was aggressive and did not tolerate all colonial abuses and racist tendencies which came from the Union of South Africa as well as in opposition to privileged groups in Lesotho.

After the formation of the BAC, the following party was formed: the Marema-Tlou-Party (MTP) under the leadership of S.S.M. Matete. According to Machobane (2001:6-7), MTP stood for the protection of the rights and privileges of the paramount chieftaincy and principal chiefs in the territory. However, the MTP was too small and had virtually

⁸ *Lekhotla la Bafo* was an association which criticised the abuses of the colonial administration. The association rejected the evils of chieftaincy and argued for institutional reform.

no impact against the BAC. As a result, in 1962, the MTP joined the Freedom Party (FP), which was formed by B.M. Khaketla, who was a former deputy leader of Ntsu Mokhehle whom the latter had gored heartlessly to the extent that he had to resign urgently in 1960. The merger of the two parties produced the Marema-Tlou Freedom Party (MFP), which created a stronghold within the royal village and enjoyed traders' support of the country. This party identified fully with Moshoeshoe II, and likewise, he identified fully with it.

Gill (1993:210-211) agrees with Machobane that the BCP was the first party to be established in Lesotho by 1960, and the party heavily drew upon elements from the Commoners League and African National Congress (ANC) heritage. Furthermore, the party wanted to exceed the urban elite and organise broad national support to unite chiefs and people during the 1950s. Gill goes on to demonstrate that the first split took place among the BCP when chief S.S. Matete left the party with other chiefs to form the Marema-Tlou Party (MTP), fearing the Legislative Council being dominated by ordinary people; the chiefs resorted to forming Marematlou Freedom Party (MFP). Later on, chief Leabua Jonathan and Chief Patrick 'Mota, together with the Catholic teacher G.C. Manyeli, having been disturbed by trends within the BCP and after lengthy discussions with others who shared similar views, became instrumental in founding an alternative to the BCP, which became known as the Basutoland National Party (BNP). Thus, the three political parties – the BCP, MTP, and BNP were each rooted firmly in the history and traditions of Lesotho, with each drawing on different elements of that tradition. Though these parties had much in common, each tended to emphasise its own distinctive interpretation of Lesotho's past and of how Lesotho could gain its sense of internal unity, break out of its extreme dependence on South Africa and move forward to claim its place among the family of nations.

Like the MTP and FP, the BNP was formed as a reaction to the BAC policies. Machobane (2001:7-8) maintains that the BNP was sympathetic to the Roman Catholic Church since it received its inspiration from the church, which began drafting the constitution under the direction of the devout Roman Catholic Gabriel Manyeli for the Lesotho Christian Democratic Party (LCDP). This party's leader was Leabua Jonathan, an Assessor to Judicial Commissioner Patrick Duncan from 1951 to 1952.

Jonathan was considered fit to lead the party since Duncan was the first person of political importance to plant the seed of political ambition in his heart. However, it soon became evident that the party with such a title would have a narrow following and would be too directly connected with the church administration. Because of that, in 1958, a new constitution was drafted for Jonathan, based on which, in 1959, the new BNP was launched. The BNP emphasised the social strata of Roman Catholic priests, subchiefs and headmen, civil servants and large-scale white traders, which was in contrast to the BCP's migrant workers, unemployed villagers, craftsmen and employees. BNP also stood for economic development, rationalisation, and planning in friendship with neighbouring South Africa.

Furthermore, Machobane (2001:8) states that there was another party called the Communist Party of Lesotho (CPL), which was formed in 1961. This party had independent beginnings, and it also worked within a framework that was acceptable to the BCP. Shale (2017:30) maintains that a trademark was engraved on the parties' DNA since the 1950s when BNP was formed in 1959 out of BCP, which until then was called the BAC. Shale concurs with Machobane that the BAC had been established in 1952 by Ntsu Mokhehle, one of the activists in the pre-independence organising formations, the Lekhotla la Bafo (Commoners' League). Among the four described political parties, the first three and the King determined the politics of the post-independence period with their philosophies, strategies, tactics, strengths and weaknesses, which moulded the political perceptions, convictions and modes of operation of the Basotho society of the 1960s and 1970s.

Aerni-Flessner (2018:31) argues that chiefs, politicians and ordinary Basotho made a collective effort towards independence. The terms of the debate towards independence were constrained by the fact that colonial planners in London and Maseru were concerned about Lesotho's economic dependence on apartheid South Africa and political divisions within Basotho society. Meanwhile, many Basotho began to work towards independence and engaged in new political processes and development projects. As a result, Basotho resorted to active participation in political and development work. This emphasised the extent to which the Basotho understood their independence efforts as part of the more critical processes of withdrawing from

a former colony and as a way to gain more economic and political control of their own lives.

According to Weisfelder (2002:4-5), Mokhehle had a working relationship with Youth League leaders before he decided to create a political organisation in Basutoland. Though less is known, significant linkages were established during the 1940s between African National Congress (ANC) activists and other Basotho politicians, including S.S. Matete, Seth Makotoko, N.J. Qhobela and John Raputsoe. From the various ANC elements to the BAC, there was no wholly harmonious flow of men and ideas. There was a general conflict because of ideological differences and strategic disagreements within the ANC, which also permeated the BAC. As a result, many ANC activists seemed to be uncertain about the emergence of a pure Basotho organisation, which might switch energies from broader African protest activities in South Africa. Meanwhile, Weisfelder reiterates that membership and participation in both the BAC and the ANC were compatible. However, efforts to organise BAC branches among Basotho workers in South Africa created conflict and bitterness.

Meanwhile, Weisfelder (2002:1) argues that the BCP is the starting point of discussion of modern Basotho political organisations despite the victory of the BNP in the general elections of 1965 before independence. When concurring with general political history about the emergence of party politics in Lesotho, Weisfelder maintains that BAC was founded in 1952 by Ntsu Mokhehle. This was the first movement that sought support from the people and won Basutoland's initial general elections in 1960. As a result of its victory, BAC led the nation to independence. For Weisfelder, the attitude and policies of major parties until Chief Jonathan's 1970 coup were a reaction to the active thrust of Mokhehle's organisation. Furthermore, Weisfelder (2002:5) maintains that the BAC interpreted the sequence of reforms initiated by the British Government during the previous decade as a subterfuge. BAC feared that the reforms were intended to introduce the South African administration to prepare for the transfer of the Basotho to the Union Government (UG). Meanwhile, the threat of incorporation into the South African Congress (SAC) inhibited demands for the complete elimination of colonial rule. However, the BAC advocated a broad nationalist assault on colonial policies. This was done to speed up the constitutional advance and end the prevalent colour bar,

including all forms of racial discrimination. So, Mokhehle sought to bolster this contention by adopting Lefela's view that the supposed outbreak of medicine murder was an invented British effort intended to weaken the nation and its chieftainship and divide the people into hostile fragments.

3.3.2 Lesotho politics in later years

Lesotho celebrated its 50th independence anniversary on 4 October 2016. It was during this era, according to Shale (2017:24), that political elites and their parties in Lesotho had created what he calls "a milieu of patron-client politics. This refers to those in power having access to public resources for personal gain and nepotism. Because of political differences, people are sometimes punished by execution, or their human rights are violated, which includes the killing of people without lawful authority granted by the judiciary. To prove his point, Shale quotes individuals who were killed at different and respective intervals. There are still a lot of killings of people in Lesotho. Furthermore, Shale (2017:28, 30) asserts that political parties in Lesotho began as organised formations intended to hand over power to the people of Lesotho through independence. As a result, party politics are rooted in personality differences between party leaders, and this is a trademark which has been engraved on the parties' DNA since the 1950s when BNP was formed in 1959 out of BCP, which until 1959 was called BAC. Meanwhile, Shale indicates that the BNP split from the BCP also pipped the latter at the pre-independence 1965 polls to claim the country's maiden government of independent Lesotho. Therefore, the BCP split in the late 1950s and the ones that took place in recent years have largely not been about differences in ideological inclinations and/or policy differentiation but are attributed to personality differences rather than ideology or policy positions.

After what could be considered the first split of the BNP from the BCP, many splits followed. A newly formed party emerged from within the BCP, and it was called the Lesotho Congress for Democracy (LCD). With time, the All Basotho Convention (ABC) was formed from within the LCD and later, the Democratic Congress (DC) emerged within the LCD, and from the DC emerged the Alliance of Democrats (AD). The

Movement for Economic Change (MEC) also split from the LCD, and many other political parties emerged at different times until now, such as the Lesotho Workers Party (LWP), the National Independent Party (NIP) and others (Monyake 2021:274, 275, 276). Lesotho, a country with an estimated population of around two million, has over fifty political parties that contest in elections.

3.4 Political instability in Lesotho

Matlosa (2017:159) maintains that Lesotho is bedevilled by a fragmented party system, marked by internal factionalism within parties, often leading to party splits. He proposes that this kind of problem should be addressed by undertaking the following policy measures: (a) deepen intra-party democracy; (b) promote constructive inter-party relations; (c) prohibit floor crossing in parliament or introduce the need for by-election in a case where a Member of Parliament (MP) crosses the floor; (d) revisit Lesotho's electoral model to ensure 50-50 proportions between the two models which are the First-Past-The-Post (FPTP) and the Proportional Representation (PR) and which introduce a threshold for parties to gain access to parliament.

According to Shale (2017:43), both the ruling and opposition party leaders are against the internal party democracy, including leadership alteration. The reason is that if they cannot hold onto power in their parties, they desert and form new parties. Shale provides three incidents demonstrating how the parties' failure to master proper internal functioning has driven the country into a political impasse. First, he indicates that the BNP split from the BCP in 1959 and its subsequent capture of power in 1970 led to severe tensions which defined the path of inter-party relations for the past 50 years. Second, the LCD split from the BCP in 1997 led the country to unprecedented protests, which reached the climax after the LCD won the elections in 1998. Having conceived that the LCD had usurped power from the BCP illegally, the BCP and other opposition parties instigated a violent protest against the LCD's victory. In no time, the country would have been on the edge of a civil war if SADC had not intervened. Meanwhile, the ABC split from the LCD in 2006 shook the country's stability again. As a result, the Lesotho Defence Force (LDF) enforced curfews, which became the order

of the day; human rights were infringed and became common in post-2007 elections, as was the case in the 1970 elections. Third, the emergence of coalition governments has introduced many challenges that have created political instability. Lesotho has witnessed deteriorating inter-party relations and relations between the security agencies, especially the army and the police, and respect for the rule of law is being ruined at an alarming rate. As this happens, a political system is destabilised as political elites compete for state power through coalitions.

3.5 Constitutionalism and coalition governments

According to 'Nyane (2017:75), the introduction of coalition governments since the 2012 general elections has brought fresh challenges to the constitution of Lesotho. Challenges started with the processes of forming the Government and how to sustain the coalition governments, as well as the executive power of the office of the Prime Minister since the advent of coalition government evolved without solid support from the constitution. From the beginning of the coalition governments, the country has been utilising the same constitutional and legal framework which sustained government in a single majority system. That means the advent of coalition politics took place within the political framework, which had no provision for coalition governments. Consequently, the country was immersed in a constitutional crisis manifested through a stand-off between the Prime Minister and the Deputy Prime Minister.

'Nyane (2017:76) supports his argument by demonstrating that the three parties which served in the first coalition government were the ABC, the LCD and the BNP. Since the coalition government of the three abovementioned parties, significant challenges for Lesotho have been in the formation and running of coalition governments with the current constitution. The challenges brought about by coalition government include (1) the processes to be followed when forming the Government, (2) how to sustain the coalition as well, and, much more importantly, (3) how to regulate the powers of the office of the Prime Minister. Since the inception of coalition politics, the country has used the same constitutional and legal framework. The effect of that is that Lesotho

got into a constitutional crisis, which manifested itself in the executive power of the Prime Minister over that of the Deputy Prime Minister. As a result of the untimely advent of coalition politics, the crisis faced was that coalition governments collapsed almost two years after the general elections, contrary to the normal electoral cycle of five years.

Furthermore 'Nyane (2017:87) reiterates that the nature of the executive power of the Prime Minister in a coalition government brought the constitution of Lesotho to crisis throughout the tenure of the first coalition. For 'Nyane, the problematic issue is whether the Prime Minister is the custodian of the constitution or the coalition agreement since the formation of a coalition government is guided by coalition agreements as well as the constitution. This has been an unresolved issue since the inception of coalition agreements in 2012. However, the problem became more evident in 2014 when the government faced difficult times. During that time, the LCD, a partner in the coalition arrangement, argued that a coalition government Prime Minister differed from a single-party Prime Minister. Therefore, the coalition Prime Minister is required to consult other partners in decision-making. Meanwhile, as partners in the coalition, the ABC and the BNP believed that the Prime Minister was a custodian of the constitution. Hence, he had the same executive powers as the coalition prime minister as when he was the prime minister of a single party. These parties forgot that coalition government is not provided for in the constitution but is driven by coalition agreements. For 'Nyane, the main issue is whether the constitution of Lesotho foresees two types of Prime Ministers, namely, the coalition government Prime Minister on the one hand and a single party Prime Minister on the other hand. Lesotho's constitution owes its origin to the Westminster system,⁹ and that is still in force to date.

'Nyane (2018:150) concludes that the history of the constitution of Lesotho from its pre-independence hitherto demonstrates the country has always been indebted to the Westminster system despite the local factors strongly pointing to the contrary. 'Nyane maintains that the fixation with the Westminster system has survived various constitutional and political epochs. Even when there were settled intentions to

⁹ The Westminster system refers to a type of parliamentary government that incorporates a series of procedures for operating a legislature, first developed in England.

demolish the 'old order,' the 'new order' would emerge with its fundamentals still cast on the Westminster system. 'Nyane argues that the seeds of the Westminster system were sown and embedded long before and during independence. They were consolidated so much that the succeeding litany of coups in 1970, 1986, 1990, 1991 and 1994 could not affect any significant changes to the embedded fundamentals of the Westminster system. For 'Nyane, the new constitution that was adopted in 1993 could not outgrow these trappings, and the many amendments that came after 1993 never really bothered to effect material changes to the design.

While the country is taking a bold step away from the past into the future characterised by accountable state institutions, respect for the rule of law, balanced, checked executive power as well as respect for human dignity, 'Nyane insists that the new design is disproportionately in favour of the omnipotent authority which arguably is one of the factors in the continuum of constitutional instabilities that have punctuated the entire history of constitutional development in Lesotho. As a result, being in charge of executive authority in Lesotho is seemingly the only power in town. Hence, all political players have a zero-sum attitude towards competition for executive authority. I agree with 'Nyane on the recommendation of the review of the constitution and that when that is being carried out, the country should be bold enough to shed off the antiquities of the Westminster system and have a vision of what he calls an 'autochthonous constitution' whose aim is efficient but balanced state institutions. The long-outstanding issue of national reforms has to play a significant role. However, there is more to that: engaging with transformational leadership is necessary.

3.6 The impact of coalition governments on the judiciary

The advent of coalition governments has implications for the judiciary of Lesotho. According to Shale & Makau (2021:89-90), the relationship between the judiciary and the executive has been without cracks since Lesotho gained independence. The events which took place during the era of coalition governments have exposed the fragility of the relationship between the judiciary and the executive. Shale and Makau argue that several times, different coalition governments invoked constitutional

provisions to influence change on the judiciary's radar, all for political gain. The current constitutional design allows the executive to cross the line. That separates the powers of the two arms of government since the constitution has created an enabling environment for this intrusion. Furthermore, Shale and Makau maintain that Lesotho's lack of a clear point of reference about the drafting and legal classification of coalition governments at the establishment of the first coalition government in 2012 may have contributed to a lot of strife and breakdown of coalition relationships, resulting in the impact to the independence of the judiciary. To argue their point, Shale and Makau refer to the interference with autonomy, which is illustrated by the fact that different regimes clutched constitutional inadequacies regarding the appointment and removal of judicial leaders to find ways of clinging onto power.

Having discussed the essential patterns in Lesotho's formation of coalition governments as well as the importance of political parties as integral to the constitutional democratic order, Mosito (2021:52) infers that there is a need to have a provision in the constitution that caters for the Prime Minister to appoint and dismiss ministers, since the powers of the Prime Minister are significantly constrained under coalition agreements' conditions. Since Lesotho's constitutional, parliamentary and political reforms are at hand, Mosito recommends that the reforms of the constitution should introduce a new paradigm for the management and administration of political parties. Mosito reiterates (1) that in the constitution, there should be a provision that recognises political parties as essential institutions in promoting democracy and also basic requirements for political parties should be clearly set; (2) requirement by the constitution to enact legislation providing for crucial aspects of political parties, that is, a political party's Act should make general provisions regulating such issues as the constitutional status and functions of political parties; (3) there is need for more legal regulation concerning coalitions' formation and management by enacting a Coalition Agreement Act to regulate coalition agreements and encourage political parties to formulate pre-election coalition agreements; (4) there should be the Coalition Executive organ that manages the coalition's affairs and advise the coalition's leader in forming the Cabinet and finally, (5) the Act should be rooted in the country's constitution.

3.7 Democracy and elections

According to Khaketla (1972:171), in democratic countries, parties eligible to campaign for general elections do so a few weeks or months before the general elections. They do that because the election process is sophisticated and requires more time to work on. In Lesotho, the election campaign begins a week after a new government has been sworn in and continues until the Assembly is dissolved, which is the time the date of the next general elections is announced. Khaketla asserts that shortly before the year of independence, the government led by Prime Minister 'Maseribane had been sworn in on May 7, 1965. Later, on July 5, 1965, Chief Leabua was sworn in as a new Prime Minister, and the BCP was about to gain momentum in elections. Khaketla further indicates that since the BNP had an overall majority of two, political observers felt and expected another general election to be held before independence to enable Chief Leabua Jonathan to increase his majority to secure his position. Chief Leabua's government was a government by a narrow majority after winning the elections of 1965 (Machobane 2001:8). As the BNP leader, Chief Leabua had not won elections in his constituency, and with the BCP and the MFP protesting against the election procedure, there had to be a by-election. Leabua received a boost from South Africa, which included 100,000 bags of much-needed maize to support his party. Machobane argues that, coincidentally, Chief Leabua won the by-election and subsequently formed a government, though the MFP condemned him for the South African maize support.

Khaketla (1972: chapter xiii) highlights the incidents of 1970 when Lesotho had its first general elections after independence. The polls were conducted on Tuesday, January 27, 1970, and Wednesday, January 28 and 29, respectively. On Friday, January 30, 1970, Chief Leabua announced on the radio that the elections were conducted calmly throughout the country. Meanwhile, when election results were announced on Radio Lesotho, the ruling BNP shared the same results with the opposition BCP. Khaketla reiterates that MFP had gained four seats in the 1965 general elections but, in 1970, lost even the four seats they had contested for in the 1965 general elections. The three

seats of MFP had gone to BCP, while the fourth seat had not yet been announced. As a result, the Basotho people wondered what the Prime Minister's reaction would be if he resigned and handed over the reins of power to Ntsu Mokhehle, leader of BCP, to form a new government. Khaketla demonstrates that when the long-awaited hour came, Chief Leabua Jonathan made the following announcement:

“I, the Prime Minister of Lesotho, in terms of the Constitution, hereby declare Lesotho to be in a state of emergency. The decision I and my Ministers have just made is taken in full consideration of the best interests of the nation. This drastic step has been taken in order to protect not only the liberty of the individual but also law and order. The nation requires the maintenance of law and order. An atmosphere of fear and threats of violence was spread throughout the country by the Opposition on the eve of the election. On election day the elections were marred by actual acts of violence all over the country. Now that I have declared the state of emergency, I hereby suspend the Constitution pending the drafting of a new one. I call upon you to remain quiet and go about your daily duties in the normal manner. Wait for further instructions” (Khaketla 1972:208).

Earlier on, Chief Leabua had pronounced that the elections had prevailed during the general elections but were conducted peacefully. When he realised his party had not won the elections, he declared a state of emergency to remain in power. This happened four years after Lesotho gained independence on October 4, 1966, ninety-eight years after the British colonial rule. With the pronouncement of Chief Leabua, Lesotho was drenched into a terrible crisis. Through his declaration of the state of emergency, Chief Leabua seized power, and after he announced the state of emergency, Khaketla said that the police had acted swiftly. The following were some of the incidents that took place: (1) armed police surrounded the office of the BCP; (2) the leader of BCP, followed by the National Chairman of BCP, was surrounded by police; (3) more arrests of BCP followers were effected; (4) Deputy leader of BCP was also arrested; (5) all members of BCP National Executive were arrested; (6) other people hid underground to avoid police arrest; (7) police pronounced curfew in Maseru effective from 6 p.m. to 6 a.m. until further notice; (8) later, curfew was extended to all urban areas of Lesotho; (9) High Court of Lesotho was not sure whether to open its

first session as a result of sudden suspension of the constitution; (10) Mokhehle, Khasu and other leaders of BCP were detained.

According to Khaketla (1972: 211-212), Radio Lesotho announcers had been instructed to retain the publication of general elections' results, favouring the BCP until other BNP results were available. The hope was that such results would bring success to BNP. Unfortunately, all the results that came after this were for the BCP and proved that the BCP won the election. While faced with the stark fact of not winning the election, Chief Leabua had to prepare for the government handover to Ntsu Mokhehle. Therefore, Chief Leabua called all his permanent secretaries to an urgent meeting and informed them about a change of government because he did not win the elections and that they should be ready for a peaceful handover to the new rulers. Also, they were told to inform their subordinate to await change. After doing that, Chief Leabua ordered his Press Secretary to notify all embassies in Maseru about the change of government that was about to take place.

Khaketla emphasises that on the morning of January 30, about 10 o'clock, the day Chief Leabua had proposed to resign as Prime Minister, he called a cabinet meeting. Khaketla says that in that meeting, Chief Leabua announced that since they had lost in the general elections, he was preparing for a handover to Ntsu Mokhehle since the party won the general elections. He was opposed by some members who said they would rather die than hand over government reigns to the leader of BCP. Even though the leader of the BCP had won the elections, members of the cabinet argued that Mokhehle had dishonest control over the polls. Hence, the ministers agreed not to hand over government reigns to BCP. In addition, two white police officers strongly supported Chief Maseribane and thus supported Chief Leabua in an illegal act and by so doing, they encouraged a lot of bloodshed.

Contrary to what Chief Leabua did through a state of emergency, he had given an impression of democracy in the country by assuring people that he would defend democracy until the end. As indicated by Khaketla (1972:213), Chief Leabua seemed to utter words of democracy in preparation for general elections when he said the following:

“As we face the General Election in 1970, my appeal to you is that we should support whichever party wins the elections, so long as it serves the nation. We must realise that our first loyalty is to Lesotho and not to parties. After the end of the Second World War, many former colonial dependencies gained their independence from the British, the French or the Belgians. The colonial masters left their former wards the legacy of brand-new constitutions with carefully built-in safeguards, checks and balances, to ensure the continued existence of democracy in the best western traditions. But no sooner had these colonial masters left their wards to themselves than these constitutions were torn to shreds because, it was alleged, they did not accord with democracy in the African concept. We in Lesotho saw all these things happen, but at a respectful distance – and we murmured: ‘It couldn’t happen here!’ Thus, when our turn to become independent came our breasts swelled with pride, for though a small nation, we had an unshakable belief in our capacity to show the rest of the world that had become contemptuous of African independence, that democracy can and will work even in dark Africa. But at one stroke of the pen our alabaster pot of democratic ideals and concepts lay shattered at our feet. Our modern Solon had, overnight, become a constitution-buster. Thus, was ushered in one of those awful periods which occur in the history of men. The noble Basotho nation fell from its high pedestal with a bang and a crash, and lost all trace of sense or purpose. While the people cowered from the impending peril, the perpetrators of this evil act, in an attempt to justify themselves, kept frothing pious platitudes about the menace of Communism and the defence of democracy. In the dark weeks that followed, the basest of human instincts were sanctified and went unchallenged by those who said they embarked on this step in order to protect law, order and human decency.”

Likoti (2007:18) argues that to sustain democracy, all stakeholders must be represented within the political system. Likoti rejects the idea of a one-party majority rule without opposition. In fact, for Likoti, political will is necessary for all role players to instil, nurture and establish a culture of tolerance and political accommodation. If all political leaders clearly recognise that the ruling party and opposition should work together, focusing on nation-building and striving for national unity becomes easy. For Likoti, the great thing is that Lesotho has one similar ethnic group, which, when compared with other ethnic-ridden countries in Africa, Lesotho is in a better position to solve its problems with relative ease between the parties to create the much-

cherished Lesotho. If Lesotho can adopt this potential, it can foster political stability and enjoy peace. Likoti maintains that parties must recognise and accept that they should work towards solving problems together to benefit all as a solution for Lesotho's future and avoid a situation where one person's gain is another's loss. That will help parties adopt constructive resolution and management of conflicts without opting for violent competition by hostile parties. Since politics is about contesting for power, rules should be established because, without a long-standing constitutional tradition, rules and their application must be negotiated. Hence, for Likoti, it is crucial that parties adopt a broadly representative and inclusive electoral system that grants the ruling party needed legitimacy and opposition parties a recognisable political role in national affairs. Likoti argues that if people are excluded from their national affairs, the country's stability is affected, and I agree with him.

Meanwhile, 'Nyane & Kapa (2021:1) stress that Lesotho has experimented with various models of governance ever since its independence from Great Britain in 1966. 'Nyane and Kapa maintain that Lesotho's multi-party models include dictatorships, one-party-dominated models, military junta, and recently coalition governments. They argue that it was in 1993 that the country returned to electoral politics after a long spell of unelected and repressive governments since 1970. For 'Nyane and Kapa, Lesotho's transition into electoral politics was marked by much fanfare and optimism, though such optimism was shattered by the immediate start of a dominant party system. 'Nyane and Kapa maintain that the 1993 constitution, which organised state institutions, was based on the Westminster design and continued with the plurality electoral model inherited from Britain upon independence in 1966. Therefore, to a large degree, the plurality model was responsible for the dominant party system that the country experienced from 1993 until the advent of coalition politics in 2012.

The implication of democracy is not just subsystems' autonomy but the norm and practice in which such subsystems' autonomy guarantees the right of participation by people, either individually or through their representatives, in decisions affecting them. It also involves transparency in making such decisions, equal opportunities and rights for citizens to choose and appoint rulers, regularity and predictability of processes by which rulers are selected and appointed and self-determination. So, democracy is

bound up with and presupposes the rule of law, that laws apply to all people without exceptions and accountability of both individual rulers and state agencies and that they can be called to answer for their actions and those subordinates as holders of public office; hence democracy is a values and rights system which includes human rights (Makoa 2018:27-28).

According to Matlosa (2017:162-163), elections in Lesotho have shielded the authoritarianisation of a civilian type, and this is precisely the role that the 1970 election played in Lesotho's political development. Matlosa further indicates that Lesotho's political independence was preceded by the parliamentary elections of 1965 in which four parties, namely, the BNP, the BCP, the MFP and the MTP, contested this election. The anticipation was for the election to herald the onset of democratic and participatory governance for Basotho as a transition from colonial rule to self-government. The BNP won the election race of 1965 on a razor-thin margin majority. Second to the BNP came the BCP, which is the party that popular opinion had suggested would win the race given that it had won the 1960 local government election. As a result, the BNP thus formed the first self-government in independent Lesotho. Because the party leader, Chief Jonathan, had failed to win his constituency, his deputy, Chief Sekhonyana 'Maseribane, became the Prime Minister.

Moreover, Matlosa (2017:181-182) argues that over the past fifty years, Lesotho's electoral history was centred around three trends: (a) elections have shielded authoritarianism, (b) elections have been displaced by military autocracy, and (c) elections have contributed positively to democratisation even as the country's democracy remained fragile, conflict-ridden and perennially unstable. Consequently, Matlosa highlights four things: firstly, that out of Lesotho's fifty years of independence, twenty-two were marked by authoritarian rule, first under the BNP, 1970-1985, and then by the army, 1986-1993. Hence, of the last fifty years, Lesotho only experimented with democracy in 27 years, while the length of the period of authoritarian rule may explain the country's poor culture, institutions and systems of democracy.

Secondly, Matlosa highlights that the elections have shielded authoritarianisation during one-party rule by the BNP, spanning the period 1970-1986, and this suggests

that elections did not advance democracy, peace and development in Lesotho. Instead, elections advanced autocracy, violence and instability in the country. Thirdly, he highlights that Lesotho has also witnessed a trend where elections were cast aside, and democracy was scrapped in favour of military autocracy in 1986-1993. During this period, elections played no role in shaping the country's governance landscape as party-political activities were forbidden, and military rule perpetuated autocracy and extended the period of exile for electoral competition. As a result, elections and multiparty politics lost meaning as politics was conducted through coercion and the barrel of a gun and political violence and instability deepened further. Fourthly, elections have contributed positively to democratisation in Lesotho since 1993, although the country's democracy remains minimalist, fragile, conflict-ridden, and unstable.

In a survey conducted in 2000 regarding politics, voting and elections, three areas were covered, which included feelings of closeness to or distance from the different political parties of Lesotho, perceptions of issues relating to the electoral system and the conduct of free and fair elections in Lesotho, and past and future voting preferences, Petlane and Rule (2001:125) after analysing different political parties, concluded that significant changes in political party allegiance were not to be expected in the next general election in Lesotho. This was because more than 57% of the electorate indicated their preference for the existing first-past-the-post constituency-based electoral system over any alternative. The system implied that smaller parties would continue to stand a minimal chance of winning parliamentary seats due to insufficient regional concentrations of their support bases. Meanwhile, in the survey, some voters were unable to express an opinion on the issue; others favoured the introduction of some form of proportional representation and would like to have seen additional power in the hands of the King, whereas others at the same time thought some other electoral system would have been appropriate.

Rule (2001:109) argues in a survey conducted in 2000 concerning democracy, civic and social issues that most Basotho were explicitly in favour of democracy as the best form of government under all circumstances, and the view was more prevalent amongst residents who live in the capital city, Maseru. In addition, most Basotho

favoured freedom of association. On the other hand, they favoured government control of the flow of information on issues of national importance. Others supported freedom of speech and the need for at least two well-established political parties in the system. Meanwhile, Khosa (2001:200) insists that public participation is a critical component of the consolidation of democracy since the Basotho men and women are equally active participants in various civil society organisations. There is a need for participation in policy formulation, project implementation, and evaluation to ensure that democracy takes off and that the culture of democratic governance matures. Creating an atmosphere conducive to effective participation at local, district, regional and national levels is important.

According to Matlosa (2017:142), the rising spectre of militarisation is one of the biggest threats to Lesotho's fledgling democracy whereby Lesotho finds itself at the crossroads between the promise of democratisation, peace and stability of the 2012 elections and its immediate aftermath and the tragedy of militarisation, violent conflict and political instability in 2015 election and its aftermath. The tension between democratisation and militarisation points to a worrying trend in Lesotho's contemporary politics; that is, during elections, Basotho are allowed their democratic right to cast their ballot and choose leaders. Meanwhile, immediately afterwards, ballots are cast aside, and bullets take centre stage and effectively redefine the country's political landscape. Matlosa further indicates that the 2015 developments vividly demonstrate that the military withdrawal from state power in the 1990s has not translated into their withdrawal from politics since the military may have withdrawn from the state house. Still, the institution remains a critical political actor as the elite contests state power. For Matlosa, the military has not left politics to politicians alone (though they operate outside formal structures). Still, they remain a significant and most influential political actor in their own right.

Furthermore, Matlosa (2017:143) reiterates that the political elite began to re-invest in the military for political gain in 2012. Around the same time, the military elite showed more appetite for dabbling in politics, a trend assumed to have been reversed for good with the political transition in 1993. Matlosa refers to the appointment of the then Major General Tlali Kamoli as the Commander of the Lesotho Defence Force on 15 March

2012, only three months before the election, which took place on 26 May 2012. Matlosa refers to the appointment of Kamoli as a prompt to the rank of Lieutenant-General and the political strangeness of the appointment being that Mosisili's LCD was perfectly aware that an election was looming; hence, the appointment should have, at least, waited until a new government was installed after elections. For Matlosa, by the time elections took place, Mosisili had broken away from the LCD, and he contested the elections, leading a new political party by the name of DC. With the split, both Mosisili (as leader of the DC) and Mothejoa Metsing (as leader of LCD) clamoured for Kamoli's support. Meanwhile, Matlosa insists that Mosisili failed to form a coalition government and later became the official opposition leader in parliament. The new Prime Minister, Motsoahae Thomas Thabane, first confirmed Kamoli in his post but later dismissed him and appointed Brigadier Maaparankoe Mahao as the new commander.

Matlosa (2017:158) argues that Lesotho suffers from an entrenched culture of violence and impunity in the conduct of politics. Hence, the culture is engrained in the age-old trend of militarisation, with its engrained culture of fear and silence in society, much to the detriment of democratic culture and practice. Matlosa outlines several ways to address this problem as part of the broad governance and security transformation agenda, Lesotho has to (a) ensure full implementation of the recommendations of the SADC Commission of Inquiry, (b) complete implementation of the recommendations of the Commonwealth study on governance reforms undertaken by Professor Prasad; (c) ensure constructive civil-military relations through the establishment of a specific portfolio committee on defence; (d) ensure the independence of all rule of law institutions including the police, anti-corruption body, the Ombudsman to mention a few, in discharging their mandate; which improve the relations between the army and the police and (f) promote national dialogue regarding the future of the army of Lesotho.

Mothibe (2017:63) argues for a fragile democracy from 1993-2002. He maintains that the 1993 general elections, the second since independence, ushered in the restoration of democracy after twenty-three years of authoritarian civil and military rule. Mothibe indicates that the general elections were contested by twelve political parties and were

won by BCP, which won 65 constituencies. Instead of bringing political stability, the new BCP-led government experienced regular political instability, some inherited but many self-made. Mothibe reiterates that the episodes included activities of the highly politicised public sector, including the army and police; determination on the part of King Letsie III to have his father, King Moshoeshoe II, reinstated to his throne, factionalism within BCP, which led to a split in 1997, and the 1998 crisis and the military intervention by the South African Development Community (SADC).

Pherudi (2019:46-47) summarises it well when he demonstrates that Lesotho's democratisation process has been seriously challenged by the recurrence of electoral disputes, which often rip into violent conflicts. Pherudi argues that after independence from Britain in 1966, the country used the majoritarian, constituency-based electoral model, which centred on the 'winner gets all' as it says. Pherudi maintains that the 1998 election was managed under the FPTP model, which marked the climax of the electoral calamities in Lesotho, leading to the adoption of the PR model. With the PR model, the central idea was to bring about proportionality between the number of votes cast and the number of seats allocated in parliament. In a review of the two models not meeting the desired results, the final Mixed Member Proportion (MMP) model with a ratio of 80:40 was adopted to remedy the electoral model problem.

3.8 Economy and unemployment

According to Santho (2017:121), poverty, inequality and unemployment continue to be the significant development challenges facing Lesotho, with more than half of the population in the country living below the poverty line and poverty being persistent in the rural areas with heavy dependence on subsistence farming. He indicates that poverty has increased from 55.2% in 2000-2004 to an estimated 57.1% in 2015/16. He argues that this is an indication that economic growth has not been inclusive, with the incidence of poverty virtually unchanged and high unemployment, particularly youth unemployment, which poses a major challenge. Santho emphasises that Lesotho's high national poverty rates have continued to grow. The World Bank's

Lesotho Country Partnership Framework (CPF), 2016, categorises Lesotho into the pre-fragile group of countries with high levels of poverty and inequality.

Furthermore, Santho (2017:127-128) maintains that there are interlinked challenges of institutional fragility, instability, governance, lack of visionary leadership and a development crisis. As a result, national governance systems need to be transformed to respond to and manage the above challenges to prevent survivalist pressures, which are likely to overwhelm the resilience of institutions, worsen political instability, and even precipitate state failure. Santho further insists that Lesotho runs the serious risk of being stuck within what he calls a “fragility trap”, where the identified governance and development weaknesses are mutually reinforcing and keep a country in a fragility trap. Also, fragility weakens a country’s resilience to internal and external shocks such as climate change and natural disasters, economic overturns and outbursts of instability. When these shocks occur, they have a more lasting impact in fragile than non-fragile countries. Poverty, inequality and unemployment are significant issues in Lesotho. Lesotho continues to face development challenges since more than half of the population lives below the poverty line. Poverty is more persistent in rural areas with heavy dependence on subsistence farming (Santho 2017:121).

Mochebelele & Ranko (2001:85) maintain that Lesotho residents favour a decisive role for the government in the national economy and active labour movement to defend their interests. There are divergent views on whether or not business dealings with the rest of the world should be restricted. These sentiments reflect the concerns of a population starved of employment opportunities and a general perception that government intervention is the solution to the country's economic stagnation. Mochebelele and Ranko stress that limited exposure to free market forces and foreign investment could explain the pervasive reluctance to embrace the unknown, especially among the lowest income and other marginalised sectors of the population of Lesotho. Khosa (2001:200) stresses that Lesotho residents favour a decisive role of government in the national economy and an active labour movement to defend their interests. As a result, political parties contesting for power in Lesotho must consider these perceptions to govern this land-locked state.

Kebede (2001:46) demonstrates that creating jobs is essential as one of the government's priorities due to the country's high level of unemployment, which causes poverty and a skewed distribution of wealth in favour of a minority. The issue of unemployment affects both males and females alike amongst all age groups and in all regions of the country. Job creation is highly regarded as a top priority by Basotho. Khosa (2001:200) concurs with Kebede that job creation should be the number one national priority, followed by poverty alleviation and that the government administration needs to focus on job creation since it is a significant concern among the poor and the rich, with the latter being likely to prioritise crime prevention.

Seitheko (2023:13) confirms that Basotho voted for the newly formed Revolution for Prosperity (RFP) overwhelmingly in October 2022 with the hope that it would bring a difference to the poor state of affairs of the country since it is a poverty-stricken country. He maintains that the undesirable element of society embezzles the resources of the country to enrich themselves. He insists that the elected Prime Minister and his associates would manage to save Lesotho from sinking into the image of a pool of murders, rapes, human trafficking, money laundering, nepotism and theft while also eradicating poverty and a high rate of unemployment and poor service delivery. For Seitheko, Basotho need a Prime Minister capable of taking Lesotho to greener pastures or being like Moses when he delivered Israelites from Egypt to Canaan. This means that Basotho are not interested in whether one is an intellectual politician or if think tanks highly respect a party manifesto since what matters to Basotho is whether that particular party is fully committed to the wellbeing of Basotho and putting effort into the economic wealth of Lesotho for Basotho. Seitheko has a strong hope that the current Prime Minister and his associates are capable of bringing change to the longstanding status quo in the country.

On the contrary, Majara (2023:10) states that the new government has been accused of causing the loss of about 16 000 jobs in just about four months of leading the country at a time when unemployment is the greatest challenge facing Lesotho. According to Majara, this was revealed by the Basotho Action Party (BAP) leader at a press conference in Maseru, who indicated that he did not find something tangible in the current budget that properly outlines the strategies for addressing unemployment. So,

the high rate of job losses and unemployment have reached a point where it has become a crisis in the country.

According to Matlosa (2017:157-158), the post-2015 political crisis in Lesotho has its structural root causes embedded in the country's socio-economic fabric marked by underdevelopment, poverty, unemployment, inequality and exclusion especially, affecting more adversely marginalised segments of society such as women, the youth, minorities, people with disability. Efforts are to be made towards resolving the post-2015 crisis, and such efforts should be made for socio-economic transformation, taking into account both the internal and external dynamics of Lesotho's economy. From the internal point of view, the focus should be on developing the productive sector, with priority placed on agriculture and rural development to address poverty and unemployment. Development of the productive capacity of the economy, including the private sector, is bound to reduce the intensity of political contestation over the control of the state and the violence that goes with the same contestation. From the external point of view, based on Lesotho's geopolitical location, serious thinking should be conducted into how the country's regional identity should be re-oriented, especially its relations with South Africa.

3.9 Service delivery

Service delivery is one of the major concerns in Lesotho in different sectors. Mapetla (2001:57-58), after surveying service delivery, argues that changes in government need to improve the provision of services to the people of Lesotho. These services include: sanitary services since poor sanitary services have implications for the health sector; decentralisation of services like: electricity, public libraries, rubbish removal of and sewage disposal to the broader community; public transport, health and education; police station services; and delivery of recreational facilities. Mapetla maintains that efforts need to be made to reduce the gaps in the delivery of services between regions and there is need to improve service delivery in general within the country in various sectors.

Makara (2009:63) focuses on the National University of Lesotho (NUL) to trace the issue of good governance for quality service delivery. Makara argues that poor management skills at almost all levels have crippled the institution's ability to deliver services as expected. She refers to a few exit interviews she had the opportunity to conduct due to the recent spate of resignations by disgruntled young teaching staff. The teaching staff had concerns and a high degree of uncertainty regarding their future concerning the disorganised manner in which business was conducted within departments and other levels that affected them. Makara puts more emphasis on the fact that, with the institution's retention level continuing to decline, it becomes imperative for NUL to get its act together and conduct business within the confines of the law, provide proper induction programmes for staff to help them understand how the University system operates and see their professional role in the whole scheme of things.

The issue of service delivery is imperative to the Basotho nation through different service delivery agencies. According to Khasoane (2017:331), there is a need for comprehensive reforms that include the inclusive participation of all stakeholders. Khasoane maintains that reforms should also focus on improving professionalism and the efficiency of the public service since when the public service completely executes its mandate, the efficiency in service delivery will be maintained amid politically volatile conditions. Khasoane argues that political patronage has been a springboard for declining professionalism in the public service in Lesotho, resulting in the dominance of political appointees in the strategic positions in the public service, which has not only tainted professional competencies but has also disturbed the continuity of projects and programmes in the public service. For Khasoane, political patronage not only perpetuates a disservice to the citizens but also threatens the stability of the country since the beneficiaries prioritise the interests of those who have appointed them above everything else. Khasoane recommends that the Government of Lesotho adopt feasible and effective systems to promote public service efficiency.

3.10 Intervention by the South African Development Community (SADC)

The political conflicts in Lesotho, which Leshota (2018:159-160) divides into phases, are as follows: the period from 2007 to 2012, as well as 2012 to 2016, contributed to the intervention of SADC. Leshota argues that the period between 2007 and 2012 can be best explained in terms of precariousness, fragility and volatility and the main episodes of the period, to mention a few, include in 1997, the split of the ruling LCD and the formation of the ABC in 2006 as well as the shooting incident of Minister Monyane Moleleki and the shooting of the Bill Clinton Foundation volunteer. Other incidents took place in 2007, which included the shooting at Lebohang Ntšinyi's house, the undermining of the MMP model, the discontent about the elections, the attack on the houses of some ministers as well as a leader of the ABC, the attack on the State House. A curfew was also declared, which was accompanied by illegal detentions, horrible tortures and violation of human rights on civilians by the military as well as on some members of the Judiciary by the police. Leshota maintains that conflicts which prompted a mediatory intervention by the former president of Botswana, President Masire, under the SADC, were unfortunately unsuccessful in resolving the misunderstandings between the government and the opposition.

According to Leshota (2018:161, 162, 163), the second phase was between 2012 and 2016, which he describes as a volcano that had been building up. This period was marked, among others, by (1) the split in the ruling LCD, which resulted in the formation of a new party called Democratic Congress (DC) by the incumbent Prime Minister; (2) the establishment of the first coalition government with the intra-conflicts emerging around 2013, and affecting the smooth operations of government. The coalition government also expressed itself through a parallel exercise of power by the Prime Minister and his Deputy (which, since then, Lesotho has been ruled by coalition governments) and (3) the dismissal of the army commander.

One way the SADC intervened in the political situation in Lesotho was through its organ called the Organ Troika Assessment Mission (OTAM), which, after engagements with various stakeholders in Lesotho, made recommendations to SADC

to solve the problems. Pherudi (2019:214-215) stresses that SADC convened the Extraordinary Double Troika Summit in Pretoria, South Africa, on 15 September 2014 to consider the recommendations of OTAM, which included the expeditious appointment of the Facilitator for the Lesotho political dialogue with clear terms of reference to start work immediately. Among others, the terms focused on restoring political security and stability in Lesotho. Pherudi further demonstrates that the summit took decisions which, among others, included giving a mandate to the Deputy President of the Republic of South Africa, Cyril Ramaphosa, supported by the SADC Secretariat and a team of experts from Troika Member States, to act as SADC Facilitation Team to the Kingdom of Lesotho to work towards the restoration of political and security stability in the Kingdom of Lesotho; the SADC Organ Troika plus Zimbabwe to urgently deploy a SADC Observation Mission in Lesotho (SOMILES) for three months, after which it could be reviewed to ensure peace and stability within the defence and security establishments.

The situation in Lesotho prompted SADC to intervene on several occasions in matters destabilising the country. However, it is not SADC alone that intervened in the Kingdom of Lesotho; different stakeholders have attempted to assist Lesotho on several occasions due to the continued political problems that have affected the stability and development of the country.

3.11 Intervention by the Church

The church has not been silent when things went in the opposite direction in Lesotho, though at times, when people expect the church to say something and it does not, they consider it to be silent. This is evidenced by Khaketla (1972: chapter xvii) entitled “*The Church speaks out*”, where he indicates that after the declaration of the state of emergency by Chief Leabua Jonathan, the Church leaders in Lesotho felt that they could not remain silent amidst the prevailing situation lest their silence be interpreted as betokening consent in the illegality which Chief Leabua had just committed. That was an illegality which the Church leaders believed violated every known principle and turned Lesotho into a slaughterhouse, which Chief Leabua sought to justify in the

name of the Church and 'our Christian heritage.' Khaketla maintains that Church leaders in Lesotho then took the matter upon themselves and arranged to seek an interview with Chief Leabua, whose two-minute act of insanity had plunged the country into a crisis, the repercussions of which could then only be imagined. Khaketla demonstrates that these doughty leaders were the Most Rev. A. Morapeli (Roman Catholic Bishop of Lesotho), the right Rev. F. T. Makhetha (Suffragan Bishop of the Anglican Church in Lesotho); the Rev. John Diaho (President of the Lesotho Evangelical Church); the Rev. O. Serame (Minister of the African Methodist Episcopal Church) and Mr. S. A. Mohono (Secretary of the Lesotho Council of Churches (CCL)). According to Khaketla, these Church leaders wrote a letter to Chief Leabua, outlining their concern regarding the proclamation of the state of emergency instigated by Chief Leabua. In that letter, they requested an interview with him. Khaketla maintains that at first, it seemed doubtful whether the interview sought by the leaders of the Church would be granted since those closest to Chief Leabua considered that he would be too busy to receive anyone. Khaketla indicates that following the declaration of the state of emergency on the Sunday afternoon, the leaders received a message that Chief Leabua would meet them at his house.

Khaketla continues that the Church leaders met Chief Leabua, who was with Chiefs Selborne Ramaeba Letsie and Leshoboro Majara. At the meeting, the following were the main points: (1) that Chief Leabua should take the nation into his confidence and give detailed reasons for the step he had taken; (2) that a meeting between His Majesty King and Chief Leabua be arranged at once to iron out any differences which might exist between them; (3) that a meeting between himself and the leaders of the Opposition be called to try to work out a compromise solution to the crisis; (4) that a country's constitution be reinstated and the courts be allowed to function normally and finally, (5) that any people who were suspected of misbehaviour at the time of elections be brought before the Courts and charges preferred against them.

Leshota (2018:176-178) acknowledges the church's intervention through the CCL in trying to diffuse the political tensions in Lesotho between 2007 and 2014. However, Leshota argues that the church members in Lesotho have important lessons to draw from the church's role. The following are Leshota's observations: (1) church leaders at

various levels of leadership should remind themselves of the exacting nature of their call so that when they embrace the faith that is politically engaged, they should also use power bestowed upon them with utmost discretion by not allowing the patterns of the world that smack of injustices to go unchallenged; (2) the manner in which politics is conducted gets more complex and sophisticated by day, therefore, the church at its different levels of leadership, has to capacitate itself through training and research that is theologically grounded and contextually germane in order to address political problems with confidence and competence; (3) there is need on the part of the church in Lesotho to re-interpret what it means to remain committed to active interaction with state without losing its independence of mind and action; (4) the church should not overlook the great potential in having both the CCL and the civil society work together or at least interact on a regular basis; (5) the mutual suspicions between the denominations have to be faced up to and dealt with in honesty if overpowering political and denominational tribalism and embracing the unity prayed for by Jesus (John 17) are to be achieved; (6) the new generation of church leaders needs to reaffirm their commitment to recast the church as an institution that works with government in promoting justice, peace and democracy while not losing its prophetic voice against the very same government when it commits injustices and acts of violence against its own people and finally, (7) the church should come in to work out a sustained project of the healing of memories and reconciliation since there are casualties and psychological scars of trauma which are often unacknowledged and unattended in the political sphere.

According to Makubakube (2018:182-183, 186-187, 189, 191-192), the CCL has played a significant role in trying to intervene in matters prevailing in Lesotho. Makubakube maintains that CCL did this in phases. The first phase covers the period from 1958 to 1966, which was a period leading up to Lesotho's pre-independence elections. It was through civic education that the Churches intervened in the politics of Lesotho. In this phase, the churches' intervention began to be visible, which was an entry point of the country to the democratic dispensation. Makubakube argues that the CCL was aware of the turbulent political atmosphere in the country and hence attempted to calm down the perceived violent political atmosphere by issuing a

statement in 1964, which was called “The Voice of the Church Concerning Elections”¹⁰ through the Heads of Churches. In this phase, the Church began to conduct civic education to teach the citizens about democracy, teaching people about the responsibility of the society for the democratic culture and democratic ethics in a country.

The period from 1966 to 1970 marks the second phase of CCL intervention. In this phase, the seeds of violent dissent planted in the preceding phase germinated in that the period demonstrated a growing level of militarism in Lesotho due to the politicisation of the army by political parties and during this phase, BNP played a major role in hoping that it would support it against BCP. The third phase spans from 1971 and ends in 1985, in which the highest level of militarism was displayed, and open conflict between the political parties broke out with human rights abuses and attacks on opposition members, which continued for sixteen years of Chief Leabua’s illegal government. Two periods after 1970 were particularly intense: the reprisals following the failed coup of 1974 and the desperate measures taken in response to incursions by the Lesotho Liberation Army (LLA) and its perceived allies from 1980 to 1983. What caused the crisis during this period was the fact that after the Government lifted the state of emergency in 1973 and created an Interim Political Authority (IPA), which attracted the participation of the MFP, the United Democratic Party (UDP) as well as a faction of the BCP led by its Deputy President, Gerard Ramoreboli, the body was given legislative powers to draft a new constitution for the country. Meanwhile, Ntsu Mokhehle, leader of BCP and other militant members were not happy with the status quo since they wanted a genuine coalition government and to hold a BCP conference. This idea was met with strict conditions, and the situation further infuriated the BCP. When the party realised that peaceful means had failed to effect change, it resolved to take power by force and in January 1974, having tried to overthrow the government, which resulted in the defeat of the coup attempt, many BCP members were killed while others were either imprisoned on charges of conspiracy and treason or forced into exile.

¹⁰ The Voice of the Church Concerning the Election, 1964, ‘Preamble’ and nos. 7-8.

The Heads of Churches made a statement to express their grave concern over certain events and attitudes. Hence the following statement:

“We refer to incidents of injustice, violence and torture which have been reported to us and have been verified by us in certain places in Lesotho ... It is injustice to deprive a man of his liberty indefinitely without charging him with any specific crime that could warrant his imprisonment ... Physical and psychological violence and torture are signs of barbarianism which should have no place in a Christian country ... Such acts tarnish the image and reputation of our beloved country in the eyes of the world, and thus tend to make us lose the friendship and respect we have thus far enjoyed among the nations; they jeopardise the Government’s Five-Year Plan, which requires the goodwill and cooperation of all sections of the population. Furthermore, these acts ridicule the Christian heritage of which the country can justly be proud ...”¹¹

The Church strongly urged the government to respect the human rights which were mercilessly violated. In 1974, an attempted coup became a source of escalating violence and torture, and the Church appealed for reconciliation.¹² Renewed fighting and sabotage took place in 1979, and the Heads of Churches issued a statement against violence in which they claimed: “We must realise that violence can take many forms. Violence is part of a regime in which, through its laws and administrative bodies, individuals and people are denied their most fundamental rights.”¹³ Due to violence and torture that prevailed in the country, some BCP members were forced to go into exile to Botswana and in 1982, the CCL made an effort to visit Basotho refugees in Botswana to promote talks. Again, the CCL visited in 1983 to meet the BCP leader, Ntsu Mokhehle, for talks. Meanwhile, in July 1984, the Church engaged six political party representatives in a dialogue, and this was a meeting of its nature that sought to promote dialogue and mutual understanding.

The fourth phase is direct military, covering the period from 1986 to 1993. This is the phase in which the first serious attempts at demilitarisation and democratisation since 1966 were undertaken. Since Chief Leabua’s regime had been removed in January

¹¹ Statement for justice and human dignity, 1971.

¹² Statement of Reconciliation, 1975.

¹³ Statement against Violence, 1979.

1986, the new military government had promised to return to democratic civilian rule, and the church knew it had an important role. The fifth phase covers the period from 1993 to 2016 and the return to democracy; however, it failed to restore political stability. This phase was marked by continuous cases of indiscipline within the army; the assassination of Selometsi Baholo, who was Deputy Prime Minister and Minister of Finance; a strike by police officers and prison officers, which made the country ungovernable; and all other disturbances leading to the country's political instability.

According to Tsikoane (2018:10), the chapters by Leshota and Makubakube communicate, albeit from different angles, a constant message of the mediatory role of the church in the political landscape of Lesotho over space of time. Tsikoane maintains that both Leshota and Makubakube's papers address the issue of political turbulences and recurrent periods of heightened political tension, as evidenced by continued political instability throughout fifty years of independence. Tsikoane argues that within the framework of the state-church relationship, Leshota provides an overview of the intervention strategies adopted by the church through the CCL in addressing the ongoing political conflicts in Lesotho with particular emphasis on the period spanning 2007 and 2016. However, Tsikoane notes that Leshota observes a pattern of an inability of the church to speak and act during the most critical moments, hence the need for the church "to develop a sustained and theologically ground programme of interacting with political actors." On the other hand, Tsikoane argues that Makubakube emphasises CCL's contribution to managing the country's political instability through the prism of the church's prophetic ministry.

3.12 Synthesis

This chapter provided an overview of Lesotho circumstances, especially its political background since independence. Evidence has shown that since the establishment of first-party politics, Lesotho has never had a lasting peace with the coming of later-party politics. It has been evidenced that, from the pre-independence elections to Lesotho's independence until the post-independence elections, Lesotho's political history has not been peaceful. Political instability has plunged into the country since

independence, and as a result, the situation has been exacerbated to the extent that it has never been remedied. The one-party majority rule that Lesotho employed in different periods and the initiation of coalition governments have not assisted Lesotho to become a better Lesotho for all. Instead of positively impacting the country, the one-party majority rule and the advent of coalition governments have brought chaos to the country. Lesotho is known as a country of peace, rain and prosperity. Being a small country with an estimated population of two million, it is still battled by poverty, a high unemployment rate, unstable governments, killings, and poor service delivery due to lack of transformational leadership. Political turmoil, together with successive political leaders, have instigated instability and hindered the progress and development of Lesotho. Several political leaders have exercised their abilities to rule this country, one after the other, with the politicisation of the army, which led to the intervention by the Church through CCL, SADC, as well as other stakeholders to harmonise the situation for a better Lesotho, seemingly, all efforts have not worked well to assist Lesotho and Basotho.

For more than fifty years now, Lesotho has had political leaders who ascend to power by election. Unfortunately, many have failed and are still failing Lesotho and Basotho dismally because the intention of ascending to power is not right: it is not for Lesotho first and the Basotho. Instead, the motive that has been persistent in Lesotho politics has been that of satisfying the needs of a particular group and not trying to touch the lives of all Basotho through the allocation of resources for the benefit of all. The resources of the country benefit the minority. At the same time, the majority of the people continue to suffer under any kind of political leadership since most political leaders pursue their own agenda once they are in power, and what they mostly do is fight for power and not for service to Lesotho and the nation as a whole. I suspect that one of the reasons for this failure is a lack of transformational leadership. Hence, the political situation and prevailing circumstances that have led to outstanding instability in Lesotho since independence have prompted the country to embark on national reforms. The next chapter explores the book that bears Nehemiah's name by looking at its background study.

CHAPTER 4

BACKGROUND STUDY OF THE BOOK OF NEHEMIAH

4.1 Introduction

This chapter provides a background study of the book of Nehemiah. Ezra-Nehemiah is a book initially considered by some scholars to be a product of one author or editor with Chronicles. As a book, Nehemiah is treated as separate from Ezra due to the nature of the study. However, Ezra-Nehemiah as a unit will be tackled in the discussion that is about to follow. Nehemiah cannot be divorced from Ezra-Nehemiah. The chapter will address issues of (1) the authorship of Ezra-Nehemiah regarding the unity of the book as well as underlying historical questions; (2) Ezra-Nehemiah and Chronicles; (3) character, historicity and redaction of sources; (4) the respective purpose of books and their location in the social, cultural and intellectual life of Second Temple Judaism (Dillard 1990:106). Below is the background study of Nehemiah.

4.2 Historical background

Nehemiah is a historical book with 1 and 2 Kings, 1 and 2 Samuel, 1 and 2 Chronicles, Esther, Ezra, Judges, Nehemiah and Ruth (Pope 2021). More importantly, it is a historical book that narrates events after Jews returned from exile in Persia. This took place after King Cyrus of Persia decreed that Jews who had been exiled in 597 BC and 586 BC should go back to their land to rebuild the temple (Klein 1999:666). The Jews returned to their land in groups. Sheshbazzar led the first group, followed by Zerubbabel and Jeshua, the High Priest. Jeshua made initial efforts to rebuild the temple, but his efforts were interrupted by opposition from the people of the land. Darius followed Cyrus as King of Persia and reaffirmed the decree of rebuilding the temple to continue as Cyrus had ordered earlier. When the temple was completed, it was dedicated in 516 BC. Klein indicates that Artaxerxes I sent Ezra to Jerusalem to do several things between 465 BC and 424 BC. First, Ezra was commanded to lead

Jews to Jerusalem; second, to deliver gifts from the Persian authorities and Persian people to the temple; third, to inquire whether Jews conformed to the law in Judah and Jerusalem. Fourth, to appoint judges to teach the law. When Ezra got to Jerusalem, he led the people in a public confession of sin because of their intermarriage with foreigners. He enacted a commission to remove foreign wives and their children.

Klein (1999:666) points out that Artaxerxes I sent Nehemiah in 445 BC to rebuild the walls of Jerusalem. Nehemiah started rebuilding walls as commissioned and completed the project in fifty-two days. Nehemiah had another task; he had to deal with issues concerning loans and charging of interest, which were considered abusive at the time. Also, Nehemiah provided for needy people. Again, he did not impose heavy taxes on people as previous leaders did (Neh 5:14-19). Klein argues that Ezra re-emerged, read the law to the people, and celebrated the Feast of Tabernacles before Nehemiah could proceed with the repopulation of Jerusalem. Klein reiterates the importance of the separation of Jews from foreigners, which Jews had to do in public ceremonies by confessing their sins. They also affirmed that they would make improvements on several activities that affected their identity by avoiding mixed marriages, observing the Sabbath, celebrating the wood offering, first fruits, and Levitical tithes, and taking proper care of the temple.

Meanwhile, Klein (1999:667) presents some debated historical issues, which include: (1) the relationship between Sheshbazzar and Zerubbabel, that Sheshbazzar's descent is not known and for that matter, the transition between him and Zerubbabel is difficult to date; (2) the establishment of Judah as an independent province; (3) Ezra's book of the law is the issue that scholars differ in their assessment of what that law may have been historically and (4) the citizen-temple community which was loyal to the Persian government and controlled by people who had come from exile in Babylon, which was much disadvantageous to those who had remained in the land after 586 BC.

4.3 Original unity of Ezra-Nehemiah

There are different opinions regarding the unity of Ezra, Nehemiah and Chronicles. First, I will discuss the unity of Ezra-Nehemiah with Chronicles. Second, I will discuss the unity of Ezra and Nehemiah. Eskenazi (1990:526), in her review of Blenkinsopp's book called "Ezra-Nehemiah: A Commentary", presents Blenkinsopp's argument for Ezra-Nehemiah and Chronicles as a unit. Eskenazi presents Blenkinsopp's argument, favouring the structural unity of Chronicles and Ezra-Nehemiah twenty years after Japhet challenged such unity, and criticises Japhet's and Williamson's linguistic and ideological arguments against such unity. For Eskenazi, Blenkinsopp criticises Japhet and Williamson on the one hand. On the other hand, he develops positive indications that Chronicles and Ezra-Nehemiah share the same interests and ideology. As a result, Blenkinsopp's maintenance of the structural unity of Chronicles and Ezra-Nehemiah becomes essential. While Eskenazi appreciates the efforts of Blenkinsopp, she argues that despite Blenkinsopp's forceful defence of unity in his commentary, it does not seem likely that the commentary will settle the controversy about Chronicles and Ezra-Nehemiah. For Eskenazi, the issue of unity remains complex at every level since too many points are double-edged, and she provides the example that both Williamson (who, like Japhet, separates Chronicles and Ezra-Nehemiah) and Blenkinsopp can concur that the Exodus motif is absent from Chronicles but important to Ezra-Nehemiah. However, Williamson and Blenkinsopp reach opposite conclusions in that, for Williamson, Ezra-Nehemiah's emphasis on Exodus marks a difference from Chronicles and thereby supports the separation of the two books. Meanwhile, the omission of the Exodus as the literal event in the beginning is introduced at the end of the new exodus and settlement of the land of which Ezra-Nehemiah speaks, illustrating the unity. Eskenazi maintains that because of the ambiguity of the data, the debate about Chronicles and Ezra-Nehemiah continues.

In his review of "*Ezra-Nehemiah: A Commentary*" by Blenkinsopp and Eskenazi's work "*In an Age of Prose: A Literary Approach to Ezra-Nehemiah*," Dillard (1990:106) appreciates Blenkinsopp's excessive strength of using an extensive range of information outside the Bible which includes: literature from rabbinic, Persian, Egyptian, Greek and Assyriological sources to support the traditional position

regarding unity of Chronicles with Ezra-Nehemiah. Dillard regards this information as representing a thorough effort to maintain the traditional position regarding the unity of Ezra-Nehemiah with Chronicles. However, Dillard concurs with Eskenazi that research in the last couple of decades, particularly the one by Williamson and Japhet, seemed to go against the traditionally held view that favoured the unity of Chronicles with Ezra-Nehemiah. According to Dillard, arguments for Chronicles and Ezra-Nehemiah as a unit are primarily linguistic, though ideological to some extent, but the order and date of Ezra and Nehemiah are accepted.

Meanwhile, another argument is that Ezra-Nehemiah was once considered one book, though separated into two books later. Fensham (1982:1) is one of the scholars who argues that the two separate books were regarded as a unit in early times. He maintains that this can be traced in rabbinic writings, demonstrating that Ezra-Nehemiah was regarded as a unit and Ezra was the author. According to Fensham, Origen divided Ezra-Nehemiah into two books, and Jerome acknowledged the division and used it in the Vulgate. Also, he argues that a Hebrew manuscript of 1448 BC has the books divided into two books. The Masoretic notes of Ezra-Nehemiah were not placed after each book but after Nehemiah as proof that the Masoretes regarded Ezra-Nehemiah as a unit.

Fensham (1982:1) further argues for placing Ezra-Nehemiah before 1-2 Chronicles in the Hebrew Bible, which may show that Ezra-Nehemiah was received in the canon before Chronicles. Therefore, the titles Ezra and Nehemiah become appropriate since Ezra is primarily dedicated to Ezra's activities, while the largest part of Nehemiah is to Nehemiah's activities. However, it is important to note the stylistic features between the two books (Fensham 1982:1).

According to Wright (2008:301), the book of Ezra-Nehemiah represents a unity that has emerged from a dialogical process in which the authors of the book sought to redefine Judah's identity. This dialogical process, on a synchronic level, is personified by the voice of Ezra-Nehemiah's anonymous narrator, which tells the reader how the restoration progressed from a focus on the temple (Ezra 1-6; 7-8) to a crisis which threatened the survival of the Jews (Ezra 9-10), to the construction of the wall around

Judah by means of the Torah (Nehemiah 1-13). Meanwhile, from a diachronic perspective, the voice provides the framework for various authors of the book to construct Judah's identity by negotiating between various universalistic and particularistic forces that governed the political development of the province.

On the contrary, Pakkala (2008:218) challenges the unity and composition of Ezra-Nehemiah, arguing for a complex process of Ezra-Nehemiah's final text, which was based on independent sources. Pakkala argues that sources were combined, but succeeding editors edited them at a later stage. His other argument is that the Masoretic text and two Greek versions are three partially competing witnesses who provide empirical evidence that the textual tradition of Ezra-Nehemiah is eligible for minor and major expansions. He further asserts that some passages could be relocated and for him, literary critical observation of the text shows that editing work was not limited to differences between witnesses. Therefore, additions and changes were made in earlier phases of the text's transmission. To argue his point, Pakkala concludes that even the smallest additions can have a considerable impact on the meaning and message of a text. Because additions to the text may be challenging to identify, he maintains that failure to do so may misguide the interpretation of a text. To avoid that, a critical reader and scholar has to consider the literary history of Ezra-Nehemiah when using a text for historical or critical research.

When advocating for Ezra-Nehemiah as a unit, Labuschagne (2016:1) points to Ezra-Nehemiah as a single literary work consisting of Ezra and Nehemiah sections. Labuschagne argues that the customary "Colophon" at the end of a book appears only at the end of Nehemiah in Masoretic tradition and in two great codices. He supports his argument by indicating that there are two books in the Christian Greek Bible due to the split by Origen around the 3rd century C.E. and in modern Hebrew Bibles from the 15th century onwards. Furthermore, Labuschagne indicates that the primary difference in sections of Ezra-Nehemiah as one book is due to two main characters: Ezra, the priest in charge of rebuilding the temple, and Nehemiah, the governor concerned with rebuilding the walls. The two characters also had a common concern about mixed marriages. Scholars who advocate the unity of Ezra-Nehemiah regard Nehemiah 3:32 as the centre of the book (Dillard & Longman III 1994:180). While it is

to be deduced that Ezra and Nehemiah must be treated as one book and as a literary unit, Wüncch questions the meaning of literary unit, whether it also means that the story displays a narrative for people to understand it as a whole or as a unit (Wüncch 2021:2).

Since there are different opinions regarding the unity of Ezra, Nehemiah and Chronicles, to decide on the unity of Ezra and Nehemiah (Ezra-Nehemiah), it is necessary to discuss it in relation to aspects like: authorship, date, sources, composition, structure, themes and message.

4.4 Authorship

According to Fensham (1982:1-2), authorship is one of the complex problems in studying the Old Testament. Meanwhile, Fensham discusses three views about authorship. The first view supports Ezra as the author of Ezra-Nehemiah and 1-2 Chronicles; the second view argues that Ezra and Nehemiah were responsible for their books, and the third view supports the Chronicler as the final author of Ezra-Nehemiah and Chronicles. Fensham refers to other scholars who argue their points of authorship about three views respectively.

Having discussed the issue of authorship of Ezra-Nehemiah, Fensham (1982:3) concludes that it is not sure that the Chronicler had the ultimate hand in writing Ezra-Nehemiah. The basis of his conclusion is that many arguments in favour of Chronicler as the author of Ezra-Nehemiah and Chronicles are on the presupposition that certain views are unique, and wherever they appear, they must be attributed to him. Fensham argues that the knowledge of the Jewish views of the fifth century is not perfect; hence, no such assumption can be maintained with certainty. Since the so-called typical views of the Chronicler might have been common among the Jews at the time, Fensham insists that it is likely that an unknown Jew apart from the Chronicler wrote Ezra-Nehemiah. On the other hand, Fensham points out that it still seems best to accept Chronicler as the author of Ezra-Nehemiah, mainly because 2 Chronicles 36:22-23 presupposes Ezra 1.

Meanwhile, Throntveit (1992:8-9) stresses that the shared authorship of Chronicles and Ezra-Nehemiah has been vigorously debated. Throntveit refers to Sarah Japhet and H.G.M. Williamson, who have led the way in challenging the widely held view that Chronicles and Ezra-Nehemiah flow from a common source. According to Throntveit, this view rests on four basic arguments: the first argument is based on the fact that first verses of Ezra are present at the end of Chronicles; second argument is related to evidence that 1 Esdras begins with II Chronicles 35-36 and continues through Ezra; the third argument is based on linguistic similarities between Chronicles and Ezra-Nehemiah and fourth argument is based on similarity of theological conception found in both works. These are four basic arguments that Throntveit refers to, indicating how Sarah Japhet and Williamson challenged the widely held view of some scholars to support their basis of the standard source for Chronicles, Ezra and Nehemiah.

Meanwhile, Throntveit (1992:9) argues that though Japhet and Williamson provided strong arguments against the ability of the first three basic arguments highlighted above to prove shared authorship, they have not been able to show separate authorship on these grounds. For Throntveit, research indicates that there is a similarity of theological conception in both works. Meanwhile, Throntveit perceives differences between the two works. First, he notes the Chronicler's emphasis on David and the Davidic Covenant, which is prominent in Chronicles but lacking in Ezra-Nehemiah. Second, prominent exodus traditions in Ezra-Nehemiah are ignored by the Chronicles. Third, Ezra-Nehemiah's detestation of marriages with foreigners is difficult to explain in light of the tolerant attitude expressed toward Solomon's mixed marriages in Chronicles. Finally, the Chronicler frequently uses immediate retribution as a theological focus, which is not found in Ezra-Nehemiah. Throntveit is one of the scholars who does not support shared authorship of Chronicles and Ezra-Nehemiah. However, he is convinced that one's opinion in this matter colours the interpretation of Chronicles to a far greater extent than that of Ezra-Nehemiah. Therefore, the exposition will only rarely use material from Chronicles as it seeks to explain the message of Ezra-Nehemiah as a discreet canonical entity.

According to Smith (2010:3, 4), it is not clear who wrote Ezra-Nehemiah, though some earliest traditions state that Ezra wrote both Chronicles and Ezra-Nehemiah. Smith

argues that evidence from manuscripts and tradition suggests that the person who wrote Ezra is also responsible for writing Nehemiah. Therefore, the same author wrote these books and not different authors. The argument is that the person used Ezra's "memoirs", which were original documents of Ezra (Ezra 7-10; Neh 8-10) and Nehemiah (Neh 1-7, 11-13), including official government letters (Ezra 4:11-16, 17-22; 5:7-17; 6:2-5, 6-12; 7:12-26). Smith (2010:4-5) refers to the theory that a person who wrote Chronicles is the same person who also wrote Ezra-Nehemiah, but that Japhet challenged that theory. Because a lot of evidence seemingly points to the fact that Ezra was probably the author/editor of the memoirs, Smith assumes that Ezra was the one who put together Ezra-Nehemiah.

Blenkinsopp (1988:48-49) maintains that Chronicles and Ezra-Nehemiah are distinct books. However, the concluding verses of 2 Chronicles 36:22-33 are identical to the opening verses of Ezra 1:1-3a, bringing them together into a relationship. Blenkinsopp reaches this conclusion because the division of books in the Hebrew Bible is not equal to the logical structuring of the material or its original form. Hence, Blenkinsopp argues that, though the separation of Chronicles and Ezra-Nehemiah is original, it might still be possible to argue that they share the same authorship, as this view has been the consensus of many scholars. However, Blenkinsopp agrees with Throntveit and Smith that the debate reopened with the Israeli scholar Sarah Japhet, followed by H.G.M. Williamson in recent years. These scholars gathered various arguments to prove these books had separate origins. Blenkinsopp demonstrates that Japhet and Williamson reached a conclusion mainly based on a study of distinct linguistic and stylistic features of the two compositions.

Japhet (1968:371) notes outstanding stylistic differences between Ezra-Nehemiah and Chronicles. She argues that Chronicles has important points that digress from the way of doing things at the time, which exist in Ezra-Nehemiah. Therefore, she wonders if it could be possible to see a specific personal characteristic of one author or a broader and more general incident. Based on a survey of the differences between the two books, Japhet concludes that no single author edited or compiled the books; instead, different authors were in charge of the work. It seems clear that there are many more differences than similarities. Therefore, I am also of the opinion that

Chronicles could not have had the same author or redactor as Ezra-Nehemiah. The unity between Ezra and Nehemiah (Ezra-Nehemiah) is, in certain cases, still debated.

The differences between Ezra and Nehemiah are evidenced in the way they define Jews who were from Babylon, the limitations of the inner circle, the names of God, the celebration of the Sukkot festival, and the status of priests. Also, this is evident in the status bestowed on Ezra and the attitude of foreign Yahwistic singers who took in musical worship at the Jerusalem temple. The authorship of Ezra and Nehemiah is complex because of the possibility that the two works were originally separate and later unified in content and style by an editor. As a result, first-person voice alongside third-person narration might reflect the integration of the narrator of genuine autobiographical fragments referred to as Ezra and Nehemiah Memoirs into a third-person narration. Authorship encompasses editing of biographical fragments and composing narration that embodies them. So, the assumption is that the final author adapted literary style, language and narrative themes (third-person voice) to singularities of biographical (first-person) segments if they existed before third-person material. The expectation is that the ideological background of an author, meaning someone who chose relevant events, guided their interpretation and organised them into a coherent narrative, is expected to remain constant throughout the whole work. Therefore, if a single author wrote Ezra and Nehemiah, the expectation is to find a similar approach to the community, its identity, and theology toward foreigners in both books (Amzallag 2018:271, 273-274).

On the contrary, Pope (2021) offers three primary views on the authorship. The first view is authorship by the same author. Under this view, the idea is that the author who wrote 1-2 Chronicles is the same author who wrote Ezra-Nehemiah. This suggests that whoever wrote Chronicles had the memoirs of Ezra and Nehemiah and used them as sources to write the books. Also, the person seemingly had accurate, first-person accounts of events about Nehemiah's life and leadership in Israel. This person is referred to as the so-called "Chronicler", whom others believe might be Ezra, who, as a scribe, had the authority of being a priest, and it makes some sense that he wrote the book of Nehemiah. The second view favours Ezra writing his book and Nehemiah writing his book, and that being the case, it would make sense to say that Nehemiah

did not write his book based on his memoirs, but he actually wrote it. The third view is that the “Chronicler” wrote Ezra and Nehemiah, and he may or may not be Ezra. Pope, having brought up three views on authorship, argues that the Chronicler, who is identified with the writing of Ezra-Nehemiah, may or may not be Ezra. Pope argues that some biblical scholars believe that Nehemiah authored his book. The testimony to this is that much of the book is a first-person account of circumstances surrounding the return to Jerusalem, as evidenced in chapters 1-7; 12:31-13:31. Pope demonstrates his confidence that Nehemiah authored much of the book as attested in chapters 1-7 and 12:31-13:31, but believes a scribe (who might be Ezra) wrote the rest of the book.

4.5 Date

The dates for Ezra and Nehemiah are not exact since widely varying dates have been proposed. Klein (1999:666) says that the most contested historical question has been the date of Ezra’s arrival. For Klein, Ezra and Nehemiah have little to do with each other in the book, and some of Nehemiah’s reforms do not seem to presuppose Ezra’s establishment of the law in the land. This is why most scholars re-date Ezra to the time of Artaxerxes II, between 404 and 358 BC. However, many have aligned themselves with the traditional date, which called for Japhet’s analysis of the compositional techniques of the editor who intentionally divided history into periods.

According to Williamson (1985:xxxv), the issue of date for the two books is complex for those who include Chronicles in the same work with Ezra-Nehemiah. On the same note, Williamson suggests that other scholars believe that Jaddua of Nehemiah 12:11 and 22 was the High Priest during the reign of Alexander the Great. In contrast, other scholars see stages in the later redaction of the books stretching as late as the Maccabean period in the second century. The suggested dates, as argued by Williamson, often are assigned on a narrow basis of information, which he calls single name or possibility of late insertion of double textual validity as attested in Nehemiah 11:10. Because of the complexity of dating, Williamson infers that no consensus exists among scholars about exact date of Ezra-Nehemiah. Similarly, he maintains that

dating, which he proposes, is open to challenge and rejection by those who assimilate an alternative approach.

Williamson (1985:xxxvi) proposes a date around 300 BC during the early Hellenistic period. His reason for this dating is that this was the final stage of the composition of the books, so he is not aware of other evidence suggesting a later date than he proposes. For Williamson, those seeking a later date do so based on Josephus and 1 Esdras, a line of evidence he believes unjustified. As a result, Williamson concludes that two significant stages regarding the composition of books are dated at about 400 BC and 300 BC.

Smith (2010:6) argues that dates mentioned in Ezra include the dates of the decree of Cyrus in his first year of reign (539/538 BC) in Ezra 1:1-2, second year of Darius I (520 BC) in Ezra 4:24 as well as seventh year of Artaxerxes I (458 BC) in Ezra 7:7). On the one hand, Smith explains that dates do not cover Ezra's complete ministry since Ezra reappeared during Nehemiah's work (Neh 8) as well as after completion of the rebuilding of city walls (Neh 12:36) in 445 BC. On the other hand, Smith argues that the ministry of Nehemiah lasted from the twentieth year of Artaxerxes I (Neh 1:1) in 445 BC until around 432 BC (Neh 13:6). Nehemiah returned to Jerusalem after he spent a short time in Persia. Still, there is no mention of a specific date for his return. Therefore, Smith is of the view that the date for the composition of Ezra-Nehemiah is not known. However, internal data suggest a date a few years before 400 BC.

4.6 Sources

According to Smith (2010:5), Ezra's Memoirs (EM) found in Ezra 7-10 and Nehemiah 8-10 contain detailed lists of Ezra 8:1-14; 10:18-44; Neh 10:1-27), prayers (Ezra 9:6-15; Neh 9:6-37) as well as several official documents (Ezra 7:12-26; 8:26-27) related to first-hand knowledge. There are also Nehemiah's Memoirs (NM) (Neh 1-7; 11-13) and other documents from Nehemiah's work that would have been available to Ezra in support of Ezra as the author of Ezra-Nehemiah.

Meanwhile, Williamson (1985:xxiii-xxiv) identifies sources in Ezra and Nehemiah, which include (1) Ezra 1-6, (2) Nehemiah Memoirs (NM) and (3) Ezra Memoirs EM). For Williamson, Ezra 1-6 does not receive the attention it deserves in scholarly research due to the prevailing scholarly consensus that Chronicles, Ezra and Nehemiah were all part of a single work. Williamson argues that the books of Ezra and Nehemiah are not part of the same work as Chronicles. Therefore, there is no evidence in favour of the opinion that the narrative framework joined together parts of Aramaic sources before they reached the writer's hand. Williamson contends that the writer worked from the original documents and isolated sources which included: (1) decree of Cyrus (1:2-4); (2) inventory of temple vessels (1:9-11); (3) list of returnees (chapter 2); (4) two letters editor summarises at 4:6 and 7, which may have been used in the writing of 4:1-3; (5) letter in Aramaic from Rehum and others to Artaxerxes (4:8-16) and (6) Artaxerxes' reply (4:17-22); (7) letter from Tattenai to Darius (5:6-17) and (8) Darius' reply (6:3-12) which included a transcript of a separate decree of Cyrus (vv 3-5). Furthermore, Williamson insists that besides the mentioned sources, the editor was familiar with relevant biblical material found in Haggai and Zacharia 1-8.

According to Fensham (1982:4), the author of Ezra-Nehemiah used specific sources, which included the edict of Cyrus and the receipt of temple vessels in Ezra 1. The author quoted from different documents which are reliable by most scholars. Fensham argues that Ezra 7-10 constitutes the first part of Ezra's memoirs and that, on the one hand, some scholars contend that Chronicler wrote this whole portion in the occurrence of "I-passages" regarded only as literary fiction. On the other hand, Fensham maintains that other scholars accept that the Chronicler wrote this portion but used specific historical sources. For Fensham, the best position is agreeing with certain scholars that "I-passages" are verbal transmissions of Ezra's memoirs and "He-passages" portray memoirs in the words of the Chronicler.

There is a general acceptance that Nehemiah 1:1-7:72a comprises part of the memoirs of Nehemiah. Meanwhile, Nehemiah 8-10 is regarded as the continuation of the Ezra memoirs, which Fensham regards as an unacceptable possible displacement of the chapters. Fensham insists that the chronology is not entirely clear. So, the author probably brought these chapters into the book of Nehemiah to demonstrate

that events happened while Ezra and Nehemiah were both in Jerusalem. The reliability of sources has been in question. However, their reliability has been approached positively (Fensham 1982:5). Throntveit (2000:957) states that there are extensive debates in scholarly literature concerning the genre of Nehemiah's memoirs.

4.7 Composition

The composition of Ezra-Nehemiah from constituent sources is a complicated issue (Williamson 1985:xxxiii). According to Klein (1992:734), the composition of Ezra-Nehemiah consisted of editing of previously available sources, and the process may have taken place in two or more stages. Klein refers to Williamson, who proposes that Ezra Memoir (EM) and Nehemiah Memoir (NM) were combined about year 400 BC into a work that placed the lives of the two great leaders of the restoration and brought their careers to a climax in Nehemiah 8-10. Klein argues that the editor began with Ezra 7-8, 9-10, part of which he presented from its original personal form. The same editor moved Nehemiah 8 from the original position after Ezra 8 and Nehemiah 9:1-5 from the original position between Ezra 10:15 and 10:16. In the latter case, the editor presented and expanded 9:1-5 by adding to it the prayer in vv 6-37 which was known to him. Klein insists that the editor added Nehemiah 10:1, 29-40 from Temple archives and expanded it with a list of participants to demonstrate the participation of the whole community in promise. So, the editor concluded his presentation of the community with the following: first, 11:1-2, 4b-20, and supplemented it with 11:3-4a, which is a report of the repopulation of Jerusalem drawn from the temple archives. Second, 12:27-43 describes the dedication of the walls made up of a combination of materials from NM and the temple archives. Third, the editor's own composition deals with tithes and offerings—fourth, 13:1-3, which is an archival record dealing with the separation of the people from foreigners. Fifth, later hand (Neh 11:21-12:36) added 13:4-31 and 5:14-19 to NM in a second edition.

The composition of Ezra-Nehemiah was from a variety of sources such as official papers, biographies, letters, and inventories for different settings and purposes. As a result, authorial control over more precise narrative techniques such as

characterisation is diminished. So, the author-redactor is, to a larger extent, bound by choices made by the author's sources; hence, it is primarily in the arrangement of such sources that the narrative's coherence is found. Because of that, the structure of Ezra-Nehemiah becomes key to understanding its meaning (Green 1993:210).

Having examined the different views of different scholars, Farisani (2004:228) concludes that consensus about the Chronicler as a single author of both Chronicles and Ezra-Nehemiah faces a challenge, and that view can no longer be accepted without further justification, for Farisani, a different author from that of Chronicles, composed Ezra-Nehemiah. This composition took two stages. The first stage is attributed to the writing of the memoirs of Ezra and Nehemiah in 440 BC and 432 BC, respectively. In the second stage, the compilation of memoirs took place with additions from several sources by a final author, whom Farisani attributes to be the unknown Jew who was probably one of those who returned from exile in about 300 BC.

4.8 Structure

The issue of the structure of Ezra-Nehemiah is one aspect that scholars use to establish if Ezra-Nehemiah is one book or two separate books. Eskenazi (2000:449) presents the structure of Ezra-Nehemiah in the following manner: first, it is Cyrus' decree (538) restoring the house of God in Jerusalem (Ezra 1:1-4). Second is the implementation of Cyrus' decree (Ezra 1:5-Nehemiah 7:73 [MT 72]), which provides an introduction to a list of returning exiles (Ezra 1:5-2:1-70) and implementing the decree in three movements (Ezra 3:1-Nehemiah 7:73 [72]). The first movement was the building of the temple under Zerubbabel and Joshua's leadership in 538 – 516/5 (Ezra 3:1-622). The second was a community building under Ezra's leadership in 458-457 BC (Ezra 7:1-10:44). The third movement was the building of the Jerusalem walls under Nehemiah's leadership in 445-444 BC (Nehemiah 1:1-7:5) as well as concluding with a recapitulation of the list of returning exiles (Nehemiah 7:6-73 [72]). Furthermore, Eskenazi, when supporting the unified structure of Ezra-Nehemiah, points out the

celebration of reconstruction under Ezra and Nehemiah with Torah at the centre (Nehemiah 8:1-13:3) as well as Nehemiah's report (Nehemiah 13:4-31).

According to Wünc (2021:1), the common conviction of most Old Testament scholars today is that the books of Ezra and Nehemiah are considered one book. However, Wünc argues that the redaction process of two books raises many questions. Questions raised are based on the relationship of two books with the book of Chronicles. The questions involve how the books' actual structure is to be understood, the reason for almost two identical lists of returnees from exile in Ezra 2 and Nehemiah 7, and the differences between the two lists. Wünc's view is that the structure of Ezra-Nehemiah is a literary unit with two lists of returnees serving as an essential part of the literary structure. For Wünc, the author intended structure to determine Ezra-Nehemiah as text meant for oral context. Therefore, the listener must identify the structural elements which the author wants to present to his audience (Wünc 2021:5).

4.9 Themes in Ezra-Nehemiah

Smith (2010:15) states that Ezra-Nehemiah is about restoring God's people in Jerusalem after the Babylonian exile. Ezra-Nehemiah was to address God's plans for his nation. This means that through Ezra-Nehemiah, God communicated a theological message of transformation. Some themes evident in Ezra-Nehemiah follow.

4.9.1 God's Sovereignty

The sovereign rule of God is a broad and pervasive theme emphasised by Ezra-Nehemiah as powerful control of Israel's history by God. God's authority over his people was demonstrated he provided control over foreign nations and kings. This is evident when God directed Cyrus to grant permission to the people of Judah to go back to Jerusalem to build a temple for their God (Ezra 1:1-4). The Persian government had a policy of sending back all people to their original land after they were in exile in Babylon and allowed each group to build its local temples. God had a

sovereign plan of returning Jews from exile through the prophet Jeremiah a long time before Cyrus rose as King (Jer 29:10). God's sovereignty is also visible in other Persian rulers, for instance, Darius and Artaxerxes I. King Artaxerxes I granted Nehemiah permission of going to Jerusalem for rebuilding walls because God was on him (Neh 2:8) (Smith 2010:15-16).

4.9.2 Impurity and dedication to God

According to Smith (2010:18-19), one of the main motivations for returning to Jerusalem was to erect an altar, reconstruct the temple, revive the worship of God and present people holy before God. God's purpose for his people to return to Jerusalem was neither to establish a new kingdom nor to initiate old borders. The people were tasked to re-establish the appropriate worship, which involved, among others, returning vessels Nebuchadnezzar took during the destruction of Jerusalem (Ezra 1:1-7). Another task was to position priests, singers, and temple servants to conduct appropriate worship of God (Ezra 2:40-52). Nehemiah also reminded the people about how they failed to separate themselves from Canaanites in the Promised Land (Neh 9:26-31) and encouraged people to keep the purity of their faith (Neh 10:30-39). At the centre was people's desire to worship their God in purity as a motivating factor for them.

4.9.3 Law and obedience

Smith (20210:20) emphasises that Ezra and Nehemiah had to undertake religious, social and economic reforms which depended on re-establishing Moses' Law. This Law guided people towards appropriate behaviour; hence, several times, Ezra, Nehemiah, or the Persian King referred to Moses' Law to validate what they said. Smith asserts that Artaxerxes gave authority to Ezra to govern the people of Judah based on these laws found in Ezra 7:25-26 (see Ex 22:25; Lev 22:36). Although the mentioning of the law of God is not specific, it becomes clear that Nehemiah knew the variety of traditions which dictated that no interest on loans should be charged to

Jewish brothers (Neh 5) and the laws relating to the Sabbath as indicated in Neh 13:15-22 (see Ex 20:8-11; 34:21). Smith reiterates that Ezra and Nehemiah maintained that people's faithfulness to God and the Torah would make them into a unified covenant people.

4.9.4 Prayer

Smith (2010:20-21) maintains that Ezra and Nehemiah were prayerful men, and they prayed on several occasions. Ezra had a prayer in Ezra 9, which could be used as a model of humility, confession and intercession for God's grace. At some point, when Ezra heard people intermarrying with pagans, he confessed and prayed for the people's sins. People were convicted of their sins, confessed about them and turned away from them to avoid God's anger (Ezra 10:1-15). So, prayer was a means of restoration of people's relationship with their God. Also, Ezra prayed to God for the protection of his people on their journey from Babylon to Jerusalem (Ezra 8:21-23). Again, Ezra had an intercessory prayer in Nehemiah 1 after Nehemiah heard that the walls of Jerusalem were in ruins.

Furthermore, Smith (2010:21) argues that Nehemiah confessed the people's sins. Nehemiah interceded for the people and requested God to give him success in talking to King Artaxerxes regarding problems in Jerusalem. There is also mention of prayer "to the God of heaven" (Neh 2:4). Afterwards, Nehemiah prayed that God should stop his adversaries who were restraining the construction of the wall (Neh 4:4-5). At other times, he prayed that God should be with him (Neh 5:19; 6:14; 13:14, 22, 29, 31). Ezra and Nehemiah's prayers recognised the sovereignty of God over their lives and everything else.

4.9.5 Israelite identity

The issue of Israelite identity is very crucial. Hensel (2020) argues that Ezra-Nehemiah, on the one hand, and Chronicles, on the other hand, reflect the relationship

between Samaria and Judah in the post-exilic era. The Focus of Ezra-Nehemiah on this issue is Ezra 4:1-5, 6-23, 24, which pays attention to the nature of the relationship of Samaria and Judah in the construction of a temple in Ezra 1-6, while the focus of Chronicles is on cult centralisation. According to Hensel (2020:16), the core strategy of Ezra-Nehemiah is the building of Judean identity. Ezra-Nehemiah aims to restore religious, cultic, political, and genealogical continuity and rebuilding of the Jerusalem temple, which granted legal dignity through the continuity of its place (Ezra 3:3, 6, 7). The temple represented only one commanded by both God (Ezra 1:2, 7; 5:1; 6:14) and the Persian emperor (Ezra 6:14). Furthermore, the giving of Torah is tied to the Aaronite priest and Judean scribe Ezra (Ezra 7:1-6).

In Ezra-Nehemiah, there is strong evidence that Israel is distinguished from all other nations. Ezra 6:19-21 and Nehemiah 10:29-30 serve as evidence for exclusionary thinking where there is the requirement for Jews to separate from foreign wives and abandon children born from mixed marriages to maintain the purity of the nation. The radical separation from these groups was to avoid impurity by other nations, and Israel had to enforce impermeable boundaries to maintain its identity. Israel was regarded as a holy seed and other nations as a common seed; hence, Israel was not supposed to mix with other nations (Thiessen 2009:78-79). Meanwhile, reflection of individual identity is based on the image and experiences of a community as a whole, which include norms, values, as well as experiences fixed in stories of a particular nation, contributing to a critical role in the formation of the identity of individuals (Mtshiselwa 2016:4).

4.9.6 Intermarriage

The issue of intermarriage is one theme that troubled the people of Judah in the post-exilic period. This is evident in Ezra, where the leaders were concerned about the problem of mixed marriages (Ezra 9:1– 5). Ezra's prayer in 9:6-15 demonstrates a community which did not yet embody the will of Yahweh since it was still under the bondage of Persian power. However, Yahweh's love in the prevailing circumstances was considered a sign of his favour and evidence for the hope of a bit of reviving (Ezra

9:8-9). Intermarriage with foreigners was a fault deemed doubly shameful. So, when people were made aware of their sin because of their intermarriage with foreigners, something they were not supposed to do, they requested the creation of a special commission that would allow them to remove foreign wives together with children (10:13-17). Therefore, a purified community was created in Jerusalem in addition to the reestablishment of sacrificial worship and completion of the temple (Klein 1992:740).

Southwood (2011:4-5) makes a distinction between Ezra regarding the issue of intermarriage. He maintains that in some areas, Nehemiah shows little or no continuity, which makes his approach to the problem different from Ezra's. Ezra and Nehemiah both use Deuteronomy 7 in their narratives to warn against intermarriage. On the one hand, Ezra uses a reference from Deuteronomy 23 to warn against intermarriage (Deut 7:3; 23:6 Ezra 9:12), while on the other hand, Nehemiah utilises a warning regarding Solomon's many wives (1 Kg 11:1-10). Ezra and Nehemiah use the same language when discussing the issue of intermarriage. However, the terminology used in Ezra is polemical. This is seen when Ezra uses vocabulary such as 'lift up' (Ezra 9:2, 12; 10:44), 'intermarry' or 'intermix' (Ezra 9:2) as an indication to avoid intermarriage with other nations.

Wüncch (2021:872) indicates that in Ezra 9-10 and Nehemiah 13, there is seemingly a harsh reaction to mixed marriages, which disturbs readers. Wüncch wonders if, in a true sense, many marriages were dismissed and many women together with their children sent away. For Wüncch, those living in and around Jerusalem made the same harsh answer to offer help to rebuild the temple (Ezra 4:1-3). Offers were rejected immediately without further discussion of the truthfulness of their claims to be followers of Yahweh. Hence, people are labelled "adversaries" in Ezra 4:1, which they become after rejection.

Furthermore, the Old Testament law did not demand divorce and dismissal of foreign wives. The decision brought sorrow and pain to women who lost their social background, security and everything needed in life—also, the affected children. The decision was made because returnees regarded themselves as the true Israel, and

everyone who did not belong to them also did not belong to Israel since everything outside Israel was considered impure to God's people (Wünc 2021:884).

4.9.7 Language exclusivity

According to Southwood (2011:10), language is a crucial indicator of boundaries. Hence, many ethnic and nationalistic movements emphasise the importance of language because of sharing language and political solidarities.

Geyser-Fouché (2016:1) discusses the issue of exclusive language by briefly looking at diverse post-exilic texts to discover texts that deal with identity, focusing on Chronicles and a few Qumran texts. Geysers-Fouché does this to criticise their use of language to create identities and empower communities in different contexts. In her study, Geysers-Fouché demonstrates that few texts used inclusive language to oppose these texts (Geysers-Fouché 2016:7).

4.10 Message of Ezra-Nehemiah

According to Pope (2021), the message of Nehemiah is threefold. Firstly, Nehemiah tells the story of Israel, Israel's return to Judah, the rebuilding of temple walls, and the city of Jerusalem. The author wanted to remind people about their history, what they were through due to the exile, and what God did for them. Secondly, the purpose of the book is to remind people of God and how God worked to bring them back to their land to rebuild the walls of Jerusalem. Ezra and Nehemiah remind readers that God planned historical events to bring Israel back to Jerusalem. Thirdly, Nehemiah, particularly Nehemiah 9:32-37 highlights that it was important for people to confess and repent from their sins as a reminder that they were the people of God defined by confession and repentance as a sign of understanding who they are before God.

4.10.1 Rebuilding of the temple

Klein (1992:739) argues that Yahweh facilitated both return of exiles to Judah and Jerusalem as well as the rebuilding of the temple through actions of Persian kings towards Israel, as evidenced in 1:1-3 and the end of 6:22. Cyrus decreed the rebuilding of the temple and restoration of its vessels (6:5) while Darius reinforced rebuilding of temple and restoration of temple vessels and added a curse against anyone who would attempt to revoke them in 6:6-12. Returnees from exile constituted a true Israelite community in Jerusalem. The temple took a long time to complete because of the actions of the enemies of Judah and Benjamin, who persistently resisted the work in Jerusalem and discouraged people.

Jonker (2010:600-601) agrees with Klein when he argues that Ezra-Nehemiah tells the story of Israel's return from exile and the rebuilding of the temple and Jerusalem walls. Ezra 3 indicates that Sheshbazzar re-laid stones for the temple's foundation; after that, rebuilding met opposition from opponents of Judah and Benjamin (Ezra 4). The adversaries had received support from the Persian King Artaxerxes to stop the rebuilding of the temple in Jerusalem after urging the Persian King to check the archival records that Jews in Judah and Benjamin actually had a record of rebellion against the superpowers of the past. Having found records that testified that Jerusalem rebelled in the past, the Persian King ordered the rebuilding process to stop until the second year of Darius. Later, Darius found the records, and the rebuilding continued until the temple was completed. While the reconstruction of walls progressed, it was interrupted by the Ammonites, Arabs and Ashdodites (Neh 4:7).

4.10.2 Rebuilding of the walls

According to Williamson (1985:193), Nehemiah's first task on his arrival in Jerusalem was to take charge of the work of the rebuilding of the walls of Jerusalem. In his endeavour to approach the task at hand, Nehemiah did not impose nor force his will on people. Instead, Nehemiah invited people to fulfil the call of God, and people were unanimous in their response, confirming that Nehemiah was on the right path.

Williamson adds that Nehemiah's response to opposition to the project was with no harsh retaliation, but it was with a firm expression of God towards rebuilding the walls.

The rebuilding of the walls of Jerusalem was an activity under Nehemiah's charge following the authorisation of the Persian authorities Nehemiah 2:6-8 (cf. Cyrus and Darius in Ezra 1-6 and Artaxerxes in Ezra) respectively. Ultimately, the work was successful despite the opposition inflicted by Nehemiah's opponents. The community was purified (Ezra 7-10), and the building of walls was completed (Neh 6:15) around the holy city (Ezra 1-6). Nehemiah corrected abuses in making loans and charging interest (Neh 5:1-13). Also, he provided for needy people and did not behave like former governors who enjoyed taxes and neglected people (5:14-19) (Klein 1992:740).

4.10.3 Climax of the work of Ezra and Nehemiah

Friedman and Herskovitz (2019:16) assert that Ezra and Nehemiah's work of agricultural and financial reforms and authorship of the law based on the Torah was to support and encourage a just and ethical society. Ezra and Nehemiah had a vision, moral clarity and leadership to realise a construction started by Zerubbabel, which resulted in the revival of Judaism and ended in a call for social justice. Abraham, Putera, Kom, and Yosua (2023:200) state that the success of Nehemiah in leading the Israelites out of a critical condition made him pass the real leadership test. Nehemiah's pass on the leadership test corresponds with statements like "a crisis is the real test for leadership", and in critical conditions, leaders are expected to provide the best solution. At the time when Nehemiah provided leadership, the Israelites were in a situation and condition of disgrace.

4.10.4 Final acts of Nehemiah

Nehemiah was the cupbearer to the King of Persia (cf. Nehemiah 1; Friedman and Herskovitz 2019:12-13). King Artaxerxes permitted Nehemiah to go to Jerusalem to revive the city. Nehemiah was not only to deal with the broken wall of Jerusalem, but

he also had to deal with intermarriage, which the Jewish men again gave into despite the accomplishments of Ezra. As governor of Judah, Nehemiah approached intermarriage differently. Ezra dealt with new problems and solved them without conflict. The solution lasted for years before the problem reappeared in the time of Nehemiah. Friedman and Herskovitz maintain that Ezra approached intermarriage in a soft. Hence, his approach did not work long since some men surrendered to marrying foreign women. Nehemiah took a strict approach to the issue of blended marriages. Among the daunting tasks that Nehemiah had to carry out was rebuilding walls around Jerusalem. The task was daunting because Jews had enemies such as Sanballat Chromite, Tobia Ammonite and Geshem (Neh 2:19). They connived and attacked workers (Neh 4) to hinder construction. Amid that, Nehemiah used strategies (Neh 4:11), which assisted him to continue the project until the wall was built in 52 days (Neh 6:15).

Furthermore, Nehemiah dealt with the exploitation of poor Jews by a wealthy Jewish community. He understood that social justice was imperative; hence, he managed to convince the nobles to pay debts and restore the renounced fields of poor people. Nehemiah carried out financial and agrarian reform in a new and innovative way. Through that, he represented one of the earliest examples of progressive land reform. Again, he never placed heavy taxes on people as his predecessors did (Neh 5:15), and he hosted people at his table (Neh 5:17) (Friedman & Herskovitz 2019:13).

Klein (1992:741) concurs with Friedman and Herskovitz when he maintains that after appointing supervisors of contributions (Neh 12:44-47) and after undertaking a decision of separation from all foreigners (13:1-3), Nehemiah removed the Ammonite Tobiah from a chamber in the temple (Neh 13:4-9, restored the portions due to the Levites (Neh 13:10-14), reinstated proper observance of the Sabbath (Neh 13:15-22), remonstrated with those who had married foreign women and whose children could not speak Hebrew (Neh 13:23-27), sent away high priest's son who married the daughter of Nehemiah's arch-rival Sanballat (Neh 13:28-29), cleansed the community from foreign contamination and established priests and Levites in their duties (Neh 13:30). Also, he made provision for wood offering and first fruits (Neh 13:31).

4.11 Canonicity

According to Blenkinsopp (1988:38), Ezra-Nehemiah is one book in the Hebrew Bible which was later divided into two books as suggested by superscription of Nehemiah's memoir (Neh 1:1). Origen divided the book, and Jerome reproduced it in his Vulgate. Blenkinsopp argues that there is a lack of uniformity in the canonical order of books. He points out that in the Septuagint (LXX), Ezra-Nehemiah follows Chronicles, while in the Masoretic Text (MT), it follows Daniel in the third section of the Writings. For Blenkinsopp, the view that Ezra-Nehemiah was canonised before Chronicles has no substantial basis and does not elucidate the relative position of the two works in canon since much of the latter reproduces history in Samuel-Kings.

Bimson (2005:224-225) argues that Ezra-Nehemiah focuses on the continuity of the past, and it may seem to stand at the end of a canonical trajectory by looking back rather than forward and content with the Jewish community's status within the Persian Empire.

4.12 Synthesis

This chapter aimed to deal with the background study of the book of Nehemiah, which included the historical background of the book. The chapter tackled the views of different scholars regarding Ezra-Nehemiah and its relationship with Chronicles. Evidence has shown that scholars differ in their approach to the book of Nehemiah concerning its relationship with the books of Ezra and Chronicles. As discussed in the chapter, some scholars support the view that Chronicles and Ezra-Nehemiah were one book by the same author. Others argue for a separation of Chronicles from Ezra-Nehemiah. Finally, others regard Ezra-Nehemiah as two separate books by different authors. While the debate continues regarding the Chronicles and Ezra-Nehemiah, as evidenced by the discussion in this chapter, I support the view of the unity of Ezra-Nehemiah since I find it more convincing. Despite different opinions of scholars, what

is evident is that Ezra and Nehemiah were figures who ministered in post-exilic Judaism. Their influence is apparent in the books that bear their names, respectively. Ezra-Nehemiah remains a debatable issue among scholars. Having studied the background of the book of Nehemiah, the focus now shifts to the next chapter, which will address the aspects of leadership found in Nehemiah and his strategies for nation-building to see how Nehemiah used them in building the nation as well as addressing the needs of the people.

CHAPTER 5

LEADERSHIP ASPECTS OF NEHEMIAH

5.1 Introduction

Nehemiah portrays certain leadership aspects in the book that bears his name. In his leadership of the people of Judah, Nehemiah had the responsibility to rebuild the walls of Jerusalem. The attributes that Nehemiah possessed enabled him to accomplish the task at hand. This chapter looks at the situation that prompted Nehemiah to react to rebuilding the walls of Jerusalem and how he carried out his task. The chapter also unpacks Nehemiah's leadership qualities that assisted him, as well as strategies he employed towards the rebuilding process. Finally, the chapter endeavours to compare and contrast the models of leadership to determine what type of leader Nehemiah was.

5.2 situation in Jerusalem

Ezra and Nehemiah are contemporaries and ministered in post-exilic Judaism. The two figures played central roles in post-exilic Hebrew history, as evidenced in the books that bear their names, Ezra and Nehemiah, respectively. The two books were first regarded as one book, Ezra-Nehemiah, under one author with 1 and 2 Chronicles. However, there have been and still are debates which are still going on as to whether Ezra-Nehemiah should be read as one book or two books since they were one book at first in the Hebrew Bible but later separated into Ezra and Nehemiah to be read as two separate books.¹⁴ Ezra and Nehemiah report on the history of Israel during the post-exilic era. The book of Ezra covers the period from the time of the decree of Cyrus (536 BC) to the religious reformation by Ezra (456 BC). The book that bears Nehemiah's name covers a period from 445 to 433 BC, with a few references in chapter 13 concerning a time after 433 BC. This book contains Nehemiah's memoirs

¹⁴ Chapter 4 discusses Ezra-Nehemiah and Chronicles.

of his activities from the time of his petition to King Artaxerxes to permit the Jews to return to Jerusalem to rebuild the wall. The missions of Ezra and Nehemiah converged (Coggins 2012:34, 35, 36).

About 230 years earlier than the time of Nehemiah, King Nebuchadnezzar had raided the city of Jerusalem as well as the temple and took many Jews into captivity. Babylonian invasion of Judah in 586 BC resulted in the exposition of Jews due to the destruction of the temple and city walls. Jews were exposed to insecurity and a lack of a place of worship. Also, they were exposed to the erosion of ethical principles with their religion compromised against Yahweh's instruction in the Torah. Wealthy people had exploited poor people, and leadership oppression and injustice reached the climax. Meanwhile, the defeat of the Babylonians led Jews in Babylonian exile to be freed from oppression by Cyrus in 539 BC. Institutions were in disarray then, and returnees could not do much to bring things to order. It was in such a catastrophic situation when Nehemiah became famous in Persia (Neh 1:1; 8:9) by being a cupbearer to King Artaxerxes in 465-424 BC. Nehemiah held a strategic and influential position, which allowed him to react to the prevailing situation in Jerusalem (Umeanolue 2017:19; Kolawole and Adelodun 2019:314).

Schulz (2023:2) concurs that Babylonians ended Judah's kingdom in 587 BC, and that resulted in an identity crisis for Jews. After Persians took control of power in 539 BC, some Jews came back from Babylon soon after the Jerusalem Temple was rebuilt. Meanwhile, they had to reorganise themselves religiously and politically. In this situation, Nehemiah took action to rebuild the walls of Jerusalem together with other Jews.

According to Ming, Windarti, and Lontoh (2021:674), Nehemiah was a contemporary of Ezra and served as a cupbearer for King Artaxerxes. This was when Nehemiah received news that the exiles returning from Babylon to Judah were in trouble and that the walls lay in ruins. After receiving news, he prayed and requested permission to return to Jerusalem. In preparation to leave for Jerusalem, Nehemiah asked for letters from the King to ease his journey and avoid disturbance of wall construction by those opponents.

Nainggolan, Sukarna, Wahyuni, Lasut, & Sirait (2022:7) argue that during the time of Nehemiah, the Jewish community was in a sad situation. The city of Jerusalem, with its magnificent temple, which symbolised the presence of God, was destroyed. Also, the city wall, which protected the city and symbolised security strength, had been destroyed, and the city gates were burnt. People suffered because of the situation, and it inflicted depression upon them by making them lose their integrity as a nation. This was a time when Nehemiah took a stand to address the situation.

The Jews had been exiled into Babylon and ended up under Persian rule, under which Nehemiah became a cupbearer to the King. The news about the destruction of the city walls and burnt gates disturbed Nehemiah and other Jews. At the time, living in a foreign land was not easy for the Jews since they were away from their land, where they could have access to their sacred place to worship their God. In such a deplorable situation in Jerusalem, Nehemiah stood up to address the state of affairs.

5.3 The commission of Nehemiah

Fitzpatrick-McKinley (2015:245) asserts that Nehemiah's mission was to rebuild walls and take control of the city from local elites within and outside the city. Part of his mission was to ensure that local leaders completed the work of building walls, a task they were ordered to undertake but failed to complete. At first, Nehemiah did not receive support from many people in Jerusalem. Finally, they assisted in the rebuilding project since Nehemiah persisted; his mission had imperial authority and was implemented by force of imperial troops.

Furthermore, Fitzpatrick-McKinley (2015:284) reiterates that Nehemiah carried out the mission, which had imperial approval and influence of establishing the fortress in Jerusalem and installing troops in it. Part of this involved ensuring that troops received rations and were likely paid out of the King's tribute collected from the local population. Nehemiah had another motivation for implementing reforms in Jerusalem as the ancestral city, and he needed the elimination of opposition to establish the fortress, fulfil orders, and fulfil his ideals for the city. Because of his efforts to revive the city,

Nehemiah was a builder of the city, a view which resonates strongly with the imperial mission of establishing a fortress.

5.4 Leadership qualities of Nehemiah

Leadership is one phenomenon that others acquire through opportunity and timing, whereas others receive a call from God. Regarding leadership, some people are born leaders, while others are made leaders. Antoine (2014:18) insists that leadership encompasses natural and spiritual aspects. She compares and contrasts these aspects and comes up with characteristics of each. She discerns that natural leadership is about being aspiring, innovative, and positive, having knowledge of staff, having the ability to make decisions, being able to supervise, seeking rewards, and having the ability to work independently. Antoine emphasises that spiritual leadership involves having confidence in God, having knowledge of God, seeking the will of God, humility, following the Word of God, loving God and people, being responsive, and having dependence on God. Antoine argues that Nehemiah possessed both natural and spiritual aspects of leadership.

Holder, Rollins, and Jackson (2014) describe how Nehemiah incorporated management functions in the rebuilding process, including planning, organising, leading and controlling. They maintain that in chapters 1-2, Nehemiah formulated a plan for rebuilding the walls of Jerusalem after being informed about the devastation in Jerusalem.

According to Abbud (2018:2), every individual has the power to become a leader. That individual could either assume a high leadership position over many people or be a leader of a few people. Abbud argues that for an individual to be a leader, it is vital to have the right qualities to be a sound leader. Being a cupbearer to Artaxerxes, King of Persia, and one of the leaders, Nehemiah felt called to build the city of Jerusalem. This means Nehemiah had qualities that assisted him in embarking on the rebuilding project of Jerusalem. Nehemiah was provided with supplies and materials needed for the project, but when he arrived in Jerusalem, he did not begin the rebuilding process

immediately. Instead, Nehemiah inspected the wall to see how he would approach the task (Abbud 2018:3).

Nehemiah had a vision guided by God regarding rebuilding the walls and shared it with Jews in Jerusalem (chapter 2). The people realised Nehemiah's vision and joined him in the rebuilding process. This is what Holder et al. (2014) refer to as organising. This means Nehemiah was able to organise the people of Judah to join forces in the rebuilding process. He organised the people into teams as the tasks were divided so that the repairing of the wall was able to commence. Even when opposition arose (chapters 4-6), Nehemiah was able to organise the people to defend themselves against their enemies. Patton (2017:9) agrees with Holder et al. that Nehemiah had a vision which he communicated to the people. The importance of vision was to direct followers toward a common goal and empower them to accomplish that goal.

During the rebuilding process, Holder et al. (2014) emphasise that Nehemiah supervised activities by setting an example, establishing positive collaboration, evaluating the structure of tasks, and not hesitating when there was a need to act. By so doing, Nehemiah manifested an excellent example of leading the people towards the completion of the project. Furthermore, Holder et al. (2014) demonstrate that Nehemiah disseminated work in Chapter 3. He dealt with opposition to the project in Chapter 4, set an example for others in his generosity and commission in Chapter 5, set up a structure of the organisation in Chapter 7, and was proactive in restoring the law through covenant-making and dedication of walls in Chapters 8-9. All the features mentioned above are characteristics of good leadership for transformational leadership, as portrayed by Nehemiah. Patton (2017:11) cherishes the idealised influence, characteristic of transformational leadership. She maintains that Nehemiah was a role model to post-exilic Jews. In addition, having been appointed governor of Jerusalem with the reward of the governor's allowance, he did not keep material goods; instead, he shared them with poor people around him. Also, Nehemiah committed himself to God; protected people from physical harm (Neh 4:10) and from those who tried to cheat them (Neh 5:8-9); held fast to God's Law; had a strong work ethic since he laboured alongside the people (Neh 5:16).

Holder et al. (2014) assert that there was a census of those available and a delegation of authority to people to perform various duties (chapter 7) to ensure that activities were consistent with plans. People were educated about the Law of God, they confessed their sins, and vowed to observe and obey the commandments of God in chapters 8-10. Thus “under God’s direction, Nehemiah and the Jewish people effectuated an impeccable feat in rebuilding the walls of Jerusalem in fifty-two days. These timeless management functions provided a structured framework to accomplish a significant task” (Holder et al. 2014).

5.4.1 Trust in God

Trust in God is a significant feature in Nehemiah’s leadership. Nehemiah demonstrated his trust in God through prayer. Abraham, Putera, Kom, and Yosua (2023:205) maintain that Nehemiah was a leader with a strong faith in God. Nehemiah’s trust in God was demonstrated in his two reactions in the face of adversity. First, Nehemiah prayed to God and kept watch day and night (Neh 4:9). Second, he removed fear from the Jews by reminding them to look to the Lord who is great and mighty (Neh 4:14a). This demonstrates that Nehemiah’s trust was grounded on God and because of that, he was able to pursue his vision knowing that God was with him.

5.4.2 Planning

Kolawole (2020:16) stresses that Nehemiah’s request for the letters in Nehemiah 2:7-8 was a demonstration of Nehemiah’s forward-thinking strategic management. Planning is an essential tool for any project. Therefore, Nehemiah evaluated possible risks ahead of time so that he could devise a plan to implement when he arrived in Jerusalem. Kolawole provides a list associated with planning, which he assumes Nehemiah undertook for project management and execution. Planning is about:

1. Thinking ahead and preparing for the future
2. Ensuring the right direction

3. Identifying issues to address
4. Considering the possibility of a project
5. Careful use of resources
6. Motivating staff
7. Ensuring the smooth running of the project¹⁵

Abraham, Putera, Kom, and Yosua agree with Kolawole that part of Nehemiah's task was to plan how the rebuilding of the walls would take place. The fact that Nehemiah (Neh 2:7-8) asked for letters from the governors of areas he would be passing through was part of the planning process for the project. Abraham, Putera, Kom, and Yosua argue that Nehemiah knew that the regents would hinder his journey if he did not have permission from the King of Persia. So, that part of planning was Nehemiah's discernment, which assisted him in thinking about the future things that would happen. That discernment helped him think of how to overcome things that would be an obstacle to his vision. Therefore, it was worthwhile to plan accordingly for his departure as well as for what was needed to accomplish the project (Abraham, Putera, Kom & Yosua 2023:206; Muthuku 2020:69).

5.4.3 Integrity

Ming, Purwoko, Wahyuni, and Suharta (2021:15) argue that Nehemiah had high integrity, which enabled him to make sound decisions. In making decisions, Nehemiah used harsh words but got to the point and made corrections. By so doing, Nehemiah made impartial decisions, and he reprimanded officials, executives as well and workers (Neh 5:7). Furthermore, Ming et al. (2021:15) maintain that integrity embraces words fulfilled in one's actions and values by sticking to them. Because of integrity, Nehemiah was able to carry out the mission emanating from his vision, and he did not waver in his endeavour to realise his vision.

¹⁵ Kolawole, Nehemiah as an example of project manager, 2020, p.16

5.4.4 Delegation

Nehemiah had the element of the delegation at heart. By the delegation, Nehemiah handed over the responsibility and authority to other people. Nehemiah delegated tasks and empowered other leaders, such as the regent of Euphrates, and encouraged the Israelites to build the walls of Jerusalem (Neh 2, 3). After the wall was finished, Nehemiah appointed the doorkeepers, singers, and the Levites and ordered them to do their jobs. Also, Nehemiah handed over the supervision of the city wall to Hanani so that the work would run well (Neh 7:1-73). This is an indication that the delegation of responsibility was important to Nehemiah because he could not do it all alone. Hence, he delegated responsibility to members based on their abilities. By so doing, Nehemiah saw potential in people and sought to empower them so that the people he led should learn to be leaders, too (Wibowo and Kurniawan 2022:199-200).

According to Ugwu et al. (2021:91), Nehemiah had leadership skills that assisted him in rallying support from among his fellow Jews. Jews who believed in his ideology became part of the team responsible for the reconstruction and became leading activists towards the revival and rebuilding of the wall. However, some did not support Nehemiah's initiative, and they tried to stop his mission (Neh 6:10-13; 4:8). Meanwhile, Ugwu et al. argue that those who followed Nehemiah for the assessment of the wall of Jerusalem may be deemed as Nehemiah's active allies that formed the social cohesion that assisted in the rebuilding process and the spiritual revival.

Abraham, Putera, Kom, and Yosua (2023:206) assert that Nehemiah cooperated with his team. This attitude is seen in Nehemiah 3 and Nehemiah 4:13, 21, and 24, where Nehemiah worked along with his team in the rebuilding project of the wall of Jerusalem. Nehemiah demonstrated his collaboration with men assigned different tasks, and they kept watch for challenges together. The collaboration is evident in Nehemiah's dealing with the leaders and the rulers concerning the dissemination of information (Neh 4:14). Nehemiah's cooperation is also witnessed in his delegation of tasks, for instance, to Hanani and Hananiah (Neh 7:2).

Nehemiah was able to identify talents in the people he led, and with that in mind, he could divide the work among people to carry on with rebuilding the project. This means that noticing the potential of people and their talents for the task was vital for Nehemiah to complete the project. The model demonstrated by Nehemiah when working with people assisted a lot in the division of labour, which culminated in the completion of the project.

5.4.5 Leading by example

According to Apuuivom (2020:19-20), Nehemiah was a great administrator who knew what to do, how to do it, and who was to do it. Nehemiah was a man with a clear objective or goal with a sound and good enlistment of the program. This is demonstrated in his ability to analyse situations and people. As administrator, he succeeded in mobilising people for the project's success (Neh 3:1-6:16). Nainggolan et al. (2022:2) argue that Nehemiah led by example when he initiated strategic steps to realise the vision. After he had the vision, Nehemiah communicated it to the king, who granted him permission to rebuild the walls in Jerusalem. The skills that Nehemiah had assisted him in giving direction to followers and also empowered them to complete the project. Nehemiah did not only have a vision but also found it worthy to share it with his followers to gain their support. Having communicated his vision to his followers, Nehemiah was able to mobilise ways in which that vision could be realised. Nehemiah also worked with his followers to realise the vision.

5.4.6 Resisting opposition

Wibowo and Kurniawan (2022:200) argue that Nehemiah faced opposition from Tobiah, Sanballat, and Geshem, who tried to hinder the construction of the Jerusalem wall and tried to harm him (Neh 6:2). Despite this, Nehemiah remained focused on the work (Neh 6:3). However, his adversaries continued to disrupt the building of the walls of Jerusalem by spreading false news about Nehemiah (6:5-6), something which discredited Nehemiah's name and reproached him (6:13). In the midst of all this,

Nehemiah prayed incessantly and relied on God (6:14). Abraham, Putera, Kom, and Yosua (2023:204) assert that Nehemiah demonstrated decisive leadership (Neh 6:2-4) when he refused to meet Sanballat and Geshem. Nehemiah took action against Eliashib, the priest who did evil for Tobiah (13:4-29). Furthermore, Abraham, Putera, Kom, and Yosua (2023:205) argue that because Nehemiah was a good organiser, he was able to face challenges when rebuilding the walls, and he mobilised the people of Judah into groups. One group was responsible for repairing the city walls (Neh 3), while the other was responsible for guarding the construction against external opposition (Neh 4:9, 1323). Also, Nehemiah reacted against the wrongs committed by the Jews, which included temple defilement, not tithing, Levites ignoring the observance of the Sabbath as well, and involvement in mixed marriages. Ogochi (2018:87) argues for Nehemiah's tenacity in the work despite opposition from the Samaritans, Sanballat, and Tobiah. Nehemiah employed strategies to keep the job going and fought simultaneously amid the increased opposition, as stated in Nehemiah 4:16-18.

According to Abraham, Putera, Kom, and Yosua (2023:204), Nehemiah, in his leadership of the rebuilding project, experienced opposition parties from both outside and inside. The external resistances faced by Nehemiah included mockery, violence, and deceit, while the internal ones involved ruins, fear, and greed. The opposition that Nehemiah encountered did not hinder his leadership. Instead, Nehemiah resisted opposition parties by processing them individually while the rebuilding process continued.

5.4.7 Courage and perseverance

Nehemiah demonstrated courage and perseverance when facing opposition from his adversaries, yet he held firm throughout the project to realise its completion. Also, Nehemiah was steadfast in his reaction to the annoyed Jews complaining about fellow Jews who charged interest on them (Neh 5:1-13). Also, Nehemiah was courageous towards opposition from Sanballat and Geshem. Opposition did not distract Nehemiah since he focused his attention on his work. Nehemiah's attitude regarding the

rebuilding project instilled courage in people to continue despite the challenges they encountered (Neh 6:1-14) (Kolawole 2020:16).

One of the crises that Nehemiah faced was the economic injustices among the Jews, at which Nehemiah became furious. In this case, the rich, which included nobles and officials (Neh 4:7), oppressed poor people and forced them to convey their property to creditors as security to borrow money to buy food. Sometimes poor people were compelled to make children do slavery work to avoid starvation (Neh 4:1-5). With the encounter, Nehemiah angrily opposed injustices and forced the transgressors to repent and improve themselves (Neh 4:6, 12-13) (Wibowo & Kurniawan 2022:196). Furthermore, Nehemiah persevered as a leader until the end, and he even rebuked those who were guilty. At the same time, he remained open to constructive evaluation and criticism to improve his leadership skills (Wibowo & Kurniawan 2022:201-202).

Wibowo and Kurniawan (2022:196) argue that Nehemiah had exemplary leadership qualities. These are some qualities a leader must have to pursue their vision. The above-discussed leadership attributes are not the only ones that Nehemiah had. These are just some of the qualities which Nehemiah used to realise his vision. The leadership qualities that Nehemiah employed assisted him in staying focused on the task at hand and not being swayed by any opposition inflicted by his adversaries. Such attributes were utilised depending on the situation to ensure the rebuilding process was not hindered.

5.5 Nehemiah's leadership strategies

According to Patton (2017:1), the book that bears Nehemiah's name provides a case in strategic leadership and that Nehemiah possessed a broad exposition of leadership strategies. These strategies range from prayer to perseverance, and Patton provides such strategies. She concludes that many of them define a transformational leader.

Wibowo and Kurniawan (2022:198) argue that Nehemiah constructed a strategy in which he surveyed and observed the situation and worked from that strategy to get

the rebuilding of the walls of Jerusalem done (Neh 5:107). To begin the project, Nehemiah devised a careful plan and strategy by looking at the facts at hand, and he always involved God in his plans. He was not in a rash, and his involvement with God was to enable him to embark on the process, and he used the King's power to smooth out the wall construction process. Muthuku (2020:68) argues that Nehemiah is a strategic leader found in the Bible (Neh 1-5), and as governor, Nehemiah rebuilt the walls of Jerusalem in fifty-two days under God's guidance. Meanwhile, the task of rebuilding the walls was not easy since Nehemiah had to face opposition inflicted by Samaritans, Ammonites, Arabs, and Philistines. Despite that, Nehemiah worked with the team and rebuilt the walls of Jerusalem. Muthuku reiterates that Nehemiah's success resulted from putting strategic approaches in place. In his strategic approaches, Nehemiah assessed the situation, acquired needed resources for the project, set up a team of leaders, and allocated various assignments among people.

5.5.1 Prayer

Prayer is one of the strategies that Nehemiah used when approaching the rebuilding process of the wall of Jerusalem. Nehemiah knew that he would not be able to accomplish the project without prayer. As part of the planning process, Patton (2017:9) maintains that Nehemiah specifically involved prayer to seek counsel from God to embark on such a monumental task. Throughout the journey, Nehemiah continually sought God's guidance and help in prayer. Muthuku testifies to the importance of prayer by arguing that Nehemiah committed ardent prayer to God so that King Artaxerxes would allow him to return to his ancestral land and rebuild it. Prayer helped Nehemiah to develop strategic thinking when he approached King Artaxerxes. Nehemiah consulted God in prayer before he could respond to the King (Muthuku 2020:69). This clearly demonstrates how vital prayer was to Nehemiah since the mission he was about to accomplish was not his but God's mission instead.

Moreover, Abraham, Putera, Kom, and Yosua (2023:205) argue that Nehemiah regarded prayer as an essential tool for his endeavour to rebuild the wall of Jerusalem. Prayer guided Nehemiah's thoughts, emotions, and actions, and he relied on it to do

the work until he completed it. Prayer was important to Nehemiah to the extent that he relied on it for all actions he had to take, including the problems he faced (Neh 1:1-4, 5-11, 24, 28; 4:4). Nehemiah's reliance on prayer as a leader was an indication that he was the servant of God.

5.5.2 Vision

Nehemiah had a vision for the people of Israel, but that vision emanated from God. Nehemiah became known as a visionary leader because of the vision that he had. The vision helped Nehemiah determine the direction in which to do his work and ministry; hence, without the vision, he would find it challenging to accomplish the mission he was called to do. Being a leader, Nehemiah had to face a crisis regarding the nation of Israel, and in his leadership Nehemiah's first task was to lead a group of Jews back to Jerusalem, to oversee the rebuilding of Jerusalem walls, and to determine which families were to live in the city. The second task was related to several social and political reforms among the Jews, which included establishing the true worship of God (Neh 13:4-31) (Wibowo & Kurniawan 2022:195).

Patton (2017:10) points out that survivors felt disgraced due to the destruction of walls, and Nehemiah was aware of the problem. Consequently, Nehemiah stated his vision to King Artaxerxes and, afterwards, shared it with the people of Jerusalem and solicited their support. So, having arrived in Jerusalem, he showed people the wall of Jerusalem, which lay in ruins with its burnt gates, and invited the people to join him in the rebuilding process (Neh 2:17). Patton further states that after Nehemiah assured the people of God's plan regarding rebuilding walls and that King Artaxerxes supported the plan, people responded positively to Nehemiah's vision by committing to the rebuilding of the wall through the proclamation "Let us start rebuilding," (Neh 2:18).

Meanwhile, Kolawole and Adelodun (2019:317) add that leaders have a clear vision for the future of their organisations. Through vision, leaders direct followers to achieve a common goal and empower them to accomplish it. According to Kolawole and Adelodun, Nehemiah had a vision that he communicated to followers as the first thing

before he could begin the project. The purpose of sharing a vision is for people to understand it and get a glimpse of the overall project. Nehemiah solved the destruction problem of the walls of Jerusalem and the disgrace felt by those coming from exile through his vision of rebuilding those walls.

According to Muthuku (2020:69), Nehemiah, as a visionary leader, set off to rebuild the walls of Jerusalem that lay in ruins. His vision was to remove the disgrace that people faced after returning from exile (Neh 1:2) since he intended to see them living in a good and secure environment as a result of the rebuilt city and its gates. The vision that Nehemiah had helped him to mobilise resources to rebuild the city. Nehemiah had requested some resources from King Artaxerxes that would be helpful for the project, as well as authorisation of the King to allow him to get resources from the royal park. This marks a visionary and strategic leader who can mobilise followers to assemble and promote strategic vision. Nehemiah did precisely that when he communicated his strategy, and he managed to get people, including rulers, nobles, officials, and priests, involved in the work by delegating duties to get the task done effectively.

Meanwhile, Ming et al. (2021:16) assert that Nehemiah was cautious that there would be resistance to accomplishing the rebuilding project. He sought a written mandate from the King for a safe journey, and the support he had from the King would allow him to complete the mandate. Nehemiah, being an ordinary man, had no vision of his own. Instead, he received it from God to fulfil the nation's goal of rebuilding the walls of Jerusalem.

5.5.3 Prioritisation

Nehemiah had a heart to know which things had to come first. According to Wibowo and Kurniawan (2022:201), Nehemiah knew what matters were urgent and essential to address the crisis at stake. Nehemiah knew when to appear before the King, listen to the Israelites, formulate a strategic plan, and take action to carry out his vision. Immediately after Nehemiah received the news about the situation in Jerusalem, he

requested permission to go to his homeland to implement the change in how things were. Rebuilding the wall of Jerusalem was a priority for Nehemiah since that would remove the disgrace that the nation faced as a result of the city walls that lay in ruins, as well as the gates that were burnt.

According to Ming et al. (2021:13), Nehemiah was careful when doing things. Organising was at the centre for Nehemiah since he organised people according to families and planned priorities. So, the successful completion of the walls resulted from Nehemiah's cooperation with other people through his leadership. Nehemiah involved many people in the process, which was one of his priorities in achieving his goal.

5.5.4 Leveraging power

Kolawole (2020:16) argues that people charged with the responsibility to manage projects are influential; hence, their distribution of power has a significant impact on successful projects. Nehemiah, being the cupbearer to the King, could leverage that power by using his influence to get the King's permission to rebuild the walls. Such was the kind of leader Nehemiah was since he influenced King Artaxerxes to give him permission to go and work with the people of Judah to carry on with the rebuilding project of the walls of Jerusalem. Patton (2017:10) maintains that Nehemiah succeeded because he used his power to gain an advantage, and the King granted him a return to Judah.

5.5.5 Foresight

According to Antonakis (2012:272), visionary leaders know to carve actions into operational components that affect strategic and planned levels of organisation and players. Through personal and consistent actions, leaders focus their followers' attention on the central issues and help them understand them. Nehemiah's request of letters to governors of Trans-Euphrates and Asaph (Nehemiah 2:7-8) was a demonstration of forward strategic management "acumen" (Patton 2017:3). The

request of letters was to enable Nehemiah to evaluate possible risks ahead so that he would arrive in Jerusalem ready for the task he had to accomplish. Nehemiah's forward strategic management made him cautious about forthcoming risks and how he would handle them so that they would not affect the project he had to begin.

5.5.6 Attending to people

Followers' needs were at the heart of Nehemiah. Kolawole (2020:16) maintains that Nehemiah epitomised a transformational leader since he cared about the welfare and rights of his followers. Nehemiah saw that those responsible for different tasks had suitable tools and understood expectations for carrying out their respective responsibilities. Nehemiah had a deep concern for people and demonstrated it through his vision after hearing the distress of the post-exilic people of Jerusalem and Judah. Nehemiah did not only set out to rebuild walls but rescued poor people from the oppression and slavery of previous leaders (Patton 2017:11).

In Nehemiah 5:14-19, Nehemiah, governor and friend to the King, received a large monthly food allowance, an ox, and a selection of the best sheep and birds to prepare food. This was actually like a feast for him. Nehemiah did not take this for himself alone; he recognised the hard work that the people were doing, and he shared his food with them.

5.5.7 Adaptability

According to Patton (2017:12), Nehemiah's listening to his people helped him stay abreast of changes, and he was able to adapt quickly and effectively to such changes. Nehemiah's adaptability is noticed in his encounter with external threats from his enemies, such as Sanballat, Arabs, Ammonites, and Ashdodites. Faced with such opposition, Nehemiah first prayed against his enemies. After praying, Nehemiah developed a plan that would enable him to station guards at risky points and divide guards from construction workers. Communication was vital to Nehemiah; he used it

as a tool since he knew God was with him (Neh 4:1-14). So, Nehemiah was ready to face the conflict because he had a protective plan that allowed the work to be accomplished.

Kolawole and Adelodun summarise it well when they maintain that Nehemiah's accomplishment of the work was due to his active prayer life, which was accompanied by his provision of vision to followers. Also, he was close to King Artaxerxes I of Persia and received assistance, which enhanced his modelling, flexibility, and prudence. Moreover, it is crucial to note that Nehemiah was attentive to followers and tenacious towards achieving goals. Because of Nehemiah's endeavour, his role changed from being cupbearer to the King of Persia to the governor of Judah due to his multiple leadership strategies to accomplish the rebuilding project (Kolawole & Adelodun 2019:316).

The strategies employed by Nehemiah towards rebuilding Jerusalem's walls were crucial for him to accomplish the project. As a leader, Nehemiah would not just approach such a mammoth task of the rebuilding process without carefully formulating strategies that would allow him to realise its completion. Strategies used by Nehemiah to finish the project also helped him resist opposition, which was intended to disrupt the whole process. Also, the use of these strategies, coupled with Nehemiah's clear vision, enabled him and the people of Judah to witness the completion of the rebuilding project.

5.6 Nehemiah as a Transformational leader

Three different models of leadership were discussed in Chapter 2. Those models include: charismatic leadership, transactional leadership, and transformational leadership. These are the models against which Nehemiah's leadership is measured. Looking at the three models against which to measure Nehemiah, one can see that Nehemiah was more of a transformational leader than charismatic and transactional. The discussion below endeavours to support the position of Nehemiah as a

transformational leader. The following transformational leadership factors assist in understanding how Nehemiah was a transformational leader.

5.6.1 Idealised influence

According to Northouse (2016:167), idealised influence refers to leaders who lead by example and influence followers by their conduct. As a result, followers identify themselves with such leaders because leaders demonstrate standards of moral principles and ethical conduct for people to count on. Such leaders are highly respected because they provide a clear vision to followers and share a sense of mission. Patton (2017:11) argues that Nehemiah was such a leader because he became a role model to the post-exilic people of Jerusalem and Judah. As governor of Jerusalem, Nehemiah received the governor's allowance and kept no material goods to himself. Instead, he shared what he had with poor people by providing food for them since it was difficult for them to provide for their families (Neh 5:17-18). Patton maintains that generosity was at the heart of Nehemiah and that he also committed himself to God. Because of this commitment, Nehemiah protected people from physical harm (Neh 4:10) and those who tried to cheat him (Neh 5:8-9). Nehemiah also held fast to God's Word and demonstrated a strong work ethic by delegating work to his followers while he laboured alongside them (Neh 5:16).

5.6.2 Inspirational motivation

This factor of transformational leadership means that leaders communicate high expectations to followers' inspiration and motivation to instil commitment in them to be part of a shared vision. Also, the factor encourages team spirit between a leader and followers (Northouse 2016:169). Nehemiah inspired and motivated his followers from time to time to influence them to be part of the vision and mission he had to accomplish. Meanwhile, Ugwu et al. (2021:87) stress that Nehemiah was a strategic leader who cancelled the debts of the poor (Neh 5) to motivate patriotic interest, show inclusiveness, and gain legitimacy for his administration. Again, Nehemiah modelled

salient traits, which included: (a) popular support which he gained regarding the rebuilding of the wall for the benefit of all; (b) a non-retaliatory approach against his adversaries; (c) incorruptible motif; (d) debt cancellation for the benefit of the poor; which bringing to an end the exploitation of poor people by rich people and (f) demonstrating servant leadership for the glory of God.

5.6.3 Intellectual stimulation

Northouse (2016:267) asserts that intellectual stimulation is a factor of transformational leadership that challenges followers' assumptions, generalisations, and stereotypes and stimulates followers to seek ways to improve performance. Therefore, the fact that individuals are included in the problem-solving process motivates them to commit to achieving their goals.

Nehemiah interacted with individuals such as Ezra, Hanani, other leaders, and priests to demonstrate intellectual stimulation (Neh 1:2-3; 2:17-18; 7:1-3; 8; 9:3-5; 12:1-26; 44-47; 13:10-13). Indicators of intellectual stimulation are evident when Nehemiah allows individuals to take responsibility, like Ezra, for teaching the law. Also, when Hanani and others were in charge of Judah (Neh 6:15-7:1-4), and Nehemiah appointed people responsible for the Temple (Neh 12:44-12:47).

5.6.4 Individualised consideration

According to Northouse (2016:267), individualised consideration is concerned with providing social and emotional support to followers to develop followers to reach a high level of potential by empowering them. Thomas, Hebdon, Novicevic and Hayek (2015:18) view Nehemiah as a transformational leader who enhances the work ethic and morale of followers through individualised consideration by giving responsibilities and monitoring their progress. Nehemiah inspired, motivated, and empowered people to improve operations by appointing treasures, scribes, priests, and other notable roles for development.

5.7 Transformational leadership of Nehemiah

Daliman, Suparti, and Ming (2021:4) approach transformational leadership as behaviour portrayed by an individual or leader seeking to change, direct and develop values existing in an organisation. Also, the intention is to create good relationships to realise shared visions in the future. Dalima, Suparti, and Ming argue that indicators of transformational leadership are 1) charismatic, 2) individualised consideration, 3) idealised influence, 4) inspirational motivation, and 5) intellectual stimulation. The qualities and strategies that Nehemiah had helped him exercise transformational leadership when he initiated the rebuilding of walls.

Daliman, Suparti, and Ming (2021:13) conclude that personality influences commitment to the organisation. Therefore, a higher personality yields higher results, while a lower personality yields lower results of commitment to the organisation. Daliman Suparti and Ming maintain that greater work performance, more substantial results and lower performance, lower results of commitment to the organisation. This demonstrates that personality plays a vital role in performance and that a stable personality improves performance. Nehemiah's personality assisted him in applying his leadership qualities to the rebuilding process of the walls. Because of working together as a team, Nehemiah and his people were able to maximise the performance, which resulted in the completion of the building project.

Nehemiah's leadership style is seemingly of a transformational leader. When looking at the type of leadership portrayed by Nehemiah in the book that bears Nehemiah's name, Lehman (2021:74) argues that Nehemiah's leadership comes from the God of the Bible, who is the subject of the whole vision, mission, power, control, plan and will. In other words, Nehemiah followed God's guidance by listening to God in everything he did since he was accomplishing God's mission. As a result, Nehemiah had to enquire about God's direction through prayer in every step he took in the rebuilding process.

Ming et al. (2021:13) stress that in fifty-two days, Nehemiah and other Jews successfully reconstructed the walls of Jerusalem, which were in rubble. The walls symbolised the security and sturdiness of Jerusalem (Neh 6:15). Nehemiah's successful completion of the project had implications in the economic field. Security and development success caused fear in surrounding nations (Neh 6:16). Ming et al. (2021:14) maintain that Nehemiah focused not only on the construction of walls but also on religious life. The spiritual formation of the people was at the heart of Nehemiah. Ezra is the central figure in the formation of the people, but Nehemiah had a role to play in rebuilding the walls of Jerusalem.

5.7.1 Transformation in management

Nainggolan et al. (2022:4) argue that Nehemiah had good management skills since he led the building of the walls of Jerusalem with a focused vision. When he started the project, Nehemiah applied high management skills to get great results. Because of Nehemiah's management skills, he could complete the rebuilding project and achieve high-quality results quickly (Neh 2-7). Nainggolan et al. maintain that Nehemiah served as the King's cupbearer. Nehemiah's duties included ensuring that enemies did not poison food or drinks prepared for the King. The King trusted him. Nehemiah earned the position of influence because he took special care of King Artaxerxes. He had proper management principles, making it easier to rebuild the Jerusalem walls.

5.7.2 Human resource management

Nehemiah was a limited man who needed help to do all the work. He identified potential in people and empowered it. Also, Nehemiah wanted other people to learn to become leaders. Transformative leadership does not focus on achievements and targets by leaders alone. Still, it is essential that followers feel the impact at different levels, as well as those not directly in contact with leadership positions (Nainggolan et al. 2022:5). According to Nicolaidis (2015:2), leaders and managers have the difficult

task of creating workable convictions because leaders and managers strive to integrate opposing ideas and shift between options which they face in business or related operations. As a result, they are required to be operationally efficient, experimental, and innovative. So, Nainggolan et al. (2022:5) argue that Nehemiah carefully planned to rebuild the walls, and his plan included ensuring that the materials were ready for the project. Also, Nehemiah 3:1-32 describes the human resources in building walls. Nehemiah demonstrated human resource management skills by listing people and groups involved in rebuilding according to their occupations and positions.

5.7.3 Supervision management

According to Nainggolan et al. (2022:5), Nehemiah had an element of supervision of the project because of his knowledge of parts of the walls and gates of Jerusalem. Nehemiah's knowledge emanated from the fact that he previously did a thorough and in-depth examination of the situation (Neh 2:12-15). He kept a close eye on the development progress of the project and continuously monitored the project. To maintain a close monitoring of progress, Nehemiah created a system to monitor progress by dividing participants into working and guarding groups while ensuring that construction of the walls continued. Furthermore, Nainggolan et al. (2022:6) assert that when Nehemiah realised that he was incapable of carrying all the responsibility of overseeing and working on all construction projects alone. He appointed people with different skills and entrusted them with supervising parts of the project by dividing responsibilities among them so that the project could be completed in a short period.

5.7.4 Conflict management

Nainggolan et al. (2022:6) argue that while the rebuilding of walls and gates was in progress, there arose resistance, rejection, and a threat to Nehemiah's life as challenges which Nehemiah had to deal with (Neh 6:1-14). The challenges were from Sanballat, Tobiah, Geshem, Arabs, and other enemies. Sanballat and Geshem sent people to Nehemiah, indicating that, despite the completion of the construction of the

walls with the gates remaining, the threat continued. Again, the attacks of Sanballat and his group towards the rebuilding project did not stop; hence, they were becoming more dangerous. Nehemiah was attacked in three attempts by Sanballat and his group, and Sanballat and Geshem tried to harm Nehemiah (Neh 6:1-4). Nainggolan et al. emphasise the fatal impact of the conflict that Nehemiah faced, though Nehemiah got through it. Therefore, as a leader, Nehemiah was able to manage the conflict to maintain progress amidst the rebuilding project, and he would get the result of the building project.

5.7.5 Time management

Time management is a vital aspect of leadership. The completion of the Jerusalem wall was a result of time management. Nainggolan et al. (2022:6) argue that the extraordinary task of the rebuilding project was finished in fifty-two days, which was a relatively short time. This was because of good time management (Neh 6:15-19). The wall was completed within such a short time because Nehemiah did various aspects of planning, including organising people to do different tasks. The time in which the walls had to be completed was crucial to Nehemiah in accomplishing the mission he was entrusted with.

5.7.6 Social transformation

Nehemiah had a say concerning social transformation. According to Nainggolan et al (2022:7), social turmoil resulted in heavy pressure in life that caused people to cry out for help (Neh 5:2-3). The life pressures included past mortgages that limited people's resources. Even families that owned farms had to borrow money from wealthy Jews due to the prevailing famine. As time went on, they were unable to repay loans. Hence, they conveyed fields, gardens, and houses to creditors for wheat. People also struggled to pay taxes (Neh 5:4) and resorted to borrowing money to be on the safe side of being reliable taxpayers. When Nehemiah heard the complaints of the people, he responded to the situation that prevailed in his time (Neh 5:6-13). He got angry

(Neh 5:6) with the selfish, greedy, and insensitive Jews. Though enraged, Nehemiah took some time to consider the matter at hand. Afterwards, he identified the core of the problem and decided on a plan of action to address the situation.

Moreover, Nehemiah had to restore order in the city of Jerusalem. When the construction of the walls was completed, he revived, recorded, organised, and purified the social life of the people. The returnees from exiles were carefully recorded based on lineage, tribe, or clan. The priest group was also recorded, and those who were in the priest group but not recorded in the lineage of the priesthood were declared unclean for the position of the priesthood (Nainggolan et al. 2022:8).

5.7.7 Transformation in economics

According to Nainggolan et al. (2022:8), Nehemiah was concerned for the people who suffered due to the poor leadership style of previous Judean leaders. The leaders were in debt and were unable to settle the obligations of the people. As governor of Judah (Neh 5:14), Nehemiah had to transform the economy so that people could solve the problems that prevailed in his time. Unlike the previous leaders, Nehemiah did not exploit the economy of his people. Instead, he used his position to accelerate the transformation of the economy for the people. Nehemiah effectively carried out God's work and dealt wisely with unstable economic conditions. Nainggolan et al. argue that Nehemiah risked his position for struggling Jews since many rich people exploited profits, something that prevented struggling Jews from prospering in the economy.

Furthermore, Nainggolan et al. (2022:9) maintain that Nehemiah created an economic policy system intended to favour people. The previous rulers and nobles plunged people into poverty, whereby parents had to sell their children into slavery for food. Parents did not only sell their children for food but also mortgage property to get food and pay high tax rates on loans because they lived in an impoverished economy. Nehemiah created a policy intended to avoid making the profit and wealth for only the leaders. Instead, the policy was intended to remove the burden on the people to accommodate people in general (Neh 5:15).

Nainggolan et al. (2022:10) reiterate that Nehemiah dealt with economic inequality (Neh 5:16-19), which existed when people were in difficult times due to chaotic economic conditions. As a result, wealthy Jewish aristocrats and officials economically took advantage of difficult times to make more money for themselves. They did that by lending money to fellow Jews with the expectation of paying interest on the loan. When debtors failed to repay loans, people lost land and were sold children. Nehemiah intervened by reprimanding rich people to stop charging interest on loans and return whatever they took from debtors. This indicated that Nehemiah cared for his people since he did not burden his people who were already burdened with unfavourable economic conditions.

5.7.8 Spiritual transformation

Part of Nehemiah's task was to address the spiritual welfare of people. The relationship of the people with their God was vital for Nehemiah. Therefore, Nehemiah had to build the spiritual side of the people of Israel for spiritual transformation to maintain their spiritual relationship with God. Nehemiah had a prayerful character, which was inseparable from his life and attitude when carrying out the vision of God. The next movement related to spiritual formation enacted by Nehemiah was the celebration of the Feast of Tabernacles (Neh 8) (Nainggolan et al. 2022:10, 12).

Thomas, Hebdon, Novicevic, and Hayek (2015) stress that Nehemiah employed diverse leadership styles depending on the different contexts in the book that bears his name. These styles of leadership included: authentic leadership, servant leadership, and transformational leadership. Nehemiah requested assistance from the King of Persia and made realistic and calculated requests. Nehemiah was ready to lead and displayed confidence and competence for the planned mission.¹⁶ Thomas, Hebdon, Novicevic, and Hayek (2015:19) argue that Nehemiah, as a governor, acted as an authentic leader to establish his credibility. After he established legitimacy from followers, he acted as a servant leader to help the community rebuild the wall around

¹⁶ Thomas, C.H., Hebdon, A.S., Novicevic, M.M., & Hayek, M.J., 2015' Fluid leadership in dynamic contexts: a qualitative comparative analysis of the biblical account of Nehemiah,' p.13.

Jerusalem. Thomas, Hebdon, Novicevic, and Hayek maintain that Nehemiah displayed transformational leadership by facilitating organisational, structural, and cultural changes. Therefore, they conclude that transitions in Nehemiah's leadership style portray attempts to mobilise followers behind the vision, encouraging and empowering followers to achieve personal and communal goals. Furthermore, the aim was to assist them in making the necessary changes to overcome a crisis that lasted for years.

5.8 Synthesis

The situation of the walls that were in ruins in Jerusalem and the burnt gates of the city prompted Nehemiah's vision to rebuild the city. The situation caused the people to face disgrace and insecurity. The people did not have a proper place of worship due to the disgrace. Nehemiah was in Persia with other Jews who had been in exile. Having served as a cupbearer to the Persian King, Nehemiah later became governor of Judah, and he used his position as a governor to address the situation that the Jewish people were in. Nehemiah did not keep silent about the situation. Instead, he took measures by requesting the King to permit him to go to Jerusalem to correct the situation with his fellow Jews. It was during this time that Nehemiah took a stand with the assistance of God to bring back the glory of the tarnished city. Nehemiah is seemingly an outstanding figure in the book that bears his name. This is evident in the qualities and strategies he demonstrated towards rebuilding Jerusalem walls. Nehemiah's leadership aspects demonstrate that he was the kind of leader who cared for his people. Nehemiah demonstrated care regarding the situation and exercised his leadership skills to address the prevailing situation in Judah. Nehemiah saw the need for transformation and led that transformation in various areas through his shared vision of accomplishing the task entrusted to him. It is clear that what Nehemiah did during his time was worthy of a transformational leader. The following chapter will focus on applying the leadership of Nehemiah in the context of Lesotho to measure its relevance.

CHAPTER 6

NEHEMIAH'S LEADERSHIP APPLIED IN THE CONTEXT OF LESOTHO

6.1 Introduction

The previous chapter dealt with Nehemiah's leadership aspects in the book that bears his name. In this chapter, the aim is to interpret Nehemiah's leadership in the context of Lesotho, bearing in mind how Nehemiah utilised leadership skills and strategies as governor of Judah. To apply the leadership aspects of Nehemiah, attention is given to the leadership of King Moshoeshoe I, the founder of the Basotho nation. Therefore, it would not be wise for this study to apply Nehemiah's leadership aspects without highlighting the leadership style of King Moshoeshoe I. King Moshoeshoe I is the outstanding figure to whom most Basotho always refer when it comes to leadership style. This chapter offers the leadership of King Moshoeshoe I, that is, how he exercised leadership as a leader of the Basotho nation. Attention will then be on the context of the present Lesotho, looking at the challenges that Lesotho as a country and the Basotho people are facing, as well as opportunities to overcome those challenges. The proposed model of leadership of Nehemiah will then be used as a tool to address challenges that have overburdened Lesotho for a very long time.

6.2 The leadership of Moshoeshoe I

6.2.1 Moshoeshoe's beginnings and achievements

King Moshoeshoe I was born around 1786 and began to reign in 1822 as the first and longest serving King of Lesotho. He died on 11 March 1870. According to Mofuoa (2015:22), King Moshoeshoe I was named *Lepogo* (disasters) as his birth name, and he had a happy childhood. As he grew up, he demonstrated being a warrior in his early

life, which helped him gain a reputation. As a result, King Moshoeshoe came to be known as *Letlama*, translated as the binder, because of how he would allegedly bind and subsequently bind his enemy. Letlama would bind the people of different clans into one nation under his leadership. There was a loyal group under Moshoeshoe's command, and they were from the same circumcision class.¹⁷ The group was named Matlama, which is the plural of binder. Another name that was given to him was Moshoeshoe which refers to the swich sound of a razor. He obtained this name by successfully raiding Chief Ramonaheng of Bafokeng, returning with a lot of cattle. Because he shaved the beards of the chief, he was named Moshoeshoe.

Moshoeshoe was ambitious and sought advice from a successful chief known as a seer called Mohlomi. Moshoeshoe's reason for seeking advice was related to his quest to become a chief. Mohlomi's advice that Moshoeshoe would one day rule and that he had to rule with justice had a profound impact on Moshoeshoe so much that Moshoeshoe never forgot Mohlomi's words. Moshoeshoe tried to catch up with Mohlomi's words throughout his long and famous life. Consequently, under the leadership of Moshoeshoe, Lesotho attracted people from various places who fled due to Lifaqane. Lifaqane was a time that triggered a series of catastrophes, including bloodshed, social and political disintegration, and a collapse of confidence in leadership. This was when a Moshoeshoe rose to leadership, exercised ethical leadership, and founded Basotho as a nation known today as the Kingdom of Lesotho (Mofuoa 2015:23).

Mofuoa (2015:23) maintains that Moshoeshoe's life was based on high moral standards. As a result, Moshoeshoe's distinctive characteristic life had a remarkable impact on Lesotho to be a generation whose cohesion depended more on the personality of its founder (Thomson 1975:212). Moshoeshoe is thought to be a leader who possessed the "charisma" and emerged during the darkest hour of his people. Given the state of his people, he steered them through unprecedented physical and moral disasters to a new plane of prosperity and self-confidence.

¹⁷ The circumcision class refers to the traditional initiation school where boys are transitioned to manhood in the Basotho society. It is a rite of passage where uncircumcised boys pass puberty and become "men" by circumcision.

Mofuoa (2015:23-24) argues that Moshoeshoe had moral influence and prowess, which helped him to build Basotho as a nation in an uncertain and insecure time of the Lifaqane. This implies that Moshoeshoe was concerned with building and maintaining a cohesive nation and a united kingdom with cultural plurality as a binding value for the Basotho. Moshoeshoe ruled by a system of alliances and tributes beyond his borders and maintained consensus building, which enabled him to build loyalty and allegiance. Moshoeshoe also had management skills in public affairs and promoted the tribal methods he learned from his youth that permitted his followers to appeal to the chief's court (Lekhotla) against his decisions (Thompson 1975:175). Moshoeshoe's leadership style allowed diversity to be a binding attribute in circumstances where it could be expected to be divisive due to the prevailing situation at the time. This is Moshoeshoe's fundamental principle of leadership rooted in his overarching values of peace and social justice (Mofuoa 2015:24).

King Moshoeshoe's leadership achievements point to his administrative leadership capacity and excellence. Therefore, Moshoeshoe's organisational leadership achievement is widely acknowledged and documented (Sanders 1975; Thompson 1975). Meanwhile, Mofuoa (2015:24) points out that the character, practices, and beliefs of Moshoeshoe are vital for understanding the personal attributes that shaped the ethical dimensions of his administrative, managerial and leadership style.

According to Mofuoa (2021:138), Moshoeshoe's leadership was modelled by Mohlomi, who was known as a model for Basotho morality. Mohlomi is a very prominent moral figure in Basotho's history because he is considered to have had unparalleled wisdom during his time. Mohlomi's wisdom made him a remarkable person of his time, and he is known to have had a greatness that rested on his positive achievements. He was a celebrated doctor, a political consultant, a philosopher, a chief and a prophet (Machobane 1978:5). One of the main reasons for celebrating Mohlomi is because he contributed by transforming Moshoeshoe's short-tempered attitude into being a more humane individual and a famous and outstanding leader of his time. Because of cultivating Mohlomi's teachings for many years, Moshoeshoe became a nation-builder, statesman and a famous ambassador (Mofuoa 2021:139).

The influence of Mohlomi modelled Moshoeshoe's life and leadership skills. He utilised these skills when he became a leader.

Moshoeshoe had a passion for nation-building. Gay, Gill and Hall (1995:4-5) emphasise that Moshoeshoe was a disciple of Mohlomi who desired to know the secrets of political power. Moshoeshoe had a dream to found a much larger state, and Mohlomi urged him to deal justly with all people, especially the poor; to be generous to his people as well as his enemies; to love peace and the profits of hard work and avoid war; to share his wealth; to marry many wives to promote his influence; and never to kill anyone accused of witchcraft. Moshoeshoe learned very well from his mentor and, through diplomacy, polygamy, a reputation for fairness, courage in battle and ability to provide for the livelihood of his people, built a new nation called Lesotho at his fortress of Thaba-Bosiu. Moshoeshoe built a nation out of various clans and numerous groups of desperate peoples who were welded together to be called Basotho.

Ndebele (2007:3) argues that as a leader, Moshoeshoe attracted people from various parts of the sub-continent who had fled from the devastation that came to be known as Lifaqane when Shaka consolidated his kingdom through military conquests. According to Ndebele, Moshoeshoe created a junction where people who sought refuge under his care owed allegiance to the overarching values of peace and social justice. Under Moshoeshoe's leadership, people were to maintain their language and culture, and over time, cultural plurality became a binding value. Amid cultural plurality, Moshoeshoe was able to prove that diversity can be a binding attribute. Embracing diversity was a fundamental principle of Moshoeshoe's leadership, a principle which is difficult to achieve in some institutions.

Furthermore, Ndebele (2007:8) affirms that Moshoeshoe, in his leadership style, seems to have been a good listener and was able to address even the problem, which could be regarded as too insignificant. Moshoeshoe was a leader who created networking across the spectrum of society, and he kept a close eye on the world beyond Lesotho in the manner in which he related with other people by forming strong friendships and alliances. Drawing from his leadership style, Moshoeshoe seems to

have had patience and forbearance. These characteristics shaped his leadership style to be regarded as a great leader of his time who remains indelible in people's minds today.

According to the above discussion, Moshoeshoe proved to be a leader quite early in his life. This was demonstrated by leadership qualities, evident in him as he grew with his peers. While Moshoeshoe displayed leadership qualities quite early in his life, Mohlomi played a pivotal role in shaping Moshoeshoe's leadership career so that he could be regarded as a great leader of his time. Mohlomi's mentorship shaped Moshoeshoe's career, and Moshoeshoe became an outstanding leader for the Basotho nation. Consequently, Moshoeshoe's leadership remains influential among Basotho and many other people today because of the way he handled leadership issues.

6.2.2 Ethics and leadership attributes of Moshoeshoe

Mofuoa (2015:25) argues that it is challenging to discover Moshoeshoe's administrative philosophy and managerial style. However, Mofuoa points out that much is learned from observations of credible third parties who worked with him and inferences drawn from their respective corroboration to discover Moshoeshoe's attributes. Based on his analysis, Mofuoa comes up with personal attributes generally recognised in the public administration and leadership literature. Such leadership attributes are discussed below.

6.2.2.1 Personal courage

Mofuoa (2025:25) argues that courage is one of the qualities of ethical leadership, which is evident in Moshoeshoe's leadership style. To demonstrate Moshoeshoe's courageous attitude, one example is that, at an early age, being a young warrior, Moshoeshoe gained the reputation of how he would allegedly bind and subsequently subdue his enemy. Again, Moshoeshoe's courageous prowess was proclaimed by the

group, which circumcised with him by obeying his command to raid chief Ramonaheng of the Bafokeng, and the raid was so successful that he returned with many cattle (Sanders 1975:11-12).

The courageous Moshoeshoe had already practised exposing the tricks of diviners who extracted presents from gullible people through false claims. He took a strong public stand against the killing of supposed witches (Thomson 1975:94). Moshoeshoe had courage in battle and decision-making. He demonstrated this when he built a new united nation of Basotho at his fortress of Thaba-Bosiu out of the devastation of Lifaqane (Gay, Gill & Hall 1995:5).

Moshoeshoe demonstrated leadership attributes quite early in his life. The group which circumcised with him noticed that he was the kind of person who was born to lead other people. He was born and lived during the time of Lifaqane, which was a difficult time when people struggled to survive. Amidst such a challenging time, Moshoeshoe was able to forge different groups into one nation, and he did not have a retaliatory heart to the cannibals who had killed his grandfather. Also, Moshoeshoe cared for people who were suspected of witchcraft and protected them. It takes a leader to have such courage amidst difficult times like those faced by Moshoeshoe.

6.2.2.2 Putting the public interest before self

According to Mofuoa (2015:26), Moshoeshoe had a theory of what constitutes the public interest related to his conviction that 'a chief is a chief by the goodwill or grace of the people.' Because of that, Moshoeshoe ruled his people by consensus and that cautiously led his people around his way of thinking in the tribal gathering called 'Pitso'¹⁸ for discussion of important national events. Moshoeshoe owned a vast wealth of sheep and cattle and could bind people with him through judicious gifts by lending them livestock and establishing cattle posts under reliable followers (Thompson

¹⁸ A traditional gathering of the people, usually held in the village or the chief's meeting place.

1975:211). As a result, thousands of commoners and chiefs benefited greatly from the livestock lending system.

Furthermore, Moshoeshoe had a skill of directing working parties towards a common good by cultivating the chief's lands for communal consumption (Mofuoa 2015:26). This way of demonstrating public interest is attested by Thompson (1975:175) when he indicates that Moshoeshoe sent parties to cultivate his lands and enemy fields with the purpose of consumption of the produce by all men of the chiefdom during the time of war. Moshoeshoe also contributed cattle for general purposes, including compensation and tribute to neighbouring chiefs.

Moshoeshoe had a heart for the people. He did everything to put the public interest before his own. He understood that he would not become a chief without people. Ruling people by consensus is not easy, but Moshoeshoe embraced consensus to rule his people; he had a gathering where important matters would allow people to voice their opinions so that they would reach a consensus in the end. Since he had accumulated wealth of sheep and cattle, Moshoeshoe was able to provide for his people's needs. He initiated the system of lending animals to needy people for their survival and also had people. Moshoeshoe cared for his people since he engaged them to cultivate his fields so that everyone could benefit from the produce and have something even for their families. This means that for Moshoeshoe, public interest was crucial, and he ensured that all people benefitted similarly.

6.2.2.3 Integrity and self-discipline

Mofuoa (2015:26) asserts that integrity was Moshoeshoe's rock-solid attribute, which he demonstrated by pardoning cannibals who had eaten his grandfather Peete. Moshoeshoe did not only pardon cannibals, but he promised to return them on condition that they assisted him in burying his grandfather and later invited them to join in a feast to give thanks. Again, Moshoeshoe gave Rakotsoane (chief of the cannibals) a gift of cattle and had him and his cannibals escorted back to their place. Mofuoa (2015:27) argues that Moshoeshoe was a man of self-discipline, which he

developed from within. Moshoeshoe demonstrated that by his devotion to tasks, something manifested in many ways. Moshoeshoe was courteous and tolerant of human foibles.

Thompson gives a well-illustrated example: “On one occasion a missionary was astonished to see that he took an indulgent attitude towards a drunken warrior who abused him in scurrilous terms. Moshoeshoe himself always abstained from strong beer, wild hemp and even tobacco, declaring ‘If I were to drink, I should be talking folly before my people’” (Thompson 1975:63). This is a demonstration that Moshoeshoe was careful of how to behave before his people and also noticed the danger of drinking too much that would affect his integrity and decision-making for his people.

Moshoeshoe had integrity and self-discipline, which helped him lead the nation he founded. Through his integrity, Moshoeshoe pardoned cannibals who had killed his grandfather and invited them to be part of the feast after they assisted him in burying his grandfather. What Moshoeshoe did is something not relatively easy to do by some people because cannibals would have killed their loved ones. Because of his character, Moshoeshoe could tolerate his people and provide direction for them. To maintain his integrity, Moshoeshoe avoided being weak in front of his people, and that helped him rule them. He was a leader who embraced leadership qualities, which enhanced his leadership skills so much that he could organise himself and encourage self-discipline among his people.

6.2.2.4 Ethical standards

According to Mofuoa (2015:27), Moshoeshoe conducted himself in a way that set an example for others to emulate. Also, Moshoeshoe had a solid moral code that honoured human dignity, honest dealing, and following through on promises. Therefore, he demanded that everyone possess a high level of ethical conduct, and his moral code enabled him to retain the goodwill of the people he ruled. Consequently, Ellenberger and MacGregor (1912:229) maintain that Moshoeshoe, from early manhood, had all the qualities that would make him a chief. Moshoeshoe could see

further ahead than most men, and despite the checks he encountered, he never lost sight of the end view. Again, as one of the most astute men of his race and time, he was able to notice the practical advantages of a policy of benevolence, something entirely new during his time. Moshoeshoe's ethical standards enabled him to conceive the idea of federating all clans and tribes and establishing a uniform code of law and equity among them. This indicates that those who witnessed the life of Moshoeshoe, could foresee him becoming a leader because of how he conducted himself from an early stage of his manhood. Therefore, maintaining high ethical standards was central to Moshoeshoe for a conducive society that gave all access to a peaceful life.

Moshoeshoe cherished ethical standards, which enabled him to follow different clans and tribes by uniting them into one nation. The moral standards of Moshoeshoe are crucial for Basotho leaders to embrace for good leadership style. Moshoeshoe united different people and maintained good standing before them by exercising love and care for his people. Also, he longed to see people living in harmony with one another to maintain peace and stability for prosperity.

6.2.2.5 Political, social, and economic sensitivity

Moshoeshoe faced a challenge in dealing with the socio-economic and political elements threatening to plunge the developing kingdom into chaos. The elements were many and varied. They included violent refugees' political states released by Lifaqane through Shaka's military conquests, the fugitive Boers, and the British imperial pioneer ship connected with the socio-economic hardships. The elements shook and tested Moshoeshoe's socio-economic and political sensitivity. Amidst these elements, Moshoeshoe managed to exercise his leadership to create order despite the surrounding chaos. This is a demonstration of his outstanding leadership. At the time of these destabilising forces, Moshoeshoe was able to establish an extensive network of diplomatic relations which cut across the socio-economic and political spheres (Mofuoa 2015:28).

6.2.2.6 Inclusiveness

According to Mofuoa (2015:29), Moshoeshoe embraced diversity, which is an essential aspect of leadership, and he had sensitivity to that dynamic. That is evidenced when Moshoeshoe used the traditional methods he learned in his youth to attract and retain the services of his advisors, who represented various interests and points of view (Thompson 1975:204). The inclusive attitude of Moshoeshoe in people's affairs assisted him in shaping a nation that is believed to have been founded by him during a difficult time of Lifaqane. Because of an inclusive heart, Moshoeshoe could bring people into a kingdom. This demonstrates that Moshoeshoe's attitude was that of an outstanding leader who valued his people and embraced diversity by accepting people from different walks of life to accommodate them under his care.

As discussed above, the leadership attributes of Moshoeshoe are vital to highlighting the kind of leader he was. Although the study is about the leadership of Nehemiah and the attributes that contributed to his leadership style, highlighting the leadership of Moshoeshoe as the founder of the Basotho nation sheds light to understand better where the nation comes from. Moshoeshoe is regarded as an outstanding figure by the people of Lesotho in terms of his leadership, and often, many Basotho refer to him. This is an indication that Moshoeshoe's leadership is central to the Basotho people. The challenge, though, is that most Basotho do not embrace the style of Moshoeshoe's leadership to demonstrate that he was indeed a great leader who modelled the Basotho people as a nation.

Moshoeshoe would not have been able to found a nation if he had not had the attributes that enhanced his ability to do so.

6.3 The context of Lesotho

6.3.1 Population

In 2006, Lesotho's population was estimated at 1.88 million and over 60 per cent of the population lived in the four districts with the bulk of arable land. The population of

Lesotho increased in the first thirty years of independence, although it remained virtually the same from 1996 to 2006. Meanwhile, the country's population steadily increased due to previously high fertility rates and rapid mortality decline as factors towards population increase (National Strategic Development Plan 2014:12). Lesotho's population is estimated at 2.3 million, showing some growth of the populace.

6.3.2 Geography

Lesotho is a country whose most of 30,355 square kilometres cover a mountainous area. More than 80 per cent of the land is above 1,800 metres altitude. Only 9 per cent of the total area is suitable for arable cultivation. In the census that Lesotho had in 2006, it was discovered that the arable area had fallen by nearly 10 per cent from 3,134 km² in 1996 to 2,833 km² in 2006. This was due to soil erosion and encroachment by human settlements (National Strategic Development Plan 2014:13). The National Strategic Development Plan (NSDP) 2012/13-2016/17 further indicates that Lesotho has few resource endowments. However, Lesotho has abundant water and natural beauty and makes little effort to tap its economic potential. Also, there are concentrations of diamonds that the mining sector was expected to attract substantial investment in the five-year plan of 2012/13-2016/17. The strategic plan shows that Lesotho's mountains offer great potential for wind power and hydropower generation. Having all the above, Lesotho is vulnerable to extreme weather conditions, including floods, drought, and early and late frosts. Again, heavy rainfall significantly contributes to soil erosion and deteriorating conditions of range and arable land. Therefore, there is a likelihood that climate change will make adverse events more frequent and more severe (National Strategic Development Plan 2014:13).

6.3.3 Economy

The economic development of Lesotho is basically framed by its central location in Southern Africa. Lesotho is a member of the Southern African Customs Union (SACU), Common Monetary Area (CMA) and SADC. SACU and CMA are key to influencing

the trade, exchange rate and monetary policies of all the member countries. Because it is a landlocked country in South Africa, Lesotho's leading trading partner is South Africa, which supplies about 80 percent of imported goods and services and buys Lesotho's exports (National Strategic Development Plan 2014:13-14). This shows that Lesotho's economy depends mainly on South Africa, and anything that affects South Africa economically is likely to affect Lesotho. Hence, Lesotho is not stable for lack of being financially independent.

Lesotho is a small, open economy, and its growth and prosperity are vulnerable to international trends. With the recent global economic and financial crises, Lesotho has faced a great challenge and currently finds itself in a complex economic environment.

6.4 Challenges of development

Lesotho faces several developmental challenges that inhibit it as a country from reaching its full potential. Due to persistent challenges, Lesotho has not been able to realise significant development since its independence, though attempts have been made to enhance the country's development. Some developmental challenges are still haunting the country, and leaders struggle to take the country out of this mire. As a result, there remain ongoing challenges which hinder the development of the country.

6.4.1 Politics

Lesotho is a small country with a population of about 2.3 million people. Its politics seem to be about competition for state ownership since members of the ruling elite contest for power. Lesotho's independent existence is defined by politics of defections, doubtful legitimacy, hatred, and rivalry between political parties. Defections and disputed election results have, over time, defined doubtful legitimacy. Sometimes, extremely high and extensive profiles of defections immediately took over the government's leadership or became the most significant and most hostile opposition. Hatred and armed rivalry define the relationship between the ruling and opposition

parties. Lesotho politics is rooted in historical state culture characterised by the incoherence of the state tradition, indiscipline of its principal players and armed confrontation that mirrored Basotho's colonial history. Lesotho's politics is one of mistrusting foreign neighbours and their own Christian churches. This implies that political mediation is strange to Lesotho's political culture, and taking or respecting its outcomes becomes difficult. As a result, mediation becomes difficult, with uncertain results that invite armed political violence (Maudeni 2010:138-139). This type of politics has paralysed the country, and it is still unstable due to its leadership challenges.

6.4.2 Poverty and inequality

Kali (2020:23) stresses that Lesotho remains on the list of poor countries after more than half a century since independence despite its adoption of the Millennium Challenge Account (MCA), Sustainable Development Goals (SDG) and Agenda 2063. Furthermore, poverty remains the order of the day in Lesotho due to the government's poor policies and failure to create job opportunities for the people of Lesotho. The rich continue to be richer while the poor get poorer every time. This is a crystal manifestation of a significant disparity between the rich and the poor, and the gap widens.

The National Strategic Development Plan (2014:20) indicates that the national poverty line recorded an average headcount of 54 per cent, of which 58 per cent is in rural areas and 40 per cent in urban areas in 2002/03. A range of natural disasters and climate change make Lesotho vulnerable. Lesotho has been hit by droughts, hailstorms, high winds, and other natural disasters that have resulted in a massive loss of output. Heavy rains result in loss of agricultural outputs and damage to infrastructure, such as: collapse of power lines, severe damage to roads, and destruction of bridges and culverts. This vulnerability to natural disasters and climate change also contributes to ongoing poverty in Lesotho. Agriculture is an essential source of income for many Basotho, and with the prevalent conditions, agriculture is not responding to Basotho's needs as expected. Meanwhile, rural communities that

depend on subsistence agriculture are the most vulnerable to natural disasters. Hence, provision for such vulnerabilities becomes essential to the NSDP (National Strategic Development Plan (2014:24).

According to the National Strategic Development Plan (2014:22-23), high inequality in both urban and rural areas has been a structural feature of Lesotho for decades. The top wealthy reside predominantly in the lowlands, while the poorest live in the mountains. The disparity between the rich and the poor negatively impacts the country since wealthy people get better opportunities. In contrast, the poor continue to suffer due to several contributing factors in their daily lives.

May, Roberts, Moqasa and Woolard (2002:43) indicate that the incidence and severity of poverty in Lesotho is greater among several social groups. These groups include: female-headed households, people living in rural areas, mainly in the mountainous parts, the elderly, children, and those who rely on agricultural production and agricultural assets. Furthermore, May et al. (2002:43) stress that the issue of inequality in Lesotho, which they consider to be higher than in South Africa, results from increased inequality within the country's districts and not just the increasing inequality between urban and rural areas. The argument is that Lesotho is highly inefficient towards turning economic growth into improvements for the well-being of the poor people. High levels of inequality in the country play a role in the development of Lesotho's economy. Consequently, poverty reduction seems unlikely without substantial and structural reforms in Lesotho's economy.

According to Tanga (2008:95-96), the prevailing poverty in Lesotho affects different groups. In his study of street vendors in Lesotho, Tanga explains that street vendors operate on the streets without permanent places and with unappealing working conditions. Street vendors are usually found in front of or beside regular stores, warehouses, furniture and various kinds of business houses with their make-shift shops. They could either be owners of the business enterprises, or the businesses could be family or partnership-owned. Sometimes, they are employees working for others because they cannot raise capital to start their own enterprises or have other reasons for being unable to start their own businesses. Most of these groups struggle

to sustain their household's basic needs, including nutrition, clothing, education, healthcare, and other services.

Wilson, Mapetla, and Power-Drutis (2008:54-55) stress that economic and political changes significantly influence Lesotho in South Africa, and it has limited resources for development besides mountains and water. They argue that internal political struggle has caused suffering in Lesotho's economy and infrastructure development since independence in 1966. Furthermore, Wilson, Mapetla and Power-Drutis (2008:82) propose that responding to the sustainability challenge in Lesotho requires holistic and integrated leadership that demonstrates a willingness to contend with environmental and economic issues. They maintain that there is a dire need for sustainable leadership development to address the issue of poverty and that the need should be answered by providing continuity and support to leaders after they have attained leadership positions. Also, there is a need for the involvement of citizens in planning and discernment coupled with the active participation of civic and private sector leaders to engage and strengthen local governance for poverty reduction.

Poverty and inequality at different levels are realities in Lesotho that must be addressed. The way to address this situation is to engage with Nehemiah's leadership style and learn how Nehemiah used his leadership skills to address the unpleasant situation the Jews were in.

6.4.3 Unemployment

Most of Lesotho's working population has no access to jobs. Unemployment is a big issue in Lesotho that needs urgent attention. The National Strategic Development Plan (2014:21) shows that the 2008 Labour Force Survey (LFS) revealed that Lesotho's working-age population was 1,237,000. Nevertheless, a large proportion of the group was not considered economically active. Minority people are believed to have formal wage employment. Most employed appear to be engaged informally, principally as family labourers in household activities such as subsistence agriculture. These jobs are often seasonal, or people are hired as informal employees in formal enterprises.

So, many informal workers do not receive wages but get paid in kind. The high level of underemployment, which involves low labour productivity, suggests ample flexibility in the labour market. According to the 2012/13-2016/17 National Strategic Development Plan, employment growth in Lesotho has lagged behind GDP. Economic growth in recent years has come from capital-intensive activities such as Lesotho Highlands Water Project Phase I and diamond mining, which have limited linkages to the rest of the economy since they create very few permanent jobs.

Furthermore, Basotho used to have opportunities for well-paid work in the South African mines. Still, such opportunities have declined, leading to many Basotho workers being retrenched. Lesotho National Development Corporation (LNDC) used to assist firms in textiles and clothing manufacturing, but that assistance has declined. So, the rate of formal employment creation has lagged behind the growth in the labour force, and the number of returning ex-mineworkers and job losses in the manufacturing industries have worsened. The unemployment rate remains a scourge in Lesotho; subsequently, the global economic crisis has exacerbated the situation (National Strategic Development Plan (2014:22)).

According to the report by AU (2019:5), Lesotho's socio-economic condition is marked by poverty, unemployment and inequality, which has turned contestation over state power into a fierce warfare among the political elites. Consequently, factionalism within political parties arose, sometimes involving violent patterns with attempts to accumulate power by involving security forces, which militarised politics. Therefore, the political infightings have compromised attempts to tackle the socio-economic challenges of Lesotho. Political elites typically compete for state power through coalition building. The relations between the security agencies, more especially the army and the police, are often defined along partisan lines (AU 2019:15). Therefore, political instability in Lesotho has been a result of the militarisation of politics upon which a culture of violence malfeasance and impunity is anchored (Matlosa 2017:132).

6.4.4 Contestation for power

AU (2019:4) indicates that there has been a practice by political elites to opt for floor-crossing arrangements for constituency-based members of parliament without losing their seats. This is a way of disgruntled members of parliament that punish their parties by depriving them of numbers, formulating new coalitions, and forcing elections by frequently using floor-crossing tools. Therefore, this fragmentation within party politics can sometimes be linked to greed by politicians. The MMP model of the electoral system permits a party that has not won a single constituency to gain a substantive number of PR seats. This is against the fact that a party that has won more constituencies receives few PR seats automatically. Though the model promotes representative democracy, it has produced more significant fragmentation among political parties, which is strongly linked to unstable coalition parties.

The political situation in which Lesotho is one where political elites contest for state power. Often, any political elite who leads a political party is mainly interested in their gain and those around them. This has been evidenced by many political leaders' failure to put Lesotho and Basotho first when they came to power. Since independence, most political leaders have not been able to demonstrate the capacity to lead Lesotho to be a better place for all Basotho. All they have done is fight for power to lead while not assisting the country to be fully independent in all its sectors. As a result, for half a century since independence, Lesotho still struggles to be autonomous, with its scarce resources benefiting a few people. In contrast, people with low incomes continue to suffer economically. Power struggles are a significant challenge in Lesotho that contributes to its slow development.

6.4.5 Theft and killings

Livestock common in Lesotho include cattle, sheep, and goats, which are used as a source of living in different ways. People living in rural areas use cattle to plough their fields to produce crops to sustain their lives, while livestock manure is used to enhance soil fertility for farmers. The use of livestock in this way enables farmers to grow

vegetables and other products for consumption and exchange in the marketplace for diversifying farming activities (Khoabane & Black 2012:143). Cattle are also used for meat in Basotho celebrations and are sold to get money for subsistence. Other livestock is used to generate cash to acquire family and personal needs. Livestock theft is happening at an alarming rate in Lesotho, affecting most Basotho people who use livestock to live. Theft contributes much to the high unemployment rate and poverty since most Basotho who are not hired depend on livestock, and the rate of stock theft impoverishes many families.

Housebreaking is also common in Lesotho, where people ransack property and sometimes end up killing people in the household. The use of illegal guns to kill Basotho seems to be a significant challenge in Lesotho. When watching Lesotho television, listening to various radio stations and reading different newspapers, there are constant reports about people killing one another. During the killings, sometimes houses are ransacked, and the personal belongings of the culprits are taken away while owners face death. Efforts are being made to address the crisis, but killings carry on as if nothing happened.

6.5 Lesotho's national reforms

Lesotho has gone through a lot of challenges since independence that has called for embarking on reforms. Also, Lesotho experienced the first coalition government in 2012, which was new. The second coalition government came to power in 2015, following 2012. The second coalition government pledged to be a “reformist government” through the agreement called ‘*The Coalition Agreement for Stability and Reform.*’ The government promised to undertake comprehensive constitutional, institutional and sector reforms. The reforms would include a review of the laws governing government elections and parliament since Lesotho did not have laws about coalition government. The reforms would assist Lesotho in formulating laws that would pave the way to handle coalition governments in the long run. Also, the aim was to address the new reality of coalition politics and ensure political stability in Lesotho (The Lesotho We Want: dialogue and Reforms for National Transformation 2019:6).

The second coalition government made efforts through a strong push by SADC, but the reforms did not get underway until the government collapsed in March 2017, leading to the snap election on 3 June 2017. Before the elections of June 2017, the majority of the parties which took part in that poll, including the parties that formed the third coalition government, signed what was called '*The Reforms Pledge*.' In that pledge, the parties affirmed their commitment in and outside of parliament to prioritise reforms after the elections. The newly sworn-in Prime Minister, Dr Motsoahae Thomas Thabane, reiterated his commitment to home-grown reforms. On the same note, His Majesty King Letsie III emphasised in his opening speech of the 10th Parliament the need to prioritise the reforms. The four-party coalition Government had an agreement called '*The Coalition Agreement for National Unity, Reconciliation, Peace and Stability*.' One of the core objectives of the four-party coalition government was to undertake constitutional, political, security and administrative reforms in an independent and inclusive reform process. The areas of reform included economics, public service, parliament, judiciary, security sector, decentralisation and review and amendment of the constitution (The Lesotho We Want: dialogue and Reforms for National Transformation 2019:6).

Kapa (2021:249) stresses that the reform process in Lesotho was the initiative by Lesotho political elites under the facilitation of SADC to address the need for inclusive and comprehensive institutional reforms. The reforms aimed to achieve stability, peace and national reconciliation in the context of fragile coalition governments resulting from political and security crises after the 2012 parliamentary elections. There is a consensus that the reforms cover seven thematic areas: constitutional, parliamentary, economic, public service, justice sector, security sector and media reforms. Letsie (2018:11) concurs with the areas earmarked for reform, as stated by Kapa. However, Letsie further indicates that the time for the multi-sector reform process has been long awaited, and Lesotho is now ready to embark on the process. According to Letsie, the international initiatives from various organisations, which include the Commonwealth, African Union (AU) and SADC, played a significant role in the reform process to commence.

The reform process remains a challenge in Lesotho since political parties do not share the same sentiments towards the reform process. According to Zihlangu and Mpesi (2023:4), there is a struggle regarding how to proceed with the reform process. Several opinions arise as to how the process should continue. Some advocate for the Government of National Unity (GNU) forged between Revolution for Prosperity and the Democratic Congress (DC) as the opposition party with a majority in parliament. Under the GNU, these political parties are considered role players. Meanwhile, there are no solid views towards driving the reform process because the main problem seems to be that Lesotho's politics are for self-gain. While opinions vary regarding the reforms in Lesotho, some believe that political elites must have the will towards the reforms by putting Lesotho and Basotho first. By so doing, political leaders will be able to strive to reach a consensus when dealing with the reforms. On the other hand, there is suspicion that the government does not prioritise reforms. Five areas regarding the reform process are discussed below.

6.5.1 Constitutional reforms

According to Mokhele (2018:39), Lesotho's years since independence have been a rough ride with many governance obstacles that have compromised the stability and economic growth of the country. The challenges faced by Lesotho since independence have promoted the priority agenda of the country to be translated into constitutional reforms. Mokhele (2018:43-44) argues for optimised public participation and constitutional reform for the constitution to be acceptable and legitimate. Public participation must be enhanced through different opinions, views, understanding, and approaches, which must ultimately be consolidated. The importance of public involvement in designing and adopting a new constitution is to assist in addressing the shortcomings of Lesotho's constitution, which prompted the country to opt for improvement. For Mokhele, there is worrisome and limited public participation during the reform processes, with unclear structures established to facilitate and manage the process in a bottom-to-top approach to allow for effective public engagement.

6.5.2 Parliamentary reforms

Kapa (2021:249) reflects on the public participation process in parliamentary reforms and questions the value of public inputs in shaping ultimate decisions adopted in the final policy document, *Plenary II Report 2019*. Kapa argues that the political elites turned the public participation initiative into what he calls 'a window-dressing exercise', which means that parliamentary reforms are a self-serving project for political elites. Kapa reiterates that political elites gathered under a final decision-making forum, Plenary II, which was dominated both numerically and on deliberations; political elites hijacked the reform process by rejecting public inputs that directly threatened their interests at the expense of those of the nation. For Kapa, the final product of the reform process ultimately reflects more the interests of the political elites than those of the citizens. However, the latter were promised that their voices would be heard and affected the implementation of the reforms.

6.5.3 Security sector reforms

Letsie (2018:11) acknowledges that the security sector reform was introduced in 1997 with a call for various security tasks to be assigned to specific and accountable bodies, and each component of the security sector was funded based on particular tasks. The security sectors that Letsie speaks about include: (1) national security, which deals with external aggression, which is the army's responsibility; (2) public security, which is tasked with the day-to-day law and order, the responsibility mandated to police, intelligence services and prison services; (3) citizen security which deals with the exercise of human rights and this is the responsibility of law and policymakers. Letsie (2018:14) stresses that the security reform process must be cautiously approached since the sector has seemingly intruded into civilian politics. Also, the security sector agencies are politicised. As a result, the security sector is inefficient and brutal. What also needs to be considered under this reform is that there are overlaps with the army seemingly taking over the roles of other components.

6.5.4 Judicial sector reforms

Makau (2018:33) states that Lesotho claims to be a constitutional democracy that upholds the rule of law and separation of powers as some of the paramount tenets of good governance. Makau proposes the entrenchment of public interest litigation as another leg of constitutionalism meant to provide a voice for the electorate. However, she argues that the courts of law can be more effective when they operate within and for the dominant current political atmosphere and environment instead of working against it. Therefore, public interest litigation breathes a new life towards adjudicating positive human rights duties as opposed to the current situation, which is adversarial, passive and retrospective nature of the litigation process (Makau 2018:38).

6.5.5 Public sector reforms

According to the NSDP (2014:137), there is a general perception that public service delivery is poor. Also, the private sector complains about a high regulatory burden with excessive compliance costs. The NSDP indicates that while various reforms have been initiated, implementation has been generally weak. The public sector is relatively large, but a poor service delivery culture is generally attributed to inadequate legal framework, weak administration and management. However, the NSDP indicates that the private sector is to demonstrate that it can do better. This information contained in the NSDP is a testimony that a problem relating to the public sector needs to be addressed.

The situation in the public sector calls for changes to create an efficient, motivated, results-driven and productive public service since currently it is not performing well. The public service is perceived as polarised, politicised, and nepotistic, and the current situation calls for a radical shift since change is inevitable in public service. Various reforms have been implemented but have failed due to poor implementation strategies. Various reform initiatives may also have suffered due to a lack of strategic leadership. The proposed overall objective for the public service reforms in Lesotho is to create and retain an effective, motivated, professional, innovative, results-oriented

and people-focused public service aligned with the country's aspirations. This will be achieved through the short-term, medium and long-term specific objectives to teach a new service delivery culture to address poor service delivery in the public sector (The Lesotho We want: dialogue and reforms for national transformation 2019:20; Multi-stakeholder national dialogue plenary II report 2019:86).

Rakolobe (2018:21) argues that Lesotho's public sector has been politicised and proposes a need for public service reforms because it is highly politicised and dysfunctional. The politicisation of public service has detrimental effects on the effective functioning of state institutions and, as a result, affects the country's stability. According to Rakolobe, depoliticising the public sector is a predominantly political process, and it is evident in how successive governments lacked enthusiasm for reforming public service. Consequently, the reform process has mainly been rhetoric. Rakolobe ultimately proposes that for the reform process to succeed, consensus building needs to be built through the robust participation of the populace. For Rakolobe, participation and negotiation at all stages are pivotal to rendering the process legitimate and drawing popular ownership.

6.5.6 Economic reforms

The economy is one aspect of each country's muscle for its development. Gay, Gill and Hall (1995:100) posit that dynamic and fast-growing economies are historically a result of good natural resources and rapid adoption of technological innovation or trade. However, Lesotho has limited options for this kind of growth, though it has natural resources such as water, building stones, diamonds, and people. Managing Lesotho's resources is a challenge that needs to be addressed to help Lesotho and Basotho benefit from their resources. The National Strategic Development Plan (2014:18) indicates that Lesotho has a small open economy with economic prospects that are highly interlinked with output, growth, and prices elsewhere in the world. Though projections such as job creation are available, global and regional forecasts influence production and exports. Regarding economic reforms, Lesotho plans to address several issues. Such issues include, among others, reactivating the National

Planning Board (NPB) and making it autonomous, reviewing public procurement, ensuring public asset management, and formulating an economic empowerment policy (Multi-stakeholder National Dialogue Plenary II report 2019:96).

Furthermore, the intention is to formulate several economic and financial management policies to move growth drivers from government projects to private enterprises, which are more sustainable and employment-friendly. The approach is intended to maintain the macroeconomic stability of the country's economy.

6.6 National Reforms Authority

National Reforms Authority (NRA) is the structure established by the Lesotho Parliament to manage, coordinate and lead the reform process. This structure is also mandated to implement the resolutions and decisions of Plenary II for the promotion of stakeholder consensus and national stability, unity and reconciliation (National Reforms Authority Act 2019:604). Other functions of the authority are to be the custodian of the reforms, propose and approve policy documents, draft bills and any other legal instruments deemed necessary for national reforms in line with the resolutions and decisions of Plenary II. The authority is also mandated to appoint technical committees in each of the areas of reforms as discussed under Lesotho national reforms above. Furthermore, the authority is tasked to identify and recommend to the Parliament issues relating to the national reforms for urgent attention. The authority is to suggest and formulate plans for structures for dialogue on national reforms for peace-building and reconciliation. What is critical about the authority is prioritising the national reform process according to their urgency (National Reforms Authority Act 2019:613).

According to 'Nyane (2018:9), there is a consensus about the need for reforms in Lesotho. However, there is no agreement about the purpose of the reforms. Hence, a lack of clarity on the design and process impedes the process of the reform project in Lesotho. 'Nyane argues that the government of 2012-2014 started the reform process under the Commonwealth, but it collapsed in 2015. The new government began the

process in 2016, but it collapsed in 2017. During preparation for the 2017 general elections, political parties committed themselves to the process by signing the Memorandum of Understanding (MOU). After the 2017 elections, the government unilaterally issued the Draft Roadmap under the auspices of SADC. In the event when the stakeholders were still trying to understand the Draft Roadmap, the government tabled the National Reforms Commission Bill before the parliament in 2018. At the time, the Bill caused an uproar since it was a unilateral decision by the government.

NRA, as the body mandated to oversee the reforms and spearhead the process, had its tenure come to an end after efforts to facilitate the process. Members of the NRA sought their tenure to be extended. Still, it was to no avail due to the ruling made in court that the NRA's extension could not go beyond eighteen months as spelt out in the Act governing NRA (Tsoamotse 2023:2). Consequently, the reform process came to a halt and no significant improvement was realised regarding the reforms.

The NRA's mandate expiry in May 2022 resulted in the constitution of the National Reforms Transition Office (NRTO), which essentially oversaw the reform process to completion. When NRTO emerged, the NRA secretariat was to remain in office to support the Ministry of Justice and the relevant Parliamentary Portfolio Committee. The newly constituted body that replaced the NRA but remained in office as NRTO caused divisions among political parties since some were unaware of its existence. The government and the opposition remain at loggerheads on how to implement the reform process since there seems to be no consensus on how to handle the issue. The expiry of NRA and the mandate of the newly instituted body called NRTO to drive the reform process seem to be unclear to some political parties regarding the operational level (Tsoamotse 2023:6).

6.7 Strategies for improvement

Lesotho has faced constant challenges since independence. Efforts have been made, and strategies have been put in place to remedy the situation, but there has been no significant improvement. Several strategies have been employed to assist Lesotho to

come out of the difficult situation, but it remains a considerable challenge. The above articulated evidence of the state of affairs in Lesotho means that strategies are not a problem. What is a problem for Lesotho is leadership style. As long as the leadership style does not change, strategies could be formulated, and efforts could be made to remedy the situation, but it would be to no avail.

There are well-formulated strategies after every five years, but the implementation of such strategies remains a considerable problem. The methods formulated and driven to address the situation in Lesotho have proved that without proper leadership style, the country will find it challenging to achieve its set goals as outlined in the different and successive five strategies.

6.8 Transformational leadership

In transformational leadership, a transformational leader stimulates and inspires followers to accomplish extraordinary results. A transformational leader develops followers' leadership capacity through idealised influence, inspirational motivation, intellectual stimulation and individual consideration. A transformational leader inspires followers to put aside their interests and focus more on the organisation's good. By so doing, a transformational leader guides followers to commit to the shared vision and walks together with followers to realise it. At the same time, they assist in achieving desired results through the people. Furthermore, a transformational leader becomes a role model for followers to realise the best performance with their existing potential. Transformational leadership prioritises the achievement of vision, and a transformational leader can work with others to transform organisational resources to achieve meaningful results (Putri & Meria 2022:10).

Erkutlu (2008:709-710) concurs that transformational leadership is the ability of a leader to move followers beyond immediate self-interests through idealised influence, inspiration, intellectual stimulation or individual consideration. Erkutlu further indicates that idealised influence and inspirational leadership are displayed when the leader envisions a desirable future, articulates how it can be reached, sets an example to be

followed, sets high performance standards and demonstrates determination and confidence. Intellectual stimulation is displayed when the leader helps followers to become more innovative and creative. At the same time, individual consideration is displayed when leaders pay attention to the developmental needs of followers and provide support and coach the development of their followers.

6.8.1 Employee performance

Putri and Meria (2022:11) argue that transformational leadership is related to employee performance because it determines employee performance to adapt to a new environment. A transformational leader has the power to move and motivate employees to accomplish satisfactory performance. A transformational leader has the capacity to unite all subordinates and change their beliefs, attitudes and personalities to achieve their goals. Transformational leaders support employees in working better, which can affect employee performance. Transformational leadership has a positive effect on employee performance, and better transformational leadership in the organisation positively and significantly affects employee performance. The more transformational leadership is practised in organisations, the more employee performance is maximised.

6.8.2 Job satisfaction

Sadeghi and Pihie (2013:265-266) argue that job satisfaction is an essential factor for employee performance for better results in the working environment. So, it is worthwhile to pay attention to the organisational factors that contribute to job satisfaction and improve performance at work. Often, satisfied employees can do better at work to increase organisational performance. It is imperative to be knowledgeable about factors within an organisation to manage them to create a conducive environment for the generation of job satisfaction.

Meanwhile, Abazeed (2018:119) asserts that the transformational leadership style helps to raise the level of achievement and self-development while promoting the development of groups and organisations. So, the job of a transformational leader is to raise a higher level of awareness regarding critical issues and increase the self-confidence of employees to change their goals from their care and interest to higher achievement, progress and self-development. Furthermore, Abazeed (2018:128) recommends the capacity strengthening of leaders to raise loyalty and a sense of belonging to the work through the involvement of subordinates when making decisions and finding solutions to problems at work. Leaders are to pay attention to subordinates to raise their enthusiasm and consider individual differences to be able to respond to their needs and desires at work. It is also important to instil an atmosphere of benevolence among subordinates to reduce grumbling and generate the desire for collective responsibility among subordinates.

According to Putri & Meria (2022:10), transformational leadership is directly related to job satisfaction. They argue that transformational leadership can lead to higher job satisfaction by inspiring and encouraging employees to demonstrate expected success at work. This means that transformational leadership can be crucial for employees to be innovative in overcoming problems. At the same time, transformational leadership can motivate employees to achieve maximum performance and get job satisfaction. Therefore, transformational leadership plays a vital role in achieving and increasing job satisfaction; as a result, transformational leadership is considered to have a positive effect on job satisfaction.

6.8.3 Organisational commitment

There is a relationship between transformational leadership and organisational commitment. Putri & Meria (2022:11) maintain that transformational leadership can provide motivation and opportunities for employees to be innovative and create new ideas intended to increase organisational commitment to a higher level. A transformational leader has the ability to understand the needs of followers and is able to motivate them. If practised properly, transformational leadership can make

employees committed and loyal to organisational commitment. Consequently, transformational leadership has a positive effect on organisational commitment.

6.9 Employing Nehemiah's leadership and strategies

Leadership as a dynamic phenomenon calls for taking care of followers and influencing them to attain group objectives. Basic qualities are necessary to inform leadership strategies to be able to accomplish great results. Leaders need to establish contact with followers and subordinates to guide them while also employing various alternatives to resolve issues and properly allocating scarce resources for the completion of objectives (Osaji 2022:15). In a sense, leadership involves a leader and followers being able to achieve set goals, and if a leader is sensitive to the followers' needs and addresses them, such a leader journeys better with followers. Great leaders establish good contact with their followers and are willing to develop others to become future leaders.

Nehemiah was a contemporary of Ezra, the scribe who led the second group of returning exiles. Nehemiah served as a high-ranking official to Artaxerxes I, King of Persia. The position he retained was that of a cupbearer, which was very important to the King. While he served the King of Persia in that capacity, he received the news that those who had returned to Judah were in trouble and that the wall of Jerusalem was still in ruins. After hearing this sad news, Nehemiah prayed about the situation, approached King Artaxerxes, and shared his concerns about his home Jerusalem. Nehemiah not only presented his concerns to the King but also requested the King grant him permission to go to Jerusalem to rebuild the city walls. After he was given permission, Nehemiah served as governor of Judah. As an inspired leader, Nehemiah was able to stir the hearts of Jews, and under his supervision, the construction project of the wall was completed in 52 days (Osaji 2022:22).

Nehemiah portrayed leadership qualities and strategies that enabled him to exercise leadership skills towards rebuilding the wall of Jerusalem and the city. He had enthusiasm for the task at hand and made every effort to accomplish that task through

people. At first, Nehemiah is seen as a leader troubled by the news that things are not going well in Jerusalem and does not sit back and ignore the situation. Instead, Nehemiah took action because he wanted to see a change in the state of affairs in Jerusalem. He sought permission from the King to allow him to be an agent of change in a deplorable situation in Jerusalem. The first thing Nehemiah did was pray for the problem, and after praying, he did some inspection and formulated plans to embark on the project.

Basotho leaders are urged to observe the situation and the state of affairs in Lesotho in a diverse spectrum and adequately plan to address challenges that hinder the country's development. When doing so, various stakeholders should be involved depending on the task that must be accomplished. As a transformational leader, Nehemiah did not do things on his own; he involved relevant stakeholders to ensure the completion of the project at hand.

Integrity is crucial in leadership. Hence, Nehemiah's integrity earned him support from the people concerning the rebuilding project, and he was able to solicit people's buy-in to make sure that his vision came to fruition. Leading with integrity earns leaders' support from followers to execute strategies to accomplish great results of different projects jointly. As a man of integrity, Nehemiah is exemplary for Basotho leaders to emulate to achieve considerable results in the implementation of projects.

6.9.1 Patriotism

Nehemiah was in exile when he heard the news about his home, Jerusalem. When he heard the news, he did not seek blame for the situation in Jerusalem, something that most people would do. Instead, Nehemiah wept when he heard depressing news about the city of Jerusalem. He was emotional about the problems, so he prayed and identified himself with the situation. Nehemiah did not seek a miracle at that moment but requested God to give him direction and strength to face the problem and acted (Osaji 2022:22-23). The example of Nehemiah regarding how he reacted when he

heard the news that the walls of Jerusalem still lay in ruins and the gates were burnt is worth emulating by leaders in Lesotho.

When Nehemiah heard the news about Jerusalem, he was touched and expressed himself by weeping, demonstrating his affection for the city. Nehemiah knew what Jerusalem was like before its walls lay in ruins and its gates burnt. Therefore, hearing of the sad state of the city, Nehemiah became emotional about the situation. Because of his love of the city, Nehemiah showed concern for the city and its inhabitants by reacting to it. His first reaction was weeping, followed by prayer for God to guide him on how he had to deal with the situation by granting him the strength to face the problem. Consumed by his love for Jerusalem, Nehemiah was compelled to request the King of Persia to grant him permission to address the prevailing situation in Jerusalem.

Leaders across different spectrums in Lesotho, including political leaders, need to have patriotism for Lesotho to be dedicated men and women who long to see a better Lesotho for the present and future generations. Most Basotho hold leadership positions in various sectors in Lesotho to deliver services to Basotho and those who need their service. It is shocking how most Basotho leaders handle the issue of leadership. Some Basotho leaders treat their fellow people as strangers and do not consider leadership positions a privilege to serve people. In some cases, Basotho people spend several days going to places to be offered services and often return without getting services as required. Sometimes, they are not even informed about the problem of service except that they are told to keep coming for service. Basotho leaders should develop love for their country and Basotho as a nation. They can extend that gesture to other people from different countries who come to Lesotho.

Basotho leaders should be patriotic about their country, Lesotho. They should remember that leadership is about service to others and not about self-service. They should not long to be leaders who look for self-interest gain and leave Lesotho and Basotho behind. What Basotho leaders should do in leadership positions is to ask themselves what it is that they can do for Lesotho and Basotho and not what they can

do for themselves. If they do that, they will be able to make a difference in Lesotho and their followers will trust and support them in their initiatives to make Lesotho a better place. With the current state of affairs concerning leadership, it seems complicated to long to see a better Lesotho for all without adopting transformational leadership, as portrayed by Nehemiah. Nehemiah did that through his vision and actions towards rebuilding the walls of Jerusalem and nation-building as a result of his patriotism for the city.

6.9.2 The value of teamwork

According to Tunji (2022:1), trust is essential for organisations, leaders and followers for effective leadership, followership and the development of an organisation. Trust is also a crucial component of collaboration for effective leadership and credibility. So, when leaders are trustworthy, they can influence followers because followers have confidence in their motives, knowing that they are filled with integrity and, hence, are ready for collaboration (Tunji 2022:3).

Abbud (2018:18) argues that various leaders exist in different organisations who lead in unique ways. However, it takes a leader to be a servant to accomplish objectives through people; by so doing, people would want to follow such a leader. This applies to Nehemiah, who trusted God to achieve the goal he was given to other people. Nehemiah worked with people to demonstrate that he did not only want what was best for them but also loved them dearly. Because Nehemiah and the people had the same vision, they were able to work together to achieve a common goal as a team. Teamwork is invaluable for accomplishing great projects because, through teamwork, people share the same spirit and can pursue what they have in common.

According to Osaji (2022:15), leadership influences others to attain group objectives. As a result, leaders from all walks of life are expected to possess some basic qualities to lead others. Leaders should be able to establish contact with both their equals, deal with their subordinates, guide them, mediate in conflicts and resolve issues based on their importance and weight. In his leadership style, Nehemiah was an organised,

focused, purposeful and motivated leader who successfully mobilised the people towards the rebuilding project. Nehemiah also explained issues to the people in a coherent and well-articulated plan. After he arrived in Jerusalem, having inspected the ruined walls and assessed the damage, Nehemiah passionately addressed the city leaders about the situation. Again, he pointed out the needs and motivated the leaders to rebuild the wall (Neh 2:16-17). Nehemiah's actions motivated people to take action (Neh 2:18). He organised people into groups to enhance teamwork and assigned different tasks to them, with each group having its own leader.

Nehemiah is an excellent example of a leader who recognises potential in people. He had a vision in mind, which he shared with people and motivated them to work in groups to achieve that vision. Just as Nehemiah did, it is worthwhile for Basotho leaders to notice that when a leader has a vision, it should be communicated to subordinates. The leader should motivate and guide the whole process for better results. People have various gifts that a leader must identify and use people to perform different tasks pertaining to people's skills.

Furthermore, Osaji (2022:25) reiterates that leadership requires vision and tolerance. As a leader, Nehemiah was a man of vision; hence, he became known as a visionary leader who embraced generality for all people, not a particular group or political party. Nehemiah demonstrated good governance as governor of Judah, and his style of leadership manifested the beauty of democracy through constructive actions to meet the needs and aspirations of the populace. Lesotho needs a leadership style resembling Nehemiah to become a better place. Leaders need to embrace Nehemiah's leadership style, which he demonstrated by involving stakeholders in the construction project of the walls of Jerusalem. He did that by identifying and involving people with various necessary skills so that the project could come to completion promptly. Basotho leaders can have good ideas and ways to implement strategies to make Lesotho a better place for all. Still, it is difficult to arrive at a destination without employing strategies utilised by Nehemiah as a visionary leader.

Since independence, Lesotho has been armed with leadership challenges that hindered the country's development due to a lack of proper leadership style. For

Lesotho to become a better place, there is a need for transformational leadership, which Nehemiah used to achieve his goals. Engaging with followers in leadership is vital for achieving set goals for good governance. This is attested by Nehemiah 4:6, indicating that the wall was built until it reached half its height because the people worked with all their hearts. For a project to come to fruition, it is necessary to hold hands together, own it, and have one heart and mind, which stimulates teamwork.

6.9.3 Facing challenges

Osaji (2022:24) maintains that accomplishments sometimes come with serious irritations, frustrations, and suffering. Nehemiah and the Jews faced challenges threatening their lives and work, but by keeping faith in God for guidance, they could overcome such challenges. When Nehemiah noticed opposition that would hinder the rebuilding process, he promptly reorganised the people and defeated the impending threat by his adversaries. That is, Nehemiah's strategies assisted him in overcoming threats and continuing with the project until it was completed successfully.

One of Nehemiah's characteristics was that he was bold and could not yield to opposition since that would disrupt the purpose of his shared vision with the people. Nehemiah did not tremble when faced with challenges because he knew the task he was entrusted to accomplish. Instead, he called people together, formed a plan and confronted the problem he was faced with. Basotho leaders should embrace the transformational leadership of Nehemiah, and in that way, they will be able to deal with various issues that hinder the country's development. Suppose Basotho leaders ignore this leadership style as one way to develop the country. In that case, it will be difficult to face challenges that come their way, and they will continuously pursue their selfish gains, leaving Lesotho and Basotho behind. Challenges will always be there, but how they should be dealt with relates to the style of leadership that leaders embrace.

Lesotho is faced with significant challenges of various sorts. Some of the challenges include the fact that Basotho children go to tertiary institutions to pursue education

with the hope that after their successful completion of studies, they will find jobs. Thousands of Basotho students graduate with degrees from Lesotho's tertiary institutions but do not get jobs after obtaining their degrees. Those who manage to get employed do so several years after they graduate. There could be several reasons for this. One reason could be that Lesotho offers courses which do not meet employability requirements or that there are not enough jobs immediately after graduation. One other challenge which is affecting Lesotho at an alarming rate is that of killings, whereby people are killed in their homes and everywhere. Some are kidnapped and killed. Some killings happen at different places, such as public bars, as well as in other areas. This is a great challenge that Lesotho faces, and urgent attention needs to be given by Basotho leaders before it can stop. Many challenges which Lesotho faces require an outstanding leadership style, which Lesotho is encouraged to adopt. Different measures were put in place to address various challenges in Lesotho; what is evident is that the main challenges lie in leadership style. Therefore, for Lesotho to overcome its challenges, there is a need for a vibrant leadership style. The proposed leadership style is the transformational leadership that Nehemiah embraced to handle the situation during his time. Nehemiah's leadership style offers options for how to deal with various situations through the strategies he utilised. Hence, applying this leadership style to Lesotho's challenges can add value by bringing necessary change if Basotho leaders can embrace it.

6.9.4 Embracing generosity

Nehemiah was a generous leader who did not keep things to himself. He had the opportunity to receive a generous portion of food for his family and other government officials in his capacity as a cupbearer to the Persian King. Instead, Nehemiah refused the portion and paid for the food to feed his leadership community and many other visitors, and he shared what he had with other people (Neh 5:17). His generous model of leadership is an example for leaders to emulate since sharing what he had with people proved him to be a selfless leader (Osaji 2022:24). Many leaders do not have

a generous attitude towards their followers and the example of Nehemiah as a gracious leader, is to be embraced by Basotho leaders.

Many leaders in Lesotho work towards enriching themselves; hence, the gap between the rich and the poor widens with no prospect of closing anytime soon. This means that those who are rich get richer, and those who are poor get poorer time and again. When people are generous to one another, that is a gesture of assisting others in acquiring their basic needs, and by so doing, the vast gap between the rich and the poor is being managed. Basotho leaders and those who are wealthy are encouraged to be generous to other people not only through giving but also by assisting others in doing something for a living to avoid dependency syndrome. Lesotho has natural resources such as water, diamonds and land to sustain its inhabitants. If resources are allocated equally, most Basotho people can benefit from them and sustain their families. At the moment, the resources of Lesotho benefit only a few people in the country, and many Basotho people suffer because they do not have access to them. Nehemiah's leadership style of sharing what he had with other people in need encourages Basotho leaders to embrace to meet people's needs.

6.9.5 Living in harmony

According to Osaji (2022:24), Nehemiah's leadership style is one that nations should embrace. This kind of leadership involves pondering on a specific assignment with a good agenda and planning. In Nehemiah's leadership style, planning was crucial because it was a way of giving to the dreams, hopes, vision and commitment to the people. Nehemiah surrounded himself with the right people and had trust for the people who shared his vision and explained it to the people for their understanding. As a transformational leader, Nehemiah used inspirational motivation to provide a clear vision to the people, which motivated them to cooperate passionately. Nehemiah was ready for any emergency (Neh 4:8-9, 22) and, as a transformational leader, knew that problems were inevitable. Therefore, he had a good network of people who would provide him with the proper and correct information. He embraced collaboration and mutual support as key concepts towards practical work.

Furthermore, Osaji (2022:25) argues that Nehemiah's fear of God caused him to treat people without suffering in his administration style. Because of his love for his people, he always wanted what was good for them. So, Nehemiah was passionate about his people, and having noticed the dilemma they faced, he laboured day and night to accomplish what was good for them despite facing serious opposition. In Nehemiah's leadership style, decisions were made collectively, though Nehemiah had solely inspired them. This way of doing things resembles social justice and accountability in which people had a mind of work, which resulted in the work being completed collectively.

Lesotho used to be a country of peace after Moshoeshoe sought religious ministers to assist him in destabilising the situation of fights and killings inflicted by his adversaries. The situation bothered him so much that he needed a solution to it. After Moshoeshoe attempted to establish peace, Lesotho became known as a peaceful country. The peace which Basotho enjoyed in those early days and was known for is challenged by current threats, such as a lack of love and care for one another, which resulted in theft, kidnapping and killings. In most cases, Basotho people inflict this on one another; it is not something from outside. This is a sign of not living in harmony with one another. Therefore, Nehemiah's loving and caring leadership style should be embraced to initiate peace and unity among the Basotho people. When there is peace and harmony among people, it becomes easy for leaders to share their vision and for followers to embrace it by ensuring unwavering support to leaders in accomplishing such vision. Without living in harmony, working together with other people becomes difficult.

6.9.6 Nehemiah's management and administrative skills

According to Umeanolue (2017:26), Nehemiah was a mobiliser and motivator with a passionate heart for his work. As a leader, Nehemiah was also a great administrator who delegated duties effectively based on people's skills and talents. Any criticism did not shake Nehemiah; instead, he was a strong leader who focused on his work despite criticism. He never gave up when despised; he kept pressing the people to finish their mission. Nehemiah's focus was to work together with people, and he also cared for

them and helped those who were in need while, at the same time, upholding justice and truth. In his leadership style, Nehemiah showed no favouritism since he rebuked even his officials and nobles for exacting usury on the people.

Ebhomienlen (2022:8) states that Nehemiah's contribution to building the wall for Jerusalem and reforming the pattern of living in Judea hang on two significant factors. The first factor is the influence of the Persian law, which mandated colonies to exist as religious communities and not as political entities, and that enabled Nehemiah to apply for authorisation to rebuild the walls and govern the land. The second factor is the timely inculturation of Persian law, which established religious communities to utilise the laws of Moses on social management and communal administration for national reform. The two factors enabled Nehemiah to enjoy the confidence and respect of the Persian King, as evidenced in Nehemiah's several requests for assistance from the King to rehabilitate Jerusalem. Nehemiah demonstrated outstanding qualities in how he organised the community for the work to be done.

Kolawole and Adelodun (2019:319) emphasise that Nehemiah had management skills and took the initiative by going to Jerusalem to rebuild the city walls. Nehemiah's prayer for God to grant him favour in the eyes of the Persian King is worth noting since it made Nehemiah an exceptional leader who believed that God would use him to change the situation in Jerusalem. Faced with the deplorable situation, Nehemiah did not lament the situation in Jerusalem. Instead, he was available and willing to act. He demonstrated to people what was possible, that God was aware of the problem and had been gracious to him in the presence of the King, and that he invited people to make a joint effort towards the project. By so doing, Nehemiah knew that he would not transform the city alone; he needed other people for such an enormous project, which he successfully achieved through involving people. In his project, Nehemiah worked alongside people with management skills until the project was complete. Nehemiah had outstanding management and leadership qualities that were worth emulating for successful project management. As he practised his leadership skills, Nehemiah became a transformational leader who effected change in the state of affairs of the city of Jerusalem.

Nehemiah was both an administrator and manager in the way he initiated the rebuilding process. He mobilised and motivated people to do the work and delegated duties based on people's skills and talents. Nehemiah stayed focused on the task at hand and worked hard to realise the completion of the project. As people continued with the rebuilding process, he worked alongside people to ensure that people did the work as required. Nehemiah's close supervision of the project demonstrates his capability as an administrator and manager. Basotho leaders need appropriate management and administrative skills to make sure that they lead people in such a manner that they are able to initiate vision and involve people with relevant skills and talents to accomplish great results.

6.9.7 Nehemiah's leadership for sustainable development in Lesotho

Nehemiah's leadership calls for Nehemiah to be called a visionary leader, and there is a lot to learn from Nehemiah's leadership for sustainable development. Early in his leadership, Nehemiah determined a goal for his vision and created an environment to accomplish that goal. The example of Nehemiah in determining a goal is one that good leaders are encouraged to emulate to facilitate sustainable development. For Nehemiah to carry on with his vision, he first enlisted the support of the Persian King. He facilitated the King's decision to support that goal (Neh 2:7-8) (Umeanolue 2017:25). Basotho leaders should be careful not to determine goals for the development of the nation only. Still, they should create an enabling environment to achieve such goals. It does not help define goals only and does not involve relevant stakeholders actively accomplishing the set goals.

Nehemiah had several leadership strategies, including his ability to develop people. According to Umeanolue (2017:26), this is one of the strategies needed among many contemporary leaders since some leaders prefer to do everything themselves with the hope that it can be handled as it should be when they do not involve other people. The danger with this kind of leadership is that there is so much a person can do alone, which hinders achieving outstanding results. It is advisable for leaders not to do everything themselves because that goes with the risk of burnout, resulting in serious

damage. Involving other people is vital for the organisation, and it also helps identify people's potential for sustainable development. Leaders can learn a lot from Nehemiah's leadership. One essential thing to learn from Nehemiah's leadership style is to develop people into capable leaders and delegate responsibility to them. When that happens, people feel a sense of belonging and find that as an opportunity and recognition to contribute to societal development.

According to Umeanolue (2017:27), Nehemiah manifested the qualities of an aiding leader and successfully finished the task of rebuilding the Jerusalem wall in the face of great hardship and opposition. Umeanolue identifies three kinds of people in the world: (1) there are those people who know what is happening, (2) other people watch what is happening, and (3) other people make things happen. For Umeanolue, Nehemiah was a leader who made things happen by applying positive leadership strategies that assisted him in actualising his plan. Therefore, for Lesotho to attain good leadership and sustainable development, political leaders should take note of Nehemiah's leadership style, which aided him in completing the building project in a very short time. Nehemiah would not achieve that alone; he managed to accomplish this because he involved people with diverse skills and monitored the project until its completion.

Most leaders who are self-serving are unlikely to bring transformation to their organisations. Leaders need to transform themselves to be able to transform other people. Transformation is also not completed; it is a continuous process of reflection and correction. Leaders have authority and power and should be influential and trusted as they strive to incorporate the desires and values into their organisations' processes, procedures and systems. In their leadership positions, leaders should be practical and good role models for others regarding ethical actions and virtues. Also, they should transform the values of their organisations (Nicolaides & Duo 2019:1735).

6.9.10 Leadership qualities

The leadership qualities Nehemiah employed during the rebuilding project of the walls of Jerusalem assisted him in achieving the successful completion of the project. Such attributes are relevant even today for the successful accomplishments of various projects to enhance sustainable development. These qualities are relevant for Basotho leaders to employ as they contribute towards achieving excellent results if used consistently. In multiple areas of leadership in Lesotho, there is a need for leadership qualities such as those of Nehemiah to assist Basotho leaders to lead in such a way that they make a difference in their respective leadership roles. Nehemiah's portrayal of leadership qualities and strategies and how he utilised them benefitted him and the people around him towards achieving more significant results in the rebuilding project. Therefore, Nehemiah's leadership qualities and strategies are ideal for Basotho leaders to bring a difference to the status quo. Nehemiah's leadership qualities are outlined below, as well as their application to Lesotho.

6.9.10.1 Trust in God

Nehemiah was the kind of leader who put his trust in God in the mission he had to accomplish. When faced with opposition from his adversaries, Nehemiah prayed to God for intervention against the threat of his enemies (Neh. 4:9). Nehemiah's trust in God demonstrates that he did not do things by himself. Though he knew that he was capable of doing some things, when he was faced with rebuilding the walls of Jerusalem, he was aware that he would not be able to carry out such a mammoth task without involving God. Also, when Nehemiah noticed the panic among the Jews as a result of the threat posed by opponents of the project, he tried to remove that fear by pointing the people to God. He reminded the people about the greatness of God and that they should put their trust in him. Nehemiah trusted in God and allayed the fears of the people that when they are with God, they are able to achieve great things despite any opposition. Nehemiah's example of trusting in God gives hope that trust in God is crucial. Basotho leaders are to trust in God when they want to carry out projects for the benefit of the Basotho people. First of all, in their mandate of leading the people,

there is a need for these leaders to seek guidance from God since the Basotho nation is a nation which believes in God and identifies itself with Christianity. Because most Basotho uphold Christian ethics and values, trusting in God becomes vital for Basotho leaders to embrace in their dealings with people's affairs.

6.9.10.2 Planning

Planning is a process that requires careful attention to start any project. Nehemiah had to plan for the rebuilding of the walls of Jerusalem. After hearing the news about the walls, which lay in ruins with burnt gates, as part of his planning process, Nehemiah had a vision to address the situation. For him to carry on with his vision, Nehemiah pondered on how to see the success of what he had as a vision. Among other things, Nehemiah evaluated the possible risks regarding the project he had to undertake. He requested the King of Persia to grant him letters to the governors for his safe arrival in Judah, to begin with the project and requested a letter to Asaph to secure timber for the project, and the King granted his requests (Neh 2:7-8). Through that, Nehemiah was able to think ahead and prepare for the future to ensure that the direction he had to take was well-planned. Planning assisted Nehemiah in identifying issues to be addressed regarding the rebuilding project and identifying relevant resources to ensure the smooth running of the project. A phrase says: "If you fail to plan, you plan to fail." Nehemiah had a vision concerning the sad situation in Jerusalem. For Nehemiah to address the problem, he could not just get into the project without careful planning. He went through a thorough planning process because he wanted to realise the success of the project he had to undertake. Nehemiah did proper planning for the project, so completing such a project took a fantastic time. Without careful and adequate planning for such a vast project, Nehemiah would find it challenging to complete it within such a short period. The planning process can be a crucial phase towards fruitful results of various projects.

Some projects in Lesotho were allocated to some people through tendering processes. Such people were considered to have particular expertise for such projects. Many of those projects were not completed due to poor project management by those

entrusted with such responsibility. Some of those projects remain white elephants. One project was constructed at a place close to Mohale Dam, aimed at improving and advancing sports in the country. The project started long ago and was not completed because of poor planning. It is not that project alone; many considerable projects in Lesotho suffered the same. Leaders in Lesotho should consider careful and proper planning phases for projects to be of great importance. They should do that by thinking ahead and preparing for the foreseeable future to ensure their plans will be pursued in the right direction. They should plan for projects by doing all that is required for the planning process for diverse projects. They should identify issues associated with various projects intended for Basotho's well-being and identify needed resources to aid the smooth running of such projects. Poor planning is similar to planning to fail. Therefore, it is worthwhile for leaders in Lesotho to consider planning as paramount for successful projects of various sorts for more significant benefit.

6.9.10.3 Integrity

Integrity enables a leader to make decisions of a high standard and face challenges without fear to achieve the desired goal. Nehemiah understood his call and had integrity, which enabled him to make good decisions. Because of his integrity, he was patient and hopeful for completing the project. Nehemiah was committed to follow God's guidance. He was an accountable leader and could organise the efficient rebuilding of the walls of Jerusalem. Also, he ensured that parties involved in the rebuilding process had clear roles and responsibilities for the smooth running of the project. The integrity that Nehemiah had assisted him in making impartial decisions and rebuking both officials and workers alike (Neh 5:7). Integrity is one of the crucial aspects of leadership for leaders to embrace if they want to achieve great things through people.

Integrity is the quality of honesty, consistency, and strong moral and ethical values in decision-making. This characteristic demonstrates a reliable leader. A leader who possesses this leadership quality can lead people in a transparent and accountable manner. When Nehemiah approached the rebuilding project, he did that as a leader

with integrity because he could make decisions of a high standard and was accountable for what was going on in the process. He maintained high integrity when he ensured the project he started had to run smoothly and was completed in fifty-two days. That happened because Nehemiah showed determination as a leader of integrity who cared about everything regarding the progress of the rebuilding project.

Most leaders in Lesotho do not lead with integrity. In most cases, there are reports of leaders involved in corruption activities when they are entrusted with the responsibility of securing what is entrusted to them. There are reports on corruption and bribery among some Basotho leaders, which demonstrate that such leaders are involved in such acts because of the lack of integrity in their leadership. Integrity is a prerequisite for transformational leaders to implement decisions of high standards. Without integrity, leaders can make decisions they do not want to account for because such decisions put leaders in a corner when accountability is required from them. Leaders in Lesotho are encouraged to embrace integrity and make decisions of a high standard on behalf of the people they lead. A leader with integrity can face challenges, make decisions and stand accountable for such decisions. Leading with integrity involves setting clear roles of responsibility for people to perform their duties and holding them accountable. Integrity is crucial for leaders in Lesotho to embrace so that decisions made by such leaders are of a high standard, which is intended to improve the lives of Basotho and is geared towards sustainable development.

6.9.10.4 Delegation

When Nehemiah was faced with the massive task of rebuilding the walls of Jerusalem, he divided the work among the people. He allocated relevant resources for specific tasks to ensure the project continued smoothly. Nehemiah delegated functions of the project to the regent of Euphrates and acted as an encouragement to the Israelites in the rebuilding process (Neh 2, 3). His delegation was also evident when he appointed doorkeepers, singers and the Levites and ordered them to take responsibility for their tasks. Nehemiah's handing over the supervision of the wall to Hanani and Hananiah (Neh 7:1-73) was an indication of delegation of responsibility for the work to run well.

When Nehemiah delegated responsibility, he did not just do it. Still, he identified potential in people and wanted to empower them to do more with their talents and skills.

The art of delegation by Nehemiah was so that the mammoth task of rebuilding the walls of Jerusalem could be light and fulfilled within a short time. Since Nehemiah knew that he could not do it all, he was wise to recognise the potential in people and engage them through delegation of responsibility. Nehemiah's delegation of responsibility was first to admit that he was incapable of doing the job alone; he needed other people to share the enormous responsibility. Incorporation of different people by giving them various tasks that match their talents and skills was a technique employed by Nehemiah to ensure effectiveness and efficiency in project management. Having delegated responsibility, Nehemiah did not idle. Instead, he worked alongside people and supervised the rebuilding project by ensuring everyone did their work as expected.

Delegation of responsibility is an important aspect of leadership. Most leaders in Lesotho are not sensitive to this leadership aspect; hence, they prefer to do everything alone. Leaders who do all the work themselves do not often achieve outstanding results because they do not have all the talents and skills to do all the work. Engaging other people through delegating responsibilities makes the task easy to manage. Hence, the "Many hands make light work" idiom defines delegation. Basotho leaders should learn something from Nehemiah's delegation of duties to people with specific talents and skills to effectively and efficiently complete various projects. Wise leaders recognise the potential in people and involve them in tasks that need accomplishment. If a leader has a group of employees with different ranks, a leader should identify tasks to be done and delegate responsibility while overseeing that each person does duties as allocated. Delegation of responsibility enhances teamwork and is ideal for successfully completing tasks on time.

Some organisations and institutions are led by leaders who struggle with delegating duties. In such cases, leaders do it all, when a leader is not around, subordinates have limited access to some services which should be delivered to customers because it is a leader alone who is capable of providing such. It is in such cases where delegation

of duties is encouraged so that things run seamlessly. If an organisation or institution runs smoothly in Lesotho, it is because a leader of such an institution is able to delegate responsibility to subordinates, and it is rare that this takes place in Lesotho. In most organisations and institutions, there is poor service delivery due to a lack of transformational leadership. As a result, delegation of duties, as one characteristic of a transformational leader, is not practised. Hence, most organisations and institutions struggle to run without such. It is worthwhile for Lesotho to adopt delegation, which encourages leaders and people to work together to achieve better results in organisations and institutions.

6.9.10.5 Leading by example

Nehemiah was a leader who led by example. He knew what to do, how to do it, and who needed to do it. He demonstrated the example of leadership when he analysed the situation in Jerusalem and identified people to fulfil the task. First of all, Nehemiah had a vision as a leader and communicated it to other people so that they could embrace it. Through vision, Nehemiah set an example that leaders should have vision because they cannot lead well without it. After he conceived a vision and shared it with people, Nehemiah organised people so they could all drive it until it was realised. Nehemiah successfully mobilised people to complete the project (Neh 3:1-6:16) despite the hindrance caused by his adversaries. He did not leave the people to do the work alone. Instead, he devoted himself to the work of the wall together with his men (Neh 4:16) and was always with them to give direction.

Leaders are supposed to lead by example to achieve set goals through people. If they fail to lead by example, they struggle to get better results for the envisioned projects. When a leader leads by example, a leader can achieve a lot through people because people identify themselves with such a leader and help a leader pursue a common goal. This is evident in the example of Nehemiah, who led the people toward the accomplishment of the rebuilding project of the walls of Jerusalem.

Nehemiah set an excellent example of a leader who leads by example. True leaders lead by example. They set an example through a vision, which they do not keep to themselves but share with followers so that they can embrace it and run with it. By leading by example, great leaders are able to identify the resources needed to drive their vision. With the identification of resources, it becomes easier to make the vision a reality. Being a good example to followers, a leader motivates people to do their tasks so that together, they can achieve a common goal related to the vision. A good and visionary leader provides guidance to people along the process of accomplishing the vision and identifies with followers while doing things through people. A great leader recognises the skills and talents of people who intend to make the vision a success and use them for specific tasks. If both a leader and followers pursue a shared vision, the work becomes less complicated, and both leaders and followers enjoy the results of their joint efforts for the success they achieve together.

The example of Nehemiah is relevant for Basotho leaders to emulate. It is proper for Basotho leaders first to have a vision for their followers and for everything they want to pursue. Vision helps leaders determine what needs to be done, how to do it, the resources needed, and the skills and talents required. It is incumbent upon a leader to have a vision and communicate it with followers to involve them in what needs to be done so that they can identify with that vision by committing themselves to it. Leaders who have a vision and do not share it with followers often find it difficult to see its fulfilment. Sharing vision means that a leader wants to be an example of how to accomplish it since, by sharing it, a leader has in mind some ways of how to achieve that vision. So, involving other people through vision sharing, a leader wants to ensure that followers embrace it and want to realise its reality as well. Therefore, it is unacceptable for a leader to expect followers to do well while a leader does not set an example of how to do things. A good leader is supposed to be a role model for followers. By so doing, a leader will be able to achieve a lot through people and will be able to handle challenges with the assistance of followers.

6.9.10.6 Resisting opposition

During the rebuilding project of the walls of Jerusalem, Nehemiah encountered opposition inflicted by his enemies. Nehemiah's adversaries tried to hinder the progress of the continuing project of rebuilding Jerusalem's walls. They wanted to harm him (Neh 6:3). Nehemiah resisted opposition by remaining focused on the work (Neh 6:3) despite continuous disruption by his enemies, which included spreading false news about him (Neh 6:5-6). The opposition inflicted by Nehemiah's adversaries was intended to discourage him from envisioning the possibility of successfully completing the project. When faced with opposition, Nehemiah did not give up on the project. Instead, he had to find ways to deal with the opposition he faced, and he overcame it. This means that Nehemiah was able to resist every opposition by utilising strategies which assisted him in processing each opposition as it came.

There is always some sort of opposition to carrying out various projects. Sometimes, opposition might come from within the organisation, and sometimes, it might come from outside. Leaders must be vigilant, able to handle different oppositions and have the courage to resist them. A leader's focus is to see a shared vision come true, and sometimes, not everyone aligns with the vision, hence inflicting opposition to hinder the success of the vision. Just as Nehemiah handled opposition from his adversaries, determined leaders in Lesotho who long to see things done differently should pursue what is beneficial for the Basotho people. Any project intended to bring a better change for the lives of Basotho should be earnestly pursued to its realisation.

Basotho leaders should not fear opposition but face it, deal with it, and resist it while ensuring that they serve the interests of the Basotho people. Sometimes, opposition might come when leaders try to implement measures to improve sites for the sustainable development of the people by initiating projects. Because there have been no improvements on such sites before, some people may oppose the idea, saying they do not see its benefits. It is in such cases that leaders should insist on doing what they regard to be of benefit to the people. Opposition might come in different forms, challenging what is aimed at improving people's lives. When people oppose what is intended to benefit them, true leaders should resist such opposition and continue with

what is important for the people. Leaders should be bold enough to address opposition so that it does not impede what is intended to bring development to improve people's lives.

6.9.10.7 Courage and perseverance

The project of rebuilding Jerusalem's walls encountered challenges, including opposition, which was intended to hinder its completion. The courageous Nehemiah did not allow challenges to stop him from finishing the project successfully. Some disgruntled Jews were not happy with their fellow Jews who charged them exorbitant interest (Neh 5:1-13). Nehemiah was courageous and perseverant in addressing the situation to rescue those Jews who could not afford such interest as demanded. Again, Nehemiah faced the opposition challenge exerted by his enemies, which aimed to obstruct the rebuilding process. In the midst of that, Nehemiah pressed on and persevered until the project was complete. Nehemiah's achievement of the successful building project resulted from his steadfast courage and perseverance. When he noticed that the poor Jews were being exploited by the rich, who forced them to mortgage their land and houses (Neh 4:7), he regarded that as oppression and injustice. He was courageous in forcing the transgressors to repent and encouraged them to do things differently to provide for the poor people.

The example set by Nehemiah calls for leaders to be courageous in their dealings with people who become obstacles to the organisations and hinder the envisaged development. Courage and perseverance are characteristics of a leader who wants to make a difference in people's lives by addressing issues that affect people negatively. Nehemiah took the initiative to reverse the deplorable situation of the Jerusalem walls, which lay in ruins with burnt gates because he had a courageous and perseverant heart. He had courage, which caused him to take a position regarding the fallen walls of Jerusalem and to address the oppression and injustices that the people of Judah experienced from their leaders. The action Nehemiah took by initiating the rebuilding process of the walls and addressing social and economic issues faced by the people is worth a brave leader challenging the status quo. Basotho leaders should consider

the leadership example set by Nehemiah as being courageous and perseverant in addressing unpleasant circumstances in the country. Leaders could do this by observing the prevailing circumstances among Basotho and identifying issues of concern to address them to bring a positive change.

Many well-off Basotho leaders do not do enough to consider ways to change people's lives. It takes courage for leaders in Lesotho to take note of the high unemployment rate in Lesotho and endeavour to find measures to address the situation. As a result of the scarcity of jobs in Lesotho, many people suffer and hardly find ways to earn daily living. Unless Basotho leaders address the issue of unemployment, many Basotho will continue to struggle for a better living. Amidst the high unemployment rate, Basotho leaders should find ways to take care of people with low incomes and address their needs. Being vocal and active when things go in the wrong direction is challenging, but true leaders should not remain silent and happy with the status quo. Instead, they should always seek ways to address unpleasant situations that do not create a conducive environment for people.

There is a need for Basotho leaders to address all forms of injustices in Lesotho which hinder development aimed at improving the lives of Basotho. Only courageous and perseverant leaders could stand up and address the oppression and injustices which people face in their everyday lives. Lesotho needs leaders who are not self-serving but people-oriented and always willing to seek what is beneficial for people and pursue it with a courageous and perseverant heart. Basotho leaders are urged to strive to make life easy for everyone under their leadership by addressing people's concerns so that people's lives can improve.

6.9.11 Leadership strategies

According to Harwati (2013:179), leadership strategies are not only for assisting organisations to establish their mission but are also applicable in times of crisis. In those times, organisations need to focus on the importance of communication among organisation members before developing strategies to help them address the crises.

Establishing good communication among organisation members helps to re-evaluate old strategies before implementing new ones. Once the re-evaluation of old strategies and formulation of new strategies is done, there is a need for a transformational visionary leadership style to implement such strategies for the benefit of an organisation. Transformational leadership style helps to establish a vision and future direction through sound communication and a clear crisis management plan. If this can be done, the hope is that organisations can recover from the crisis and re-establish their mission.

Leadership strategies are crucial for assisting leaders in achieving their shared vision with followers. The strategies to be employed vary depending on the project. They must be a prerequisite for the success of various projects. Strategies also help leaders to identify potential in followers. Through strategies, leaders are able to allocate tasks based on diverse skills and talents that people have so that leaders and followers together achieve the desired results. Organisations struggle to reach the envisaged results without good and proper strategies, as there will be no clear way to achieve the intended results. Strategies serve as a road map in leadership, which assists organisations in having a clear direction of how to get to the destination. Below are some strategies employed by Nehemiah during the rebuilding project of the walls of Jerusalem. The discussion shows how Nehemiah utilised such strategies and how they can be relevant to Lesotho..

6.9.11.1 Prayer

Prayer was important to Nehemiah; he relied on it throughout the entire rebuilding project. When Nehemiah heard from Hanani and other Jews that his people in Jerusalem were in great trouble and disgrace because of the broken walls of Jerusalem and burnt gates, the first thing Nehemiah did was to pray (Neh 1:1-11). He used prayer in his planning process to address the situation in Jerusalem. Through prayer, Nehemiah sought counsel from God to enable him to embark on the crucial task ahead of him. This means Nehemiah did not rely only on his strength alone but

regarded prayer as vital to guide him while engaging people with different skills and talents towards the rebuilding project.

Prayer was a reliable tool for Nehemiah since he used it in almost all of his actions, including the problems he faced, which were intended to prevent the rebuilding process. Some leaders do not believe in the power of prayer when engaging in different projects. For those leaders who uphold prayer in their lives, it is important to be constant in prayer because it helps them to remember that they do not have enough strength to do things. They admit that they need God's guidance in whatever they do, and they can achieve more through prayer. Lesotho claims to be a Christian country, and that being the case, prayer is crucial for Basotho leaders to remember that they believe in the power of prayer as the majority of Basotho are Christians. Being in a country that professes to follow Christianity, Basotho leaders should seek counsel from God in every initiative they undertake so that whatever they do should be done through the guidance of God. Often, Basotho Leaders request religious leaders to lead their activities in prayer. As such, they should uphold it as an indispensable tool in their initiatives to improve Basotho's lives. They should not only do that to suit their desire; rather, it should be for all intents and purposes. Besides leaders requesting prayer, prayer is often sought for most activities as a sign that it is considered necessary for activities to go smoothly. Therefore, since most leaders in Lesotho seem to uphold prayer, it is necessary to note its relevance as one of the leadership strategies.

6.9.11.2 Vision

Nehemiah had a vision prompted by the news he received regarding the walls of Jerusalem and the state in which the city was. With its ruined walls and burnt gates, Jerusalem was no longer the city in which the Jews took pride because its glory was affected by the situation in which it was. When Nehemiah received the news about the state of the city, he did not sit down and watch. Instead, he thought of doing something about the situation. Hence, he developed a vision that determined his direction to address the problem. The nation was faced with the crisis of the city that was in a deplorable state, and the people also faced diverse challenges from their fellow Jews

who were in power. Nehemiah had a vision to address the state of affairs in Jerusalem, which included rebuilding the city walls and addressing injustices prevailing at the time. He did that because he did not want to see his people who had come from exile living in disgrace (Neh 1:2).

Through his vision, Nehemiah led a group of Jews back to Jerusalem to oversee the rebuilding of the city walls and to address several social and political reforms among the Jews (Neh 13:4-31). Because of Nehemiah's attitude as a leader, he became known as a visionary leader who looked ahead for Jerusalem and the Jews as well. When he got to Jerusalem, Nehemiah shared his vision of the city and invited the people to join him in the rebuilding project (Neh 2:17). The people responded favourably to Nehemiah's vision, and they committed themselves to rebuilding with him (Neh 2:18). Nehemiah had a vision which he communicated to the people to solicit their support and commitment. The positive response of the people to Nehemiah's vision indicates that the vision was expressed in a clear and precise manner that people could identify themselves with. The way people embraced the shared vision demonstrates that they were willing to be part of the impending change to address the situation in Jerusalem.

A leader without a vision struggles to bring improvement where it is needed. Good strategies might be set to address the status quo, but without a visionary leader, it becomes difficult to realise the envisioned change. Lesotho needs visionary leaders who can communicate a vision in a way that followers can embrace. A clear vision is likely to be adopted by followers, who willingly identify themselves with leaders who help them understand the vision. Many political parties in Lesotho have leaders who communicate their manifestos for people to follow them. Leaders of such political parties can share their vision with followers so much that followers have a reason to follow them. Leaders in Lesotho must have a vision that is aimed at responding to the Basotho people's general needs and share it. Through sharing a vision, people can embrace it by being part of the country's development. In most cases, political leaders have had visions of self-interest by not pursuing what should be beneficial for all people. Basotho leaders should be visionary leaders who have a heart for the people. They should be able to observe the prevailing situation, and if it is not for the good of

the people, they should come up with a vision and seek ways to address it in a way intended to create a conducive environment for the people. A vision is necessary for leaders because it helps them direct followers towards a common goal while also empowering them with the knowledge to achieve the set goal.

6.9.11.3 Prioritisation

Nehemiah was serving under the Persian King as a cupbearer when he received sad news about the state of Jerusalem. He regarded the prevailing situation in Jerusalem as a priority for him to take immediate action. Rather than ignoring his people's situation, Nehemiah prioritised rebuilding the Jerusalem walls and city reforms over his work. Therefore, he requested the king to permit him to go to Jerusalem to correct the state of affairs in the city. The walls of Jerusalem that lay in ruins with the gates burnt were a shame for the Jews, which deprived them of the glory of the city (Neh 1 – 7). The rebuilding of the walls of Jerusalem was Nehemiah's significant and strategic effort, which was aimed at restoring the city's security and dignity. As part of his priority for the project, Nehemiah formulated a strategic plan to address the situation; he took action and carried out his vision of the city to bring back its glory. Nehemiah's prioritisation of the city was intended to remove the disgrace that the nation faced because of the walls that lay in ruins with the gates burnt.

The example of Nehemiah prioritising the restoration of the city of Jerusalem is relevant for leaders in Lesotho to embrace. There are long-standing challenges that Lesotho has faced since independence that need to be cautiously addressed by Basotho leaders. Such challenges include, among others, a high unemployment rate, poverty, lack of good infrastructure, theft and killings and national reforms. These are some of the challenges that leaders should address together with relevant stakeholders since they hinder the country's development. Since many challenges cannot be addressed at once, Basotho leaders have to come together in forums to identify which challenges require urgent attention. By so doing, leaders will be following prioritisation, which is intended to address the needs of the Basotho people in the order of preference to create a conducive environment for all. Prioritisation is

helpful because it focuses on the most important to the least important and allows leaders to give proper attention to each item or project it deserves. Through prioritisation, leaders in Lesotho can try to alleviate the intensity of challenges and create a conducive environment for Basotho to enjoy their land. With time, challenges haunting Lesotho can be managed as prioritisation helps identify issues of concern in the order of their priority.

6.9.11.4 Leveraging power

Nehemiah's position was that of a cupbearer to the King of Persia, which gave him an advantage in pursuing his vision. Nehemiah used his influence as a cupbearer to request the King to permit him to go to Jerusalem to carry out the rebuilding project of the walls. Also, he could secure resources to achieve the desired results of his vision. Because of his influence, Nehemiah used his leveraging power to his advantage; hence, he was granted permission by the Persian King to fulfil his vision. Through his leveraging power, people listened to Nehemiah as he shared the vision with them and supported it by committing themselves to be part of the rebuilding project as proposed by Nehemiah.

Most leaders in Lesotho who are in positions of power do not leverage their power to the advantage of those in need. Instead, they enjoy their comfort zones of leadership without paying attention to the fact that they should use their positions to make a difference in the lives of people. Basotho leaders are to recognise their power and try to emulate Nehemiah by using their power to influence people. Also, they should seek ways of improving people's lives by implementing change where needed. The advantage that most leaders have in Lesotho is that some are vested with powers to make things happen. All such leaders need to do is be sensitised about their opportunity to improve people's lives. If leaders get sensitised about their worth, hopefully, they will try to do things differently by leveraging their power for the good of the Basotho people.

6.9.11.5 Foresight

When Nehemiah was about to embark on the rebuilding project of the walls of Jerusalem, he planned to focus his followers on his vision to achieve more significant results through them successfully. Nehemiah's request for letters from the Persian King demonstrated a forward-looking strategic management of the project (Neh 2:7-8). Foresight is relevant for visionary leaders to look forward to the impact of what they do now will make in the future and not only concentrate on changing the present state of affairs. When he carried out the rebuilding project, Nehemiah did not focus only on the walls; he wanted to see the glory of Jerusalem reinstated, and people's lives changed for the better. Nehemiah's foresight is demonstrated in his vision and leadership towards rebuilding the walls of Jerusalem and the city's social and economic life.

Leaders in Lesotho must keep the concept of foresight in mind so that their leadership focuses not only on what happens now, but on the impact, their present leadership will make in the future for the country's development. Foresight helps leaders plan and assess possible risks as they embark on various projects. This strategy assists leaders in avoiding potential problems and seizing opportunities for growing organisations to realise their development. Foresight is vital in decision-making since it enables individuals to make informed decisions based on anticipated future events. As one of the strategies, foresight allows leaders to identify critical weaknesses and inform changes for better performance under varying conditions. It is worthwhile for Basotho leaders to embrace this kind of strategy as it enables them to look far ahead and detect possible dangers and weaknesses as they plan to implement various projects.

6.9.11.6 Attending to followers' needs

The situation in Jerusalem did not only relate to the fallen walls and burnt gates. The welfare of the people of Judah was at the heart of Nehemiah. Because of that, Nehemiah ensured that leaders with respective responsibilities in Judah had to stick to what was expected of them in serving the nation. Nehemiah had a deep concern

for the people so much that he did not focus only on the rebuilding of the walls, but he also assisted the poor by rescuing them from the oppression and slavery that they faced. This means Nehemiah cared not only about rebuilding the walls but also about the well-being of the people, which was crucial to him. Also, he shared what he had with those in need (Neh 5:14-19).

Often, some leaders in Lesotho forget that they are in leadership positions to provide for the needs of their followers. In most cases, when people are in leadership positions in Lesotho, they tend to serve their own interests and pay no heed to those they are supposed to serve. Those entrusted with different responsibilities of service delivery in the public sector do not serve the interests of most Basotho people. Service delivery seems to be a significant challenge in Lesotho's public sector. Political leaders who used to campaign for their election in the general elections forget about followers immediately when they ascend into power. They seldom stay in touch with their followers as they promised before they succeeded in winning the elections. Most Basotho people live in abject poverty because of the high rate of unemployment, and their needs are not met. Poor infrastructure in Lesotho hinders development, and leaders need to take into account the prevailing situation in Lesotho and try to address it. The current situation requires visionary leaders with a heart for the people who will not seek to satisfy their own interests but prioritise Lesotho and Basotho. In current affairs, meeting followers' needs is out of reach due to a lack of visionary leadership. The current leadership identifies with the minority group, and the group benefits more than the majority group, which suffers as a result of poor leadership style.

6.9.11.7 Adaptability

Nehemiah was a cupbearer to the Persian King before he became governor of Judah. When he was in Judah, noticing the situation that his fellow Jews were in, he identified himself with the Jews and sought ways to address the sad situation which they were in. By so doing, Nehemiah adjusted to the problem and worked with the people to change how things were in Jerusalem. Nehemiah did not regard himself as someone who could be considered a person of honour; he led by example by becoming part of

the work that needed to be done by working alongside people towards the intended results. By adapting to the situation, Nehemiah became part of the change that he wanted to see. The contribution of Nehemiah towards the rebuilding project of the walls of Jerusalem is an indication that he did not only want to see change take place in Jerusalem. Instead, he participated in change to take place. Through his adaptability, Nehemiah engaged people to be part of the change needed in Jerusalem by involving them in using their skills and talents for a successful project. He was flexible throughout the project so that successful completion of the project could be realised. Nehemiah's engagement and use of people in the rebuilding process demonstrate his attitude towards mobilising people to complete the project on time.

Leaders must be part of the change they want to see happen in organisations. Nehemiah, having been aware of the sad situation in Jerusalem, was flexible enough to think of what needed to be done, and he devised a vision to address the state of affairs in Jerusalem. His flexibility allowed him to be fully involved in the project and drove it from start to finish by ensuring that everything required to succeed was available. The flexibility enabled Nehemiah to identify specific skills and talents in people to accomplish particular tasks regarding the project. Leaders should adapt to the prevailing situation concerning projects that must be undertaken.

Leaders should be flexible in their initiatives of various projects so that they remain part of such projects from the beginning to the end. As they stay flexible, leaders should be observant about specific resources needed for carrying out projects and make provision for such. Also, flexibility involves identifying skills and talents in people to get particular tasks done by people. When leaders are versatile, they can determine where changes or improvements are needed as the project progresses. As a result, they do not easily get stuck due to proper planning, which allows them to be flexible along the way. Basotho leaders are to be flexible when running projects of various kinds. Each project has its complications, and adaptable leaders can handle such complications by applying flexibility when needed to keep the project running smoothly.

6.9.12 Nehemiah as a transformational leader

In his leadership style, Nehemiah demonstrated that he was more of a transformational leader in how he carried out his leadership roles in rebuilding the Jerusalem walls. Nehemiah's transformational leadership style was evident in various ways. Transformational leadership factors associated with Nehemiah are idealised influence, inspirational motivation, intellectual stimulation and individual consideration.

6.9.12.1 Idealised influence

Nehemiah was a role model for his followers, so his followers identified themselves with him. As a form of idealised influence, Nehemiah provided vision and a sense of mission to his followers, who committed themselves to working with him. Such was the kind of leader Nehemiah was. As the governor of Judah, Nehemiah shared what he had with the poor because they could not provide for their families (Neh 5:17-18). Through this act, Nehemiah was a generous leader who protected his people from physical harm (Neh 4:10) and those who tried to cheat him (Neh 5:8-9). Nehemiah demonstrated a strong work ethic by delegating responsibilities to his followers and laboured alongside them (Neh 5:16).

Idealised influence is one factor in Nehemiah's transformational leadership because of how he conducts himself towards followers. Nehemiah acted in the best interest of the people of Judah through idealised influence when he initiated the rebuilding project. Also, he addressed issues of concern which troubled people by ensuring that things were done in their favour. Basotho leaders are encouraged to follow this conduct to get along with their followers. The main reason is that idealised influence encourages a leader to be a role model for followers and to communicate a vision for followers to embrace and work with the leader to achieve a common goal. Basotho leaders are to act in the best interest of the people of Lesotho so that people can identify themselves with them. They are to exhibit high moral and ethical standards for followers to emulate and encourage a strong work ethic among followers so that

followers regard work as an essential aspect of life. By so doing, leaders will urge followers to value work and cause them to be devoted to working hard.

6.9.12.2 Inspirational motivation

Nehemiah communicated high expectations to his followers in the rebuilding process of the walls of Jerusalem and in the way he handled the oppression and injustice that were going on during his time. He inspired and motivated his followers to be part of a vision which he had shared with them to solicit their commitment. Nehemiah continually inspired and motivated his followers to be part of the vision and mission ahead of him. Being a strategic leader, Nehemiah cancelled the debts of the poor (Neh 5) to motivate patriotic interest. He gained widespread support by rebuilding Jerusalem's walls, which was for the benefit of all, and demonstrated a non-retaliatory approach against his enemies. Furthermore, Nehemiah cancelled debts for the benefit of the poor and ended the exploitation of the poor by the rich. These features portray the kind of leader Nehemiah was. Through inspirational motivation, he transformed people's lives by bringing significant change to how things used to be before he could take up the leadership role to address the prevalent situation of his time. The example set by Nehemiah by completing the rebuilding of the walls of Jerusalem in just fifty-two days, demonstrates that people labouring with him were inspired and motivated. They committed themselves to the rebuilding process.

The inspirational motivation factor of transformational leadership assists leaders in communicating high expectations to followers by sharing a vision for followers to identify themselves with. As a result of followers' identification with the shared vision, they commit themselves to the vision and journey together with the leader. This factor is important for leaders of Lesotho to embrace since it encourages leaders not to go alone but with other people to achieve better results. Often, leaders go alone and leave followers behind. Leaders who wish to inspire motivation need to communicate high expectations by sharing their vision with followers and seeking the support of followers to accomplish the set goals.

Leaders who want to go alone gradually lose followership and end up ceasing to be reliable leaders. Basotho leaders are to be motivating and willing to commit to a vision. Consequently, they must encourage followers to commit to the vision by raising team spirit among followers. Once followers are committed to a shared vision, they become motivated to ensure it becomes a reality while working with their leaders towards that vision. When followers are inspired and motivated, they become committed to what they are expected to do, including ensuring that a particular project is accomplished with their leader working alongside them. Leaders in Lesotho should inspire and motivate followers so that the projects in Lesotho get done effectively and efficiently.

6.9.12.3 Intellectual stimulation

Nehemiah demonstrated insight when he involved other people in the process of rebuilding the walls of Jerusalem. Intellectual stimulation recognises the potential in people and seeks their involvement in exchanging ideas or giving them the responsibility to fulfil the task at hand. Nehemiah allowed Ezra to be responsible for teaching the law and placed Hanani and others in charge of Judah (Neh 6:15-7:1-4). Also, Nehemiah appointed the personnel for the Temple (Neh 12:44-47). Intellectual stimulation takes cognisance of people's intellect and makes use of that to achieve a common goal. Through intellectual stimulation, leaders stimulate innovative ways and capabilities in followers to encourage critical thinking to solve problems by applying skills. Intellectual stimulation arouses followers' thoughts and imagination and facilitates their ability to identify ways to solve problems creatively. Nehemiah's leadership style displayed intellectual stimulation when he recognised other people's potential to assist him because he could not do it alone; he needed others to assist him since the project was massive.

Transformational leadership embraces intellectual stimulation, recognising people's ability to be innovative and critical thinkers. The example set by Nehemiah through allocating tasks to different people was for people to shoulder responsibility, allowing them to exercise their creativity and discernment. Enormous projects require leaders to instil intellectual stimulation into followers so that they can come up with new ideas

and bring innovation to the project at hand. Leaders in Lesotho should consider intellectual stimulation as necessary by emphasising innovative thinking and exploring new experiences and opportunities. It is worthwhile for leaders in Lesotho to embrace intellectual stimulation to allow for diverse ideas, which will bring innovative measures to improve situations. Intellectual stimulation encourages followers to exercise their capabilities to invent new ways of addressing situations to strengthen organisations. When followers are allowed to exercise their new ways of doing things, they contribute towards shaping organisational strategies to bring improvement and better results.

6.9.12.4 Individualised consideration

Individualised consideration in transformational leadership implies that individuals are treated as valuable and unique. They are not regarded just as group members but as individuals with different talents that should be considered. Individualised consideration occurs when a leader pays attention to the differences among followers and discovers motivation for each individual. It helps leaders become familiar with followers, enhances communication and improves information exchange. Nehemiah regarded each individual as such and enhanced followers' work ethic and morale by delegating responsibilities. As he did, Nehemiah demonstrated individualised consideration through which he communicated with individuals and groups who were given different tasks to complete. Nehemiah could accomplish great results through this transformational leadership factor because he was familiar with individuals and could identify individuals for specific tasks. This means that tasks were not just given to people, but Nehemiah paid careful attention as to who should do what among the people.

Leaders need to know the people they work with on a particular project. Knowledge of people assists leaders in remembering that people are capable of doing great things through their talents and skills. Therefore, leaders are to be mindful that people have various talents that have to be considered and used to bring development to an organisation. Knowing people means that everyone is considered because of the value they add to the organisation. People are regarded as individuals who can make

a difference in an organisation. The exchange of ideas becomes easier when a leader knows people in an organisation, and a leader can allocate responsibility based on the capacity of individuals depending on individual talents and skills. Basotho leaders are to consider people's talents and abilities if they want to accomplish great things in their leadership. Also, individualised consideration pays attention to individual needs and concerns. Transformational leaders pay attention to individual needs, strengths, and weaknesses to develop each member. Again, they provide personal support to followers and mentor them along the process.

6.10 Nehemiah's transformational leadership

The leadership style of Nehemiah resembles that of a transformational leader in different ways, as attested by factors of transformational leadership. In his leadership style, Nehemiah seemingly addressed the four indicators of transformational leadership: idealised influence, inspirational motivation, intellectual stimulation and individualised consideration. Nehemiah utilised qualities and strategies that assisted him in portraying a transformational leader in his leadership style when rebuilding the walls of Jerusalem and addressing the social and economic issues of his time. Nehemiah had a personality that influenced better performance and the success of the project at hand. His personality allowed him to work with others as a team, maximising performance and completing the building project.

In transformational leadership, personality plays an important role. Just as Nehemiah was helped by his personality to portray characteristics of a transformational leader in his endeavour to address the sad situation in Jerusalem, leaders are urged to be careful of their personalities. A personality can harm or enhance performance, depending on each leader's personality type. I suppose leadership remains a challenge in Lesotho because most leaders ignore the issue of personality and the contribution it makes towards achieving results. Leaders need to be aware that the personality of a leader plays a significant role at the organisational level. A higher personality can contribute to higher results, while a lower personality can contribute to

lower results in organisations. Every leader has a personality that a leader should be able to assess the impact it adds to the organisation.

6.10.1 Transformation in management

Proper management skills are essential to successful projects. Nehemiah had transformative management principles, which he applied when he led the rebuilding project. When Nehemiah started the project, he intended to get better results. Through his management skills, Nehemiah was able to complete the rebuilding project and achieved high-quality project results in a short period (Neh 2-7). Nehemiah's management skills assisted him in collaborating with other people to work as a team towards completing the rebuilding project. As a result of having transformative management skills, Nehemiah placed individuals and groups of people to perform specific tasks during the rebuilding project.

Most projects in Lesotho become stagnant due to a lack of proper management skills. Nehemiah employed management principles and skills, which enabled him to complete the rebuilding project for the walls of Jerusalem successfully. Nehemiah approached the rebuilding project so that it would not fail because of the strategies he employed. There is a need for transformation in management in Lesotho so that project managers are sensitised about how to manage projects in a way which will yield positive results. Again, project management should be sensitive to timeframe. Projects in Lesotho take longer to complete, and some even go beyond their stipulated initial period due to a lack of proper managerial skills, which requires transformation. Sometimes, projects remain incomplete due to insufficient managerial skills, while some completed projects are not of a required standard. There are incidences where construction companies are engaged to maintain roads, and some roads seem to be poorly maintained, and no one says anything about that. This example calls for transformation in management so that leaders are equipped with management skills for successful projects.

6.10.2 Human resource management

Human resources can be the total knowledge, skills, creative abilities, talents and aptitudes of an organisation's workforce, which must be guarded to survive. Nehemiah was aware of his limitations and could not do it alone because of them. Therefore, he was able to see potential in people. Hence, he wanted to empower them to learn to be leaders. Nehemiah's careful planning for the rebuilding of the walls, which included the materials needed for the project, was a sign of how to manage resources effectively and efficiently for the project to succeed. Also, Nehemiah describes the human resources involved in the rebuilding process (Neh 3:1-32). Again, Nehemiah was aware of people's talents and skills and listed people and groups in recognition of their occupations and positions. Human resource management involves hiring and developing employees to be valuable to the organisation. Employees are expected to exhibit talents, creative abilities and skills for the growth of an organisation. The organisation must guard such capabilities for its growth and development. Nehemiah had the idea of human resource management in mind when he incorporated people into his initiative for the rebuilding project.

Human resource management is crucial in companies and organisations as it helps leaders and managers nurture employees' capabilities to keep organisations going. This is the area in which Lesotho should work hard to prevent companies and organisations from collapsing due to not guarding employees' talents, skills and creativity. As Nehemiah was able to manage human resources, leaders and managers in Lesotho should consider this as one of the crucial areas to pay attention to. If human resource management is accurately done, it helps organisations grow by achieving better performance results.

6.10.3 Supervision management

Nehemiah had supervision management skills, which he portrayed because he knew parts of Jerusalem's walls and gates. His knowledge resulted from having previously done a thorough and in-depth examination of the place (Neh 2:12-15). As the project

progressed, Nehemiah kept a close eye on the development of the project and continuously monitored it to the end. Nehemiah created a monitoring system by dividing the people into working and guarding groups to ensure that progress monitoring was not hindered. Part of Nehemiah's monitoring of the progress of the project is that he appointed people with various skills and entrusted them with overseeing the project. He did that by allocating several responsibilities to them to help them complete the project on time. Nehemiah did that because he understood the idea of supervision management. Instead of handling the great project alone, he noticed how incapable he was and identified people with skills to oversee the project while he provided supervision by working alongside them.

Supervision is a crucial element for projects to realise their timely completion. Nehemiah not only shared his vision with the people of Judah but also ensured that the vision was realised by supervising the progress of the project to the end. It is not enough for leaders in Lesotho to share a vision with the people when they have projects to accomplish. Leaders should communicate their vision with followers and engage followers with relevant skills to oversee the progress of the project. Meanwhile, leaders should be part of the progress of the projects and provide supervision to ensure that the set goals for a particular project are met. When proper supervision of projects is not offered, such projects fall into the temptation of not being realised, or if realised, they reach their completion without careful supervision, which may result in projects not lasting longer. One of the benefits of supervision is that it helps leaders identify risks along the way and seek to address them so that they do not hinder project progress. It is important to consider supervision in leadership as one of the key elements to successful projects if leaders in Lesotho properly implement it. Without proper supervision, projects risk not being completed or poorly completed.

6.10.4 Conflict management

The rebuilding of the walls of Jerusalem encountered several challenges. As challenges arose in the form of resistance, rejection and threats to Nehemiah from his enemies (Neh 6:1-14), Nehemiah did not cease with the project. While challenges

continued, Nehemiah remained firm and determined to complete the project. Even though Nehemiah was attacked several times by his enemies, who also tried to harm him (Neh 6;1-4), he managed conflict as it came and maintained the progress of the project until the project was complete. Nehemiah had ways to deal with disputes of different sorts as they inflicted challenges to the progress of the project at hand. He stood firm amidst constant challenges to the rebuilding project and endured until the project was complete.

Often, conflicts arise where people work together, and there should be ways to handle them so that they do not hamper the intended purpose. Leaders should be able to manage conflict at the place of work and be able to overcome it. The place with the most conflicts demonstrates that leaders lack conflict management skills and should seek ways to be equipped with them to minimise the conflict rate. Basotho leaders are urged to embrace conflict management skills, which enhance leadership. Conflicts arise in various ways and need to be addressed. Lesotho is not an exception. There are conflicts from different angles in Lesotho, and for leaders to deal with such, they need to have conflict management skills to assist followers in avoiding conflicts that hinder the progress of an organisation or company.

6.10.5 Time management

Time management is one of the challenging aspects of project management. Nehemiah had a vision to restore the walls of Jerusalem and formulated a strategy to realise that vision. Nehemiah's strategy formulation was to ease the smooth progress of the project, which included completing the project within a very short time. Nehemiah had done various aspects of planning and organising people strategically, which assisted him in finishing the project within fifty-two days, which is relatively short. He completed the project on time because of good time management (Neh 6:15-19). The strategies which he formulated would not work well without proper time management. If Nehemiah had not had good time management skills, he would not have accomplished such a mammoth task within such time. The vision that Nehemiah had caused him to focus so much on completing the rebuilding project on time to bring

it around the city. Nehemiah's view of time could be compared with the idiom "Time is money," meaning that time is as valuable as money. Nehemiah managed time in such a way that he became a role model concerning how leaders should view time. He regarded the time in which the walls had to be completed as important for the mission with which he was entrusted.

Most Africans are not so particular about time management. For many Africans, it is important to get things done but not necessarily according to schedule. This encourages tardiness since no strong emphasis is put on when things should be done. Lesotho is no exception to this. Leaders in Lesotho should take Nehemiah as a model for time management because Nehemiah's leadership style concerning time management can help Basotho leaders finish their projects on time. If leaders could take heed of Nehemiah's style, they would avoid the tendency of prolonged projects which exceed the scheduled time of completion and financial strain. Time management is a challenge in Lesotho institutions, and the example portrayed by Nehemiah shows how time management can assist Lesotho in getting out of the challenge by embracing the new approach to time management.

6.10.6 Social transformation

During Nehemiah's time of the task to rebuild the walls of Jerusalem, people faced pressures of life that caused them to cry for assistance (Neh 5:2-3). Nehemiah had something to say about social transformation. The life pressures faced included mortgages that limited people's access to resources. Nehemiah heard people's complaints and responded to their complaints (Neh 5:6-13). Nehemiah got angry with the way people were treated. He then considered the matter and sought a solution to it by identifying the root of the problem. Having done that, Nehemiah decided what should be done to address the situation. In other words, Nehemiah listened to the people and, having been made aware of the issues that caused people to suffer, he did not look the other way by maintaining the status quo. Instead, Nehemiah sought ways to transform the situation for the good of the people. Apart from rebuilding the

walls, Nehemiah addressed social issues caused by some leaders of the time that affected people's lives.

Many social issues affecting people's lives in Lesotho are treated as standard practice, so much so that when people complain about social issues, they do not get help, or their complaints take longer to be addressed by relevant authorities. Today, this has become a common practice in Lesotho. There are several examples of social issues which need to be addressed in Lesotho. One example is that nowadays, it is a struggle in Lesotho to get identification cards and travel documents. This situation impacts the lives of Basotho since they cannot produce the required documents when they are needed because they do not have them. Leadership in Lesotho requires transformation so that social issues intended to make life easy for many Basotho could be addressed timeously.

Another example of a social issue which needs attention by Basotho leaders is that most people are living in abject poverty due to the high rate of unemployment in Lesotho. Some Basotho who live in rural areas earn their living through rearing animals and ploughing fields. This means they depend more on agriculture for their daily living. Since the rate of stock theft is high in Lesotho, such people struggle to find ways to survive and they feel disadvantaged by living in the rural areas. In courts of law, cases take longer to be resolved and that affects most Basotho because justice is delayed, hence the saying "Justice delayed is justice denied." It is crucial for Basotho leaders to address social issues which most people face. The example of Nehemiah's leadership, by addressing issues as he encountered them, should be embraced in Lesotho so that Basotho people enjoy the social services which they deserve.

6.10.7 Transformation in economics

The Judean leaders caused people to suffer as a result of their poor leadership style and Nehemiah got concerned about the matter. The situation was that the leaders were in debt and could not settle the debts of their people. As governor of Judah, Nehemiah (Neh 5:14) carried out economic transformation to solve problems at the

time. The previous leaders had exploited people, but Nehemiah, in his leadership style, did not participate in this. Instead, he accelerated the transformation of the economy for the people. Nehemiah dealt wisely with the unstable economic conditions and risked his position for the Jews to help them out of the economic struggle of the day. To facilitate that, Nehemiah created an economic policy intended to favour people as opposed to the previous leaders and nobles who plunged the people into poverty. Nehemiah created the policy which was intended to avoid profit-making and wealth by leaders only. The purpose of the policy was to remove the burden which was put on the people and accommodate people in general (Neh 5:15). Also, Nehemiah addressed the issue of economic inequality (Neh 5:16-19) by intervening in the situation whereby Jewish aristocrats and officials filled their pockets during difficult economic conditions. Nehemiah's intervention required the rich to stop charging interest on loans and return whatever they had taken from the debtors.

Nehemiah's intervention in the economic crisis of the people of Judah indicates what kind of leader he was. There are times when economic conditions do not favour the poor. This was the situation during Nehemiah's time. Nehemiah noticed how the rich exploited the poor and he reproached them and designed a policy that would not favour the rich but people in general. The example of Nehemiah in addressing the economic conditions during his time deserves attention from Basotho leaders. Lesotho is counted among the developing countries with poor economic growth. The scarce resources in the country benefit the minority while the majority suffer because of the economic conditions that favour the rich over the poor. Those who are in leadership positions and those close to them, benefit more than the poor. Political leaders surround themselves with their favourite people and often assist them in making their lives better in terms of the economy. During preparation for general elections, political leaders make sure that they reach rural areas and promote their manifestos with the aim for people to vote for them. Often after the general elections, people seldom see political leaders at their places. Political leaders seem to forget the promises they had made during the election campaign once they are in power, they would respond to people's needs. This situation leaves people under challenging economic conditions; hence, people struggle to survive under such circumstances.

In Lesotho, rich people continue to be rich and poor people continue to be poor as a result of the way those in leadership positions handle matters. Nehemiah's leadership style applies well here since when he encountered a situation where the rich did not care for the needs of the poor, he reacted to change the way things were at the time. One of the reasons the people of Lesotho vote in large numbers for the parties of their choice during the general elections is for leaders to come to their rescue by impacting their lives in many ways. Among others, political leaders are expected to help in addressing the economic conditions that do not favour the people who elect them into power. They are also entrusted with the responsibility of improving the country's infrastructure. In general, political leaders are entrusted with the responsibility of making life easy for the Basotho people. Different political parties have had a chance with their political leaders to rule Lesotho since independence. However, the country has been economically struggling to date. Consequently, its citizens suffer due to the current state of economic conditions.

Transformational leadership, as epitomised by Nehemiah through transformation in economics, is necessary for Basotho leaders to adopt to address the status quo for the betterment of Basotho lives. There should be economic policies that do not only favour the rich over the poor, but people in general so that all people benefit economically from the country in which they belong. Nehemiah addressed the issue of economic inequality by intervening when the Jewish aristocrats and officials enriched themselves by filling their pockets during difficult economic conditions. Lesotho needs transformational leaders who will boldly face the current difficult economic conditions and seek to transform the situation by formulating policies that will favour the rich and the poor alike. Economic policies should not only be formulated but they should be safeguarded to ensure their implementation by the same transformational leaders. This will try to help in addressing the economic situation in the country by reducing the high rate of unemployment, with an attempt to create an environment where all Basotho people benefit from the resources of the country.

6.10.8 Spiritual transformation

The completion of the rebuilding of the walls of Jerusalem did not mean that Nehemiah's mission was over. Nehemiah also had the task of contributing to the spiritual welfare of the people. The relationship of the people with God was crucial to Nehemiah and after finishing the rebuilding project, he sought to build the spiritual welfare of the people for spiritual transformation so that they could maintain their spiritual relationship with God. Since Nehemiah had a prayerful character which was an inseparable part of his life and attitude in carrying God's vision, he wanted to inculcate that attitude to people to maintain their link with God whom they served. Nehemiah enacted the spiritual formation by celebrating the Feast of Tabernacles (Neh 8) after the completion of the rebuilding process to connect the people with God.

The spiritual formation of the people was an integral part of Nehemiah and he understood that his mission would be incomplete without incorporating the spiritual aspect of the people in his transformational leadership. The relationship of the people with their God is an important aspect in people's lives and leaders should assist people to keep that relationship with their God. While leaders strive to work on the transformation of what they can benefit people physically, they should also ensure that people maintain good relations with their God. Most leaders in Lesotho profess to be followers of the Christian religion. As a result, they should emphasise the importance of people's relationship with God and encourage them to offer diligent service to their God. If Basotho leaders could embrace transformational leadership in this manner, it could be regarded as a holistic form of leadership that does not focus on the physical side alone but also promotes the spiritual side of the people. The spiritual transformation advocates the spiritual welfare of the people and leaders would have to handle that aspect with great care. In this area, some are entrusted with the task of looking after the spiritual formation of the people and they should uphold spiritual transformation through the correct teaching for spiritual upliftment of the people. These leaders should be in charge of the spiritual transformation and guard it against anyone to secure people's lives towards the right path of spiritual transformation.

The problem in Lesotho is leadership style and there is a need for transformational leadership for Lesotho to attain sustainable development. Without a proper leadership style, the reform process initiative cannot suffice to drive Lesotho to be a better place. Lesotho is a country that claims to value the rule of law but terrible things continue to happen in the existence of the law. That is, the prevailing leadership style does not allow for law enforcement to take its course as it should. While there is leadership in Lesotho, crime is the order of the day. Criminals live as if there is no law in Lesotho hence, they commit crimes and easily get away as if nothing happened. Nehemiah's management skills are crucial for adoption by political leaders in Lesotho for sustainable development and for a better Lesotho for all as envisaged in the national reform documents.

6.11 Synthesis

Nehemiah's leadership and strategies were not only applicable in his time when he acted after receiving the news that the walls of Jerusalem lay in ruins with its gates burnt. There is much to learn from Nehemiah's leadership, which still applies to today's different situations where leadership is practised. The Basotho nation is proud of King Moshoeshoe I because of the leadership attributes he portrayed when he first founded the nation and how he sustained it. King Moshoeshoe I is considered unrivalled in his leadership style to accommodate almost everyone.

The challenges that have encroached on Lesotho of all sorts since independence have been addressed in many different ways by political leaders and other stakeholders. Several strategies have been employed to remedy the scourge of challenges. Still, for over a century of independence, attempts have not yielded positive results for the country's sustainable development. It is evident that no matter how many strategies are formulated, as long as the leadership style does not change in Lesotho, it is hard to handle challenges and make Lesotho a better place for all.

Lesotho has embarked on the national reform process to address several challenges facing the country as a whole. The reforms have lagged for a while without a clear

direction to take, though there have been attempts to drive the reform process, which have not yielded fruitful results to date. The method that Lesotho has initiated is valuable for the country, and if not handled well, it will not take Lesotho anywhere. The biggest challenge for sustainable development in Lesotho is the style of leadership, which continues to stagnate in the country. Lesotho leadership is about state power and not about what could be done for Lesotho as a country and Basotho as inhabitants. Leaders in Lesotho should start considering transformational leadership as a way to make Lesotho a better place. Nehemiah's example of a leader who made things happen needs to be embraced. Basotho leaders should ground leadership development in transformational leadership if they want to see significant development in Lesotho. Transformational leadership style applies to all sectors, and if it can be employed, it can assist a lot in driving Lesotho to where most Basotho people would want to see it as a country. Nehemiah's transformational leadership is critical for Basotho leaders to unlock Lesotho's potential for sustainable development and overcoming constant challenges. The next chapter will provide a review of the research and concluding remarks.

CHAPTER 7

RESULTS AND CONCLUDING REMARKS

7.1 Introduction

In the previous chapters, the development of Nehemiah's leadership was traced to try to find out what kind of a leader Nehemiah was. Leadership as a phenomenon was defined and different leadership models were attempted to establish the model that fit Nehemiah's leadership style. The political situation in Lesotho was traced by looking at the first political parties and their impact on the country. As the political situation unfolded, it revealed how, over time, Lesotho had different political parties under diverse political leaders who made efforts to save Lesotho from possible challenges. Unfortunately, Lesotho has had ongoing difficulties since independence, calling for a different leadership style. The book that bears Nehemiah's name was studied; some leadership aspects were identified, highlighted and made applicable to the Lesotho context. This chapter highlights the purpose of the study and provides conclusions and findings for the study. Below are the findings of the study.

7.1.1 Leadership

The chapter revealed that leadership is an aspect of life that demands cautious attention. This chapter provided definitions of leadership from different perspectives and ascertained definitions from each selected perspective. Definitions displayed that although leadership as a phenomenon takes place from diverse angles, various schools of thought have different approaches. The chapter reviewed three models of leadership, which are charismatic, transactional and transformational styles of leadership. Each model was discussed to measure its merits, trying to find one. These leadership styles were reviewed to measure Nehemiah against them and discern what kind of leader Nehemiah was. It was discovered that each leadership style has its own approach to leadership. The chapter showed that qualities and skills are employed to

make leadership functional for producing more significant results. The chapter revealed the importance of leadership qualities and abilities, and transformational leadership qualities were offered to distinguish this style of leadership from other leadership styles. This was done in line with the purpose of the study, which resulted in examining Nehemiah's leadership style and how it was relevant during his time.

From the chapter, there was the discovery of a transformational leader and the attributes of a transformational leader. These qualities were presented to distinguish between any leader and a transformational leader. In the chapter, it was discovered that leadership qualities are not sufficient; there is a need for leadership strategies for leaders with such unique leadership to employ to bring innovation to organisations and challenge the status quo. Leadership strategies were presented as ways to drive companies and organisations toward sustainable development. It was revealed that qualities and leadership strategies are relevant for assisting leaders in leading in a way that helps leaders and followers realise a shared vision and become innovative and creative for the improvement of organisations.

7.1.2 Political background

Leadership through political parties was traced since the country's independence in 1966. It was discovered that Lesotho had political parties with the aim of finding ways to be autonomous from the British Colony since it had been under the British Colony for many years. Also, it was found that political parties emerged even before independence to pave the way for Lesotho's independence. The first political party was the BAC, which later changed its name to the BCP. The party that followed was the MFP, resulting from the merging of the MTP and the FP. The third party before Lesotho's independence was the BNP. It was unearthed that these were the first three political parties in Lesotho, but later on, other political parties emerged. In this chapter, the study manifested that as early as 1965, when Lesotho was preparing for the first general elections, political leaders did not see eye to eye.

Immediately after Lesotho's independence, there were not many political parties, but at the time, it was evident that political leaders were obsessed with state power. This was clear when 'Maseribane became Lesotho's first Prime Minister in early May 1965, with Chief Leabua sworn in in early July of the same year. The two were from the same political party, but due to internal political issues, they had to follow each other in that sequence within a short time. Meanwhile, Chief Leabua did not win in the general elections of 1970, but Mokhehle of the BCP won. Instead of handing over power to the BCP leader to reign, Leabua declared a state of emergency to hinder Mokhehle from becoming Lesotho's next Prime Minister. What Leabua did in 1965 when he ousted 'Maseribane and in 1970 when he declared a state of emergency because he lost in the general elections, instead of admitting that he lost, became a source of political instability in Lesotho. Since then, democracy has been at stake in Lesotho; militarisation also took part until 1993, when Lesotho had the general elections. This means that Lesotho did not have general elections since 1970, and the 1993 general elections succeeded that of 1970. This approach to politics has been a practice in Lesotho until today.

Lesotho experienced the first political party split in 1997 when the LCD split from the BCP and the ABC split from the LCD in 2006. Many political party splits followed, and that became the order of the day in Lesotho. As splits took place, Lesotho experienced more political instability, which called for intervention by various stakeholders, which, among others, included the SADC and the CCL. Lesotho's political situation is not yet over. To date, more than fifty political parties in Lesotho are contesting for general elections. Political parties have taken part in fuelling instability in Lesotho since independence, and most political leaders have entertained that practice for a long time. Lesotho, being such a small country with a population of about 2 million, suffered political instability from indigenous political elites. Evidence showed that regardless of how many political parties there are in Lesotho, challenges of instability have plagued Lesotho. This means that the increasing number of political parties in Lesotho has not solved Lesotho's problems.

It was discovered that interventions by the SADC, the CLL and other stakeholders did not assist Lesotho, and the discovery calls for another alternative to address the

political situation in Lesotho. Many political parties were formed but did not remedy political instability; instead, the increasing political parties fuelled instability to the extent that Lesotho had to seek intervention. Intervention by stakeholders was crucial, but it did not help Lesotho and Basotho to be able to solve their problems. Political instability is still a challenge today.

Lesotho is to be ruled by one party. Research revealed that since 2012, Lesotho adopted and resorted to coalition governments since no political party could rule alone because it lacked the required majority. Coalition governments have not lasted five years as expected because political leaders have fought for power to rule the country. As a result, the intervention of stakeholders has not solved Lesotho's problem.

It was then found that amidst the prevailing political instability, Lesotho needs an outstanding leadership style to manage its political affairs. Nehemiah, as a leader who ministered in Judah and Jerusalem, proposed for Lesotho to try to engage in a different leadership style to see if there could be an impact of a new leadership style. This was done because, through transformational leadership, Nehemiah was able to address the situation in Jerusalem by changing the status quo. It was discovered that with the current leadership style in Lesotho, it is difficult to envisage political instability at rest unless it adopts a new leadership model.

7.1.3 Nehemiah's book

The study of the book that bears Nehemiah's name revealed the historical background that the book was initially not regarded as a separate book on its own. The book was part of Ezra-Nehemiah, regarded as one book by the same author. The background study of the book indicated that some scholars used to have different opinions regarding the book. Some argue that Chronicles and Ezra-Nehemiah are the work of a single author or editor called the Chronicler. In contrast, others say that Ezra-Nehemiah is one author's work independent of Chronicles. The arguments regarding Chronicles were centred around authorship, date composition, sources, and unity of Ezra-Nehemiah and Chronicles. It was discovered that both arguments have

proponents expressing reasons for following different paths. However, this study argues that Ezra-Nehemiah was one book by the same author.

7.1.4 Leadership aspects

The background situation of Nehemiah's leadership revealed that Nehemiah ministered when Jews who returned from exile suffered disgrace because their temple was destroyed, with its walls lying in ruins and burnt gates. This was the situation in which he ministered. Nehemiah reacted to the problem and developed an approach to address the situation. It was found in this research that Nehemiah had leadership qualities that enabled him to address the sad situation.

Nehemiah had trust in God, which was one of his leadership qualities. This means that Nehemiah trusted God even in that deplorable situation. Because he trusted in God, he earned God's guidance to address the crisis in Jerusalem. Nehemiah believed that he would not be able to accomplish the mammoth task of rebuilding the walls of Jerusalem without guidance from God. Therefore, his trust in God made things possible since he earned his right to stand before God.

Nehemiah's trust in God assisted him in carefully planning for the project that lay ahead of him. Since Nehemiah was in Persia when he received the news about Jerusalem, part of his planning phase was to prepare to set off to Jerusalem; hence, he requested permission from the King. After he was granted permission, Nehemiah planned for the upcoming activity by involving other people since he would not do the task alone and began to develop plans to address the situation. Nehemiah formulated plans in such a way that they were in line with helping him achieve the intended results. For any project to succeed, there is a need for careful planning based on different types of projects. The good thing about planning is that it helps a leader stay focused on what to do, how to do it, and the resources needed to accomplish a particular project.

Research showed that Nehemiah was a man of integrity, which assisted him in gathering followership from people. Nehemiah demonstrated integrity when he held

firm to what he wanted to do and involved people to join him in carrying out the initiative. Integrity qualified Nehemiah to solicit support from the people, and they were both able to pursue a common goal.

Nehemiah had another leadership role that related to delegation. Since Nehemiah could not do all the work alone, it was discovered that he had delegation at heart. Through delegation of duties, he could monitor progress and assist people to stay focused on completing the project. Nehemiah led by example when he initiated vision and communicated it with people. When people heard about Nehemiah's vision, they committed themselves to working with him to realise it. His leadership example earned him the trust of people who associated themselves with him to ensure they worked together to achieve a common goal. Integrity helps leaders to gain respect from followers. Through integrity, leaders can lead by example. Integrity assists leaders and followers in being accountable for whatever they do. A leader without integrity finds it challenging to set a good example for others.

Though Nehemiah and the people agreed to work together for a common goal, opposition arose from their enemies, who intended to disrupt the progress of the rebuilding project. It was found that Nehemiah could resist opposition and continued with the task he envisioned. This research revealed that leaders should not give up when they experience opposition. Opposition will always be there, but leaders should not be disrupted by it; they would instead help followers overcome it, depending on how it comes. They should find means to deal with opposition and work hard to resist it.

Nehemiah had a courageous and perseverant attitude, which is one of his leadership qualities. Therefore, courage and perseverance assisted him in facing opposition to the project and carrying on with the task he was entrusted with despite obstacles along the way. Courageous and perseverant leaders succeed in what they do, as Nehemiah set an example of a courageous and perseverant leader amid challenges during the rebuilding of the walls of Jerusalem.

Research revealed that strategies are crucial for good leadership. From the leadership example of Nehemiah, it was evident that he employed strategies for an effective and

efficient rebuilding process. Strategies helped Nehemiah stay focused on the project at hand, and he could solicit support from people to make his vision come true through the strategies he employed. The first strategy that Nehemiah employed was prayer. Nehemiah relied more on God and used prayer as a way to seek God's guidance to be able to begin with the project. When he was convinced that God was with him, Nehemiah assured the people of God's presence in their initiative of rebuilding the walls. It was discovered that Nehemiah needed God's guidance in the project he was about to undertake. Therefore, he involved God in every step of the process. Nehemiah had a vision for the rebuilding project, and people backed him up to ensure it would come true. He communicated his vision with the people, and they embraced it. Hence, he proceeded with the project with people's support and accomplished his purpose.

Nehemiah employed prioritisation when he left his position as cupbearer to the Persian King and paid attention to the rebuilding process of the walls of Jerusalem. This means that for Nehemiah, ensuring the rebuilding of the walls of Jerusalem was a priority; hence, he did everything to make that project a success with the help of other people. When Nehemiah prioritised rebuilding the walls, he wanted to bring back the glory that Jerusalem had before its walls laid in ruins. For Nehemiah, that was a project he had to give priority. His flexible leadership style allowed him to fit in every situation during the rebuilding project and address people's concerns at the time.

Research showed that Nehemiah's initiative to rebuild the walls of Jerusalem was motivated by God, and Nehemiah's qualities and strategies enhanced his leadership. Hence, he became known as a visionary leader because of the initiative he took towards rebuilding the walls of Jerusalem. As a leader, Nehemiah accomplished the task by applying leadership aspects, which included qualities and strategies.

7.1.5 Application of leadership aspects

Nehemiah's leadership qualities and strategies were applied to Lesotho's context. Research indicated that leadership qualities and strategies employed by Nehemiah

when he rebuilt the walls and addressed the prevailing situation in Jerusalem are relevant to Lesotho today.

7.2 Objective

The objectives of this study were to examine Nehemiah's leadership in the biblical book that bears his name, as well as his nation-building strategies, with the aim of interpreting it in the context of Lesotho.

This aim required the answering of the following four subsidiary questions:

What was the situation in Jerusalem and Judah that prompted Nehemiah to exercise his leadership skills?

What were Nehemiah's strategies towards rebuilding the walls of Jerusalem and how did he respond to external and internal opposition?

What prompted the government of Lesotho to embark on the national reform process?

How can Nehemiah's transformational leadership and strategies address the national socio-political and economic reforms in Lesotho?

The questions related to the aim and objectives of the study were addressed as the study unfolded. The situation in which Nehemiah exercised his leadership skills was identified, and it was discovered that Nehemiah ministered at a time when the walls of Jerusalem lay in ruins and the gates burnt. In that situation, he had a vision to rebuild the walls of Jerusalem with the assistance of other people. Nehemiah was discovered to have particular qualities for the task at hand and employed specific strategies to address the distressing situation.

Nehemiah's strategies were identified, which assisted him in the rebuilding process, as well as how he utilised strategies to resist opposition, which was intended to hinder the project. The question relating to what prompted the reform process in Lesotho was also answered in research, and the reform process, as one of the challenges for

Lesotho, was discussed along with other challenges facing Lesotho. It was found that it is difficult to overcome challenges in Lesotho until there is a change of leadership style, and transformational leadership was proposed as a style of leadership to be employed in Lesotho to try to address long-prevailing challenges. This leadership style was proposed based on how Nehemiah addressed the situation in Jerusalem. I argued that Nehemiah's leadership style resembled that of a transformational leader, which I found worthy of being employed in Lesotho. This was done by applying Nehemiah's qualities and strategies to Lesotho in detail in Chapter 6.

7.3 Design and methodology

The nature of this research was the development of a literary investigation to a conceptual construction with comparative features and also a diachronic and synchronic study. The design of the research was divided into three literary tasks:

The first task explored the literary works of various scholars regarding Nehemiah's leadership, where I explored the socio-historical development and examination of Nehemiah's leadership to highlight the understanding of the leadership portrayed by Nehemiah.

The second task examined the strategies used by Nehemiah towards nation-building.

The third task was primarily conceptual, and it made use of conceptual and social analysis. A close study and comparison of the implications of Nehemiah's transformational leadership and his nation-building strategies with the national socio-political and economic reforms in Lesotho was done.

The study was primarily a literature study with some comparative features and a diachronic and synchronic study. The research was divided into five main steps: The first step explored the issues of leadership based on various perspectives and identified models of leadership as well as qualities and strategies in leadership. The second step discussed political circumstances in Lesotho and tried to demonstrate Lesotho's political journey since independence. Third, a study of the book's

background, which bears Nehemiah's name, was provided. The other step was an examination of Nehemiah's leadership aspects, which included his qualities and strategies employed in rebuilding the Jerusalem walls. The fifth step applied Nehemiah's leadership aspects in the Lesotho context to measure how Nehemiah's leadership could be relevant in Lesotho. This was done to address the national-socio-political and economic situation in Lesotho. The last was an interpretation of Nehemiah's transformational leadership aspects, along with his leadership qualities and strategies. The following are the steps employed in the methodology:

1) Leadership and its models

This step explored definitions of leadership from various perspectives. Here, I discovered how leadership is approached from different angles and in various circles. I provided different types of leadership models in an attempt to measure which leadership model fits Nehemiah's leadership style. Also, I identified leadership qualities and strategies and discussed them to see how they are utilised in leadership.

2) Circumstances in Lesotho

In this step, an overview of circumstances in Lesotho was discussed in a particular political situation since independence. This was done to articulate the role played by politics in Lesotho since independence and tried to measure political contribution towards stability in Lesotho.

3) The book of Nehemiah

A background study of the book that bears Nehemiah's name was done to discover, among others, the book's historical background, its authorship, date, sources, and composition. This was done to determine the situation in which Nehemiah ministered through his leadership aspects.

4) Nehemiah's leadership aspects

In this fourth step, I explored Nehemiah's leadership qualities and strategies. I dealt with his self-preparation for the reconstruction work ahead of him and how he carried out his test. The people's response to his directives was taken into account. I engaged with specific strategies employed by Nehemiah towards rebuilding the walls of Jerusalem and the nation as well. I also engaged with leadership qualities that yield strategies for a successful project.

5) Application of Nehemiah's leadership

The step explored the implications of Nehemiah's transformational leadership and nation-building strategies by engaging in challenges and national socio-political and economic reforms in Lesotho. Here, I interpreted Nehemiah's leadership style through the qualities and strategies he used to build a nation by engaging in Lesotho's socio-political and economic circumstances/conditions. This was done to measure the extent to which Nehemiah's leadership style could be relevant to address the situation in Lesotho. Here, Nehemiah's transformational leadership model was used as a model for Lesotho to adopt to address its problems and implement national reforms.

6) Interpretation of results

The last step provided the study's findings and interpreted them to measure whether the study achieved its aim and intended objectives. In this final step, the interpretation of results linked the hypothesis with the findings, after which I provided concluding remarks. I close this study with a synopsis of the chapters.

7.4 Hypothesis

The study endeavoured to determine the validity of Nehemiah's leadership towards his nation-building strategies and to draw from it for Lesotho's national reforms. If leadership in Lesotho could employ Nehemiah's leadership style, then Lesotho might be a better place for the Basotho people.

7.5 Findings

The study endeavoured to test the above hypothesis. This research demonstrated that Nehemiah's leadership style could fit nicely into transformational leadership compared to other leadership models discussed in this research. Therefore, the study advocated for the transformational leadership of Nehemiah and the factors which helped measure Nehemiah's leadership style. So, Nehemiah, taken to represent a transformational leader, portrayed leadership qualities and strategies fit for a transformational leader as articulated by factors of transformational leadership, which are idealised influence, inspirational motivation, intellectual stimulation and individualised consideration. These qualities and Nehemiah's personal qualities help to identify Nehemiah as a transformational leader whose leadership model Basotho leaders should emulate.

7.6 Synopsis

7.6.1 Chapter 1

Chapter 1 was the introduction of the study which included inter alia, the motivation of the study, the methodology and the objectives of the study. This study was to determine the validity of Nehemiah's leadership towards his nation-building strategies and to draw from it for Lesotho's national reforms. The study was prompted by the fact that when looking at Nehemiah's leadership, he might be a portrayal of a transformational leader and that Lesotho's background might need transformational leadership. So, the lacunae that this study endeavoured to address related, to the gap

that no study that I know of, has attempted to utilise Nehemiah's leadership attributes to address Lesotho's challenges.

The aim of the study was to examine the transformational leadership of Nehemiah and his nation-building strategies as well as their implications for national socio-political and economic reforms in Lesotho.

The objectives of this were to explore different kinds of leadership models, qualities and skills; to give an overview of the circumstances in Lesotho; to provide a background study of Nehemiah's book through a diachronic study; to identify the leadership aspects and strategies in Nehemiah which would be a synchronic study that would measure Nehemiah's leadership strategies against known leadership models; to apply the leadership aspects of Nehemiah and his leadership strategies in the context of Lesotho; to interpret the findings of the study.

In order to address the objectives, the first step was to define leadership from various perspectives which was done in Chapter 2. The definition of leadership from various perspectives included: the definition of leadership from the perspective of sociology where the understanding of leadership in that angle was provided; the definition of leadership of leadership from the perspective of psychology; the definition of leadership from the perspective of politics; the definition of leadership from the perspective of health sciences. The next step was to discuss political circumstances in Lesotho in relation to the trend of leadership since Lesotho got independence in 1966 and this was done in chapter 3. Third, it was necessary to provide background study of the book that bears Nehemiah's name from which Nehemiah's exercise of leadership was derived. This was done in chapter 4. Fourth, leadership aspects of Nehemiah were identified. This was done in chapter 5 where Nehemiah's leadership qualities and strategies were discussed which demonstrated that Nehemiah's leadership resembled transformational leadership. Nehemiah's leadership aspects were applied in the context of Lesotho to measure their impact on Lesotho towards nation-building and addressing socio-political and economic reforms in Lesotho. Application of Nehemiah's leadership aspects was done in chapter 6 to discern their relevance in Lesotho to address leadership issues. The final step was to draw on the

findings of the study by indicating what the study has achieved and this was done in Chapter 7.

7.6.2 Chapter 2

This chapter examined different leadership models. First, the chapter provided definitions of leadership. Different types and qualities of leadership were explored with specific attention given to transformational leadership against which to measure Nehemiah's leadership. The chapter unpacked qualities of a leader, leadership skills and leadership strategies which were intended to demonstrate good leadership. It was discovered that there are different types of leadership as well as leadership qualities and leadership skills and strategies define a leader. Some examples of democratic leaders were offered. The definition of a transformational leader was offered together with qualities and skills which define a transformational leader.

7.6.3 Chapter 3

Chapter 3 discussed the political background of Lesotho. Here the situation that prevailed over the years was discovered as well as measures put in place to address the political situation in Lesotho that eventually affected the country's stability and socio-economic development. This was done through tracing the development of political parties beginning with first political parties to later political parties as time went on. The involvement of political parties and their contribution towards instability in Lesotho were discussed. Since Lesotho could not resolve its political problems, chapter indicated that intervention by various stakeholders was sought. The prevailing situation in Lesotho called for national reforms as well as the need to embrace Nehemiah's transformational leadership and nation-building strategies as a model for a better Lesotho for all Basotho. It was discussed that different interventions were employed which proved not to solve the recurring instability in Lesotho.

The chapter revealed that the incessant instability in Lesotho due to political turmoil with successive political leaders as well as coalition governments could not remedy the situation. Also, it was discovered that no matter how many political parties there are in Lesotho, Lesotho struggled with nation-building and socio-economic development. Consequently, the main issue for this, lies on leadership. The conclusion in this chapter was that Lesotho's failure is due to lack of transformational leadership, hence the political situation and prevailing circumstances which led to outstanding instability in Lesotho since independence have prompted the need for Lesotho to embark on national reforms.

7.6.4 Chapter 4

Chapter 4 studied the historical background of the book that bears Nehemiah's name. In this chapter, it became evident that there are diverse arguments regarding the book of Ezra-Nehemiah and 1 and 2 Chronicles. Different scholars have different views concerning these books. The views related to several factors which include among others: date, authorship, composition, unity of Ezra-Nehemiah. As discussed in chapter 4, it was discovered that there is still no consensus regarding the books of Ezra-Nehemiah and 1 and 2 Chronicles. Evidence showed that other scholars advocate that originally the books were the work of one editor called the Chronicler, while others separate the book of Ezra-Nehemiah from that of Chronicles, maintaining that Ezra-Nehemiah was the work of one author or editor independent from the author of Chronicles. While the debate continues, I indicated that I support the view that although Ezra-Nehemiah could be a literary unit, it was not part of Chronicles.

7.6.5 Chapter 5

Having dealt with different views of scholars regarding the books of Ezra-Nehemiah and Chronicles, the study endeavoured to identify leadership aspects in Nehemiah in the book that bears his name. It was found that Nehemiah served as a cupbearer to King Artaxerxes I of Persia. During his tenure of service to the King, he received the

news that the walls of Jerusalem laid in ruins and its gates were burnt. It was at that time when Nehemiah guided by God, went to Jerusalem and rebuild the city.

Nehemiah's access to the King afforded him the opportunity to request the King to permit him to go to Jerusalem and accomplish the task of rebuilding the walls of Jerusalem. The King granted permission to Nehemiah to set off to Jerusalem. Nehemiah's leadership was measured against the three models of leadership: charismatic leadership style, transactional leadership style and transformational style of leadership identified in chapter 2. In this chapter, transformational leadership style was argued to be the model of leadership which best suit Nehemiah's style of leadership as compared to the other two models. Nehemiah had qualities for the work at hand and he formulated strategies that would assist him to complete the task.

7.6.6 Chapter 6

Having identified the leadership aspects of Nehemiah in the book that bears his name, this chapter sought to apply Nehemiah's leadership in the context of Lesotho. It was found that Lesotho was founded by a renowned leader called King Moshoeshoe I. This is the leader who resembles the Basotho pride because of the way he led and nurtured his nation during a difficult time of Lifaqane. With the attributes that Moshoeshoe possessed, he was able to secure a nation which grew to become a great kingdom under his leadership. It is the same nation now that seem to have forgotten its roots, the nation plagued by several challenges that hinder sustainable development of the country, Lesotho. The leadership style of King Moshoeshoe I, is only remembered but not practised by Basotho leaders. As a result, the nation is in danger of losing its identity due to unceasing challenges that the leadership of Lesotho finds it arduous to overcome. It is in this situation that Nehemiah's leadership style of transformational leadership was proposed as a way to help Lesotho out of its many challenges to realise sustainable development. It was evident in this chapter that Lesotho is in dire need of transformational leadership as portrayed by Nehemiah if Lesotho would like to subdue its challenges.

The aspects which Basotho leaders need to adopt include Nehemiah's leadership qualities such as: trust in God, planning, integrity, delegation, leading by example, resisting opposition as well as courage and perseverance. These are some of the leadership qualities which Nehemiah had which assisted him to succeed in his endeavour to correct the situation in Jerusalem. Also, Nehemiah employed strategies to address the situation in Jerusalem. Some of the strategies included: prayer, vision, prioritisation, leveraging power, foresight, attending to followers' needs as well as adaptability. Factors of transformational leadership which Nehemiah utilised which shaped his leadership style included: idealised influence, inspirational motivation, intellectual stimulation and individualised consideration.

7.6.7 Chapter 7

It is clear that there are different models of leadership. However, the transformational style of leadership fits Nehemiah's leadership style, which he portrayed in Jerusalem. Qualities of Nehemiah resembled that of a transformational leader; hence, Nehemiah's leadership style fits well in the context of Lesotho, and his leadership strategies are relevant to Basotho today.

7.7 Overview of research

The study succeeded in presenting Nehemiah's leadership which included his qualities and strategies he employed. Nehemiah was a leader in a time of crisis. When he noticed that the people of Judah had lost their glory and were faced with a deplorable situation, he did not turn a blind eye to the situation. He sought ways in which he could address the prevailing situation, and he utilised his leadership qualities and strategies, which assisted him in bringing back the glory of the city of Jerusalem.

There are leadership challenges in Lesotho towards nation-building. Nehemiah's leadership role during his time seems to be a model for development in Lesotho. This research is part of the answer to the situation in Lesotho regarding issues of

leadership. The study highlighted some leadership models with the aim to address the Lesotho context. The prevailing situation of recurring instability that instigates slow growth in development in Lesotho has been a mark of a need to embrace a better leadership style. This research will assist leaders in various sectors of Lesotho to learn something out of it with the aim of improving leadership styles from different angles. Various sectors in Lesotho have leadership positions, and this research will try to be an eye-opener of how leadership should be viewed and handled by those who are in leadership positions.

Lesotho is undergoing a serious challenge of national reforms, which commenced way back in 2017 but seems to be sluggish to reach completion. With this research the hope is that leaders in Lesotho will pay attention to the way Nehemiah approached challenges which he faced during his time and how he tackled them and try to adopt Nehemiah's style of leadership.

Furthermore, leaders and those who aspire to become leaders will benefit nationally, regionally and internationally. This research will assist Basotho people to have their eyes open that though Lesotho embarked on different strategies to address its challenges, the transformational leadership of Nehemiah is ideal to embrace. Transformational leadership of Nehemiah assisted Nehemiah in accomplishing great results by completing the rebuilding project of the wall of Jerusalem in a short span of time.

Also, the reform process has been a great challenge to Lesotho and Basotho because of its reality of not coming to fruition. The leadership of Nehemiah and his strategies can provide hope that progress can be made, which can see Lesotho through this whole mire. Though the research is about Lesotho, the African region will benefit from it since many African countries battle with challenges of development. This study about Nehemiah's leadership and nation-building strategies is relevant for African countries to adopt for sustainable development in many sectors of development. Also, Nehemiah's leadership style applies globally to bring change where it applies.¹⁹

¹⁹ African hermeneutics and thoughts from African theologians are very relevant for this study, but since I had to narrow this study down, I only focused on three major aspects in this study. They were

7.8 Recommendations

Leadership is a vital phenomenon that when properly handled, might bring change and contribute to development of an organisation. Building a better Lesotho for all is a mammoth task that requires a concerted effort by various stakeholders to achieve the objective of “The Lesotho We Want.” It is important to embrace leadership skills in different sectors in Lesotho and not be comfortable with the status quo if Basotho people indeed need a better Lesotho. When people become leaders, they must be aware that they are given a privilege to serve others and they should create a conducive environment that enables others to follow them to reach a common goal.

In the year 2024, Lesotho is celebrating 200 years since Moshoeshe I brought different clans and tribes together into one nation called Basotho in 1824. This is a remarkable incident that calls for proper leadership in various areas. Employing a better leadership style is a mark of growth among Basotho people as a nation. There is a lot of self-interest in the political system of Lesotho. This is time for political leaders to examine their political manifestos and to align them with what comes first for Basotho.

Lesotho needs to employ clear strategies to reach common goals in leadership. Nehemiah’s leadership style seems to be an ideal model for sustainable development in Lesotho. Lesotho should also identify areas for growth and work together with stakeholders and move on to achieve a common goal as a nation through the application of Nehemiah’s transformational leadership style.

(1) leadership and different styles of leadership; (2) the person of Nehemiah and his leadership qualities; and (3) how these aspects could be applied in Lesotho’s context. In forthcoming research I will intergrate this study with African hermeneutics.

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