LEADERSHIP STYLES AND PERSONALITY TYPES

by

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SUMMARY

Leadership is a common phenomenon on every level of life, even the church. Scholars regard leadership in the church as the most important aspect of church functionality. Some are of the opinion that church leadership became the decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potential.

The purpose of this research is to investigate the possibility whether there is a correlation between a church leader's Personality type and his or her Leadership style. Each phase of the research represents a partial and independent unit, which in cohesion with the other units of this research contributes to the final research result.

A literature study as well as an empirical research was done. The empirical research consisted out of semi-structured interviews as well as two surveys, the Malphurs Leadership Style Inventory and the Myers-Briggs Type Indicator.

This research indicates that Pentecostal church leaders are of the opinion that a church leader's personality type does have a significant influence on a church leader's leadership style. This research also indicates that Pentecostal church leaders are of the opinion, based on their personal experience, that the work of the Holy Spirit in and through them, more than anything else has a significant influence on a Pentecostal church leaders leadership style and the ability to adapt their leadership style according to the challenges of the situation in which they have to lead.

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OBJECTIVE AND FOCUS OF THE RESEARCH

1.1   INTRODUCTION

Research, according to Jordaan and Jordaan (1990:69) can be done on any question or uncertainty – just out of curiosity or astonishment over an interesting matter; on instruction of an institution that wants to know more about a specific matter before they take a decision; or just to test standing theories. According to Atterbury (2002:7), research about a specific matter is being done from a certain context and concentrates on a specific problem. It is important to show which problem is being researched, from which context it is being done and which methodology has been used.

In this introductory chapter, the research focus, the problem being researched, the context from which it is being done, and the methodology used will be indicated.

1.2   RESEARCH FOCUS

1.2.1 Introduction

For more than half a century *Leadership* has been a topic of discussion and research work. More often than not, such discussions and research work focuses on the issues of quality, ability, effectiveness or leadership styles (Adlam 2003:205-206). Leadership is a rather complex issue (Adlam 2003:204) which has captured the attention of many (Malphurs 2003:9) most probably because it is a common phenomenon on every level of life (Roebert 1996:119). Leadership is the heart of any organisation because it determines the success or failure of the organisation (Schermerhorn, Hunt and Osborn 2000:287).

According to Maxwell (1993:x) leadership is not an exclusive club for those who were born with leadership. He is of the opinion that the traits which are

the raw materials of leadership can be acquired and developed and therefore it can be studied and applied. Leadership is one of the most complex and multifaceted phenomena to which organisational and psychological research has been applied (Lourens 2001:5).

Leadership is a responsibility characterised by commitment and competence, and it takes place in a role relationship within a social structure (Jaques and Clement 1994:4-5). Atterbury (2002:56) states that leadership is mainly influenced by the context in which it takes place and differs from organisation to organisation and from culture to culture.

Any study focussing on leadership will have to state very clearly the context in which it has been studied and acknowledge that its findings may only have reference within that specific context. Many leadership contexts may be identified within the different social structures.

One of these social structures, that are a world wide phenomena, has been distinguished and defined as the Church. Leadership within the context of the church or a specific portion of the church can be studied independently or in relationship to any other leadership theme/s.

Many themes have emerged with regard to leadership in general. Two of these themes that has been identified, is leadership styles and personalities types of leaders. Leadership styles deal with that not-so-simple subject – how a leader individually and collectively influences followers (Clinton 1992:7).

This research will focus on church leadership in relation to the themes leadership styles and personality types of leaders.

1.2.2 Church leadership
Church leadership according to Atterbury (2002:18) has some resemblance to leadership in general, but can be clearly distinguished on the grounds of

definite attributes from leadership in other areas of life. This is supported by Burger (1999:21) who stated that the functioning of a church is not that different from other groups or organisations, there are many resemblances. Just as the body of a Christian does not work differently from the body of other people, the church, as the body of Christ, doesn't function different in all aspects from other corporate bodies.

The Church growth science, accentuation of leadership as the critical factor in church growth (Wagner 1984:100-103), gave rise to a growing interest in the past two decades in this study field, namely church leadership (Beasley-Murray 1990:9). In essence, according to Shawchuck and Heuser (1993:22) it came down to the fact that church leadership became the decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potential. In addition, Barna (1997:18) and Perry (1977:73) emphasise that church leadership is the most important aspect of church functionality and acts.

The church in the New Testament according to Getz (1981:112) is pictured as a unique organism. Even in its local expression, it is more than an organisation. Every localised group of believers is composed of individual members, who are to function and be part of the whole. Richards and Hoeldtke (1980:152), states that there are a very basic difference between leadership in an enterprise and leadership in the church. The church is a living organism, with each member a vital part. The primary objective of a church leader is the health of the organism and all its members, while an enterprise gives priority to projects and tasks.

The church is a distinctive organisation with a unique structure and principles according to which it functions. Therefore, Atterbury (2002: 56) regards it as important to define leadership from and in a church context to show the specific qualifications and expectations in regards with leadership in a church context.

It seems that there is no universally accepted definition of church leadership. Nevertheless, the researcher has narrowed the list down to a few that represent the heart of the variety that exists in recent popular literature about church leadership.

George Barna spent the last fifteen years of his life researching all facets of life, using nation-wide surveys among representative samples of people. He explored Christian churches and parachurch ministries, spending many weeks overseas, gaining exposure to various cultures, perspectives and styles of activity. Barna (1997:17-18) states, "Nothing is more important than leadership."

Barna (1997:24) mentions three distinct qualities that make a leader a leader in a church context. The combination of these qualities is what enables them to be a leader. Remove any one of these qualities, and the person would be a valued member of a group, but not a leader. Barna (1997:25) defines church leadership as follows: "…called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place."

John Maxwell has been senior pastor of Skyline Wesleyan Church in Lemon Grove (San Diego), California since 1981. He is generally considered the most influential leader of his denomination and speaks extensively across the world on the issues of leadership, relationships, and church growth. He also reaches large numbers of church and business leaders through his teachings. Maxwell (1993:1) defines leadership as "…influence. Nothing more; nothing less." In addition to this, he states that "leadership is the ability to obtain followers".

Langerman (1997:15) is of the opinion that church leadership is the capability of a person to urge other people on to co-operate to such extent that they do the task that is being asked from leadership with trust and enthusiasm.

Engstrom (1976:138) presents church leadership as "getting things done through people."

Clinton (1988:14) states that church leadership "is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group". While, Means (1990:17) is of the opinion that church leadership exists to guide the church to spiritual vitality, unity, and effective ministry.

Lourens (2001:8) is of the opinion that some definitions of leadership are more useful than others, but there is no "correct" definition. In research, the operational definition of leadership will depend to a great extent on the purpose of the researcher. He concurs that the appropriate choice of definition should depend on the methodological and substantive aspects of leadership in which one is interested.

Since this study is focused upon church leadership and given the preceding, the researcher infers that: Church leadership is an action-oriented, dynamic, interpersonal, influencing process to mobilise a specific group of people in a church context toward a shared goal.

1.2.3 Leadership styles

According to Kippenberger (2002:6), leadership style "is the style that a leader adopts in their dealings with those who follow them". He explains that style in this type of context is generally taken to mean a "way of behaving". The appropriate style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done, and the match or mismatch between the difficulty of the task and the competencies available.

Dale (1986:39) states that leadership style "is our characteristic manner of expressing our values and of executing our work." He further emphasises that

every church leader has a leadership style that is expressed in his or her distinctive approach towards others and ministry in general and personal.

Malphurs (2003:94) is of the opinion that there is perhaps more than one particular style, depending on the situation. This is supported by Hybels (2002:141) who states that "leaders often have impact not only because they are highly gifted but also because their leadership styles mesh perfectly with specific ministry needs."

According to Uris (1991:10) standardised leadership style instruments can help uncover an individual's leadership style which may assist in being effective or even more effective in leadership.

The purpose of this dissertation is to try and clarify some issues concerning leadership styles as it applies to church leaders.

1.2.4 Personality types

According to Meyer (1997:11) 'personality' is used in everyday language to refer to someone's general behaviour patterns or his or her nature. Predictions are therefore sometimes made about someone's behaviour based on his or her personality. Meier and others (1996:225) define personality as "the ingrained pattern of behaviour, thoughts and feelings consistent across situations and time." According to them although people tend to act differently depending upon whom they are talking to, there are certain tendencies in behaviour and thinking which persist regardless of the situation or person.

Bernstein and others (1991:535) define personality as the enduring pattern of psychological and behavioural characteristics by which each person can be compared and contrasted with other people. This unique pattern of characteristics makes each person an individual. They explain further that when studying personality, psychologists look at a person's consistencies or inconsistencies and at similarities and differences among people by using

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three basic tools for assessing personality: observations, interviews, and personality measuring instruments (Bernstein and others, 1991:537).

(i) Observation allows direct assessment of many aspects of personality: How often does a specific behaviour occur? How well is it performed? How consistent is a person's behaviour in different situations? Observation might involve watching a family during meals, monitoring schoolchildren in a playground, or asking people to keep track of every hostile remark made during the day. Psychologists have developed elaborate systems for coding and quantifying observations of people. Nonetheless, observation is a less popular method of assessment than interviews or tests.

(ii) Interviews provide a relatively natural way to gather information from the person's own point of view. They can be tailored to the intellectual level, emotional state, and special needs of the person being interviewed. Interviews can also be structured to gain information about important topics without spending much time on issues of less concern to the researcher.

(iii) Personality measuring instruments offer a more standardised and economical way of gathering information than either observation or interviews. To be useful, a personality test must meet certain standards of reliability and validity. Reliability refers to how stable or consistent the results of a test are, and validity reflects the degree to which a test measures what it is intended to measure. There are many different tests intended to measure a vast array of personality characteristics.

The purpose of this dissertation is to try and clarify some issues concerning personality types and how it applies to church leaders.

1.3   PROBLEM STATEMENT

The researcher graduated from the AFM Theological Seminary in 1998 and served as an ordained pastor since 2000. In the eight years of ministry as a pastor, serving under different church leaders and leading an assembly as presiding pastor over the last three years, the researcher became increasingly aware off and interested in the different manner which different church leaders lead different assemblies effectively.

Church leaders who are personally warm and affable, those who are cold and aloof, those who are very public, and those who are quiet have been observed. It has also been observed that some lead by example and some by sensing the direction of the people. Some are problem solvers who work well in groups, whilst others are not. Others may be quick in decision-making and others not. Some is very charismatic and others exhibit something that can be perceived as strong personality. Different styles of leadership, whether dictatorial, autocratic, benevolent or democratic functioning through different personality types has been observed.

It has also been observed that within the variety of church leaders there is a definite distinction between those that are effective and those who are not. A general observation that it has to do with either the personality type and/or leadership style, gave rise to the researchers interest with regard to the possible relationship between leadership styles and personality types within church leadership.

From observation it appears to the researcher that a church leader's leadership style is determined by his or her personality type. This has motivated the researcher to investigate the relationship between these two variables.

In order for the researcher to investigate the relationship between the style of a church leader and the church leader's personality type, the following research question has been formulated and used to focus this research:

Is there a direct or indirect correlation between a church leader's leadership style and personality type?

1.4 RESEARCH DESIGN

The aim of this study is to investigate the direct or indirect correlation between leadership styles and personality types of church leaders. The design and structure in terms of which this research has been done, is exploratory, and contextual in nature. Literature and empiric methods of research will be used in order to gain insight and attain a grasp of the problem researched.

1.4.1 Exploratory

When there is not much research done on a specific field of research, the research may be typified as exploratory. This kind of research is only possible when there exists openness within the researcher for new ideas and suggestions and when he critically goes around with his preconceived notions and hypothesis (Mouton and Marais 1992:45).

Because the result of the phenomenon studied is being generated by the participants, it is important that there exists openness for new ideas in order to facilitate a meaningful research process. The correlation between the two constructs chosen for this study have as far as could be established never been studied in the context of church leadership in South Africa and represent, in most cases, novel concepts.

1.4.2 Contextual

For the purpose of this study church leaders from a Pentecostal denomination, the Apostolic Faith Mission of South Africa (AFM of SA) were selected to assist in the empirical phase of this research. This has been done

because the researcher himself is a pastor within the AFM of SA which contributes to the accessibility and economical viability of the research. The interest of the researcher is also limited to the Pentecostal context of church leadership.

The AFM of SA originated on 25 May 1908 in Doornfontein under the leadership of John G. Lake and Tomas Hezmalhalch (Burger 1987:167; Burger and Nel 2008:23). Today the Apostolic Faith Mission has about 1500 congregations in South Africa and is well represented in many countries in Africa and the world i.e. Angola, Botswana, Democratic Republic of Congo, Kenya, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Zimbabwe, Tanzania, Uganda, Egypt, South America, Ghana, Portugal, India, Pakistan, Belgium, Ireland, the United Kingdom and Russia (Burger and Nel 2008:129, 163-176; Burger and Nel 2008:55,468-471).

The AFM of SA consists of 1471 registered assemblies which has been divided into 38 regions defined by geographical boundaries of which the Mpumalanga South Region is one of them (Agenda of GBM 2008:52). The assemblies in this region range from small rural assemblies with less than 50 members and one pastor or assembly leader to large multiple staff assemblies with more than 500 members.

The sample consisted of ten church leaders, the senior pastor of an assembly, and was taken during a pastor's retreat of the mentioned region. There are 26 assemblies in the region with 15 senior pastors; the other assemblies have an elder that is a leader of that assembly. At the retreat there were 18 pastors and leaders present, of whom the researcher was one, and the other seven were elders. That left the researcher with the respondents used in this research.

1.5   METHODOLOGY

1.5.1 Literature study

A literature study is an appropriate method to determine what existing theories and shortcomings there are about a specific subject. Only after a thorough literature study can the researcher be aware of any deficiency in existing information, contra-dictionary results and inexplicable occurrences. Available literature will be used to come to insight and get a grasp on the problem researched. Information that is already gathered on a specific subject, often serves as background and matrix for further research in that specific field (Jordaan and Jordaan 1990:69, 70).

Even if a problem is preceded by a literature study, further literature study is necessary after the problem has been formulated. Where a researcher could previously have read widely on a subject, he can now, in the light of the problem formulated, read more specifically to gather information on what is already being done; how the problem can be approached and what factors must be taken into account (Jordaan and Jordaan 1990:70).

A researcher is therefore confronted with a heap of literature. The best way to overcome this problem is to consult the most recent sources. Therein a good overview can be found of the latest and most important developments. Through the research the researcher try to determine which specific factors or variables have an influence on his planned research (Jordaan and Jordaan 1990:71).

1.5.2 Empirical Study

1.5.2.1   Introduction

According to Martin (1985:3-16), empiric research can make use of several different approaches. One such approach would be to carefully observe human behaviour to see if one action occurs regularly with another. A correlation can also be determined by having people fill out surveys or by interviewing them. Surveys and interviews can also be used to discover how

many people favour a particular option (as is done in opinion polls) or simply to generate new ideas ("How can we raise funds for the youth group?").

In this research, interviews and surveys will be used to determine the correlation between a church leader's leadership style and personality type.

1.5.2.2 Interviews

Bogdan and Biklen (1982:135) describe an interview as a purposeful conversation, mainly between two persons, which is led by one person with the goal to obtain information. Lankshear and Knobel (2004:198) describe an interview as a planned communication between two or more individuals of which one person assumes the position of an interviewer, asking questions on 'topic of formal interest' and the other(s) as interviewee(s) responding to those questions. In essence, the interaction between the interviewer and interviewee is usually initiated by the former for the purpose of soliciting information from the latter and seems to be the fundamental attribute of an interview.

Available literature identifies four types of interviews. They are the structured, semi-structured, unstructured or informal and retrospective interviews (Opie 2004:117-118; Fraenkel and Wallen 1993:455-456). Opie (2004:117) posits that a structured interview has characteristics that are similar to the questionnaire in 'form' and in purpose. Both bring a kind of formality into the situation and findings are often attributed to a large population. Thus, in many cases, structured interview uses a large sample size. Essentially, structured interview is more or less objective because the interview strictly follows the list of prepared questions. Structured interview uses a sequence of short and direct questions that require simple answers.

Unlike structured interview, semi-structured interview is used to collect detailed information by means of probing. Therefore, by nature, semi-structured interview is flexible and allows the interviewer to exercise his or her initiative by modifying the initial list of questions in the course of the interview,

which increases the probability of interviewer's biases affecting the conclusions drawn from the interview (Opie 2004:118). In other words, the interviewer is at liberty to pose relevant follow-up questions at any point he or she thinks appropriate.

Lankshear and Knobel (2004:202) point out that the unstructured or informal interview is similar to the semi-structured interview in that both allow the interviewer to probe for details. According to Opie (2004:118) the unstructured interview does not use interview guide. It is generally based on the topic pre-determined by the interviewer, but basically follows the interviewee's flow of thought. In effect, even though the interviewer does not use any list of prepared questions, he or she is conscious of the purpose of the interview.

A retrospective interview, according to Fraenkel and Wallen (1993:456) can be structured, semi-structured or unstructured, but the researcher makes the respondent remember and rebuild from memory a past event. These scholars are of the opinion that a retrospective interview may not be effective in seeking reliable information, as some vital information may have been lost to bad memory.

According to Opie (2004:111), interviews, when used as data-collection tool, was often meant to complement questionnaires. He posits that open-ended questions cannot effectively achieve the details, which can be achieved through interview. Lankshear and Knobel (2004:198) affirm this statement by saying that interviews are useful tools to generate comprehensive information about the phenomena being studied. It can be inferred that more than any other data-collection tool, an interview gives the interviewer a unique opportunity to probe for clarification and in-dept information on the topic of interest.

Conducting a successful interview demands the interviewer to observe certain things. The following are some of the guidelines suggested by Leary (1991:93-94), and Leedy and Ormond (2005:187-188):

(i)   Create a friendly atmosphere
        Leary (1991:93) stresses the need for the interviewer to establish and maintain rapport with the participants as this creates an atmosphere of trust and encourages the interviewees to respond with open mind.

(ii)   Adhere to interview schedule
        Leary (1991:94) suggests that an interviewer should allow him or herself to be guided by the interview guide and should ask all participants each question the same way. This means that the interviewer should not try to modify the questions in the course of the interview; there should be no addition or subtraction from the initial guide.

(iii)   Do not put words in the interviewee's mouth
        Leedy and Ormond (2005:188) warn the interviewer against interrupting interviewee's flow of thought with the intention of helping him or her to complete a sentence or as a sign of agreeing with the interviewee's ideas. It is advisable for the interviewer to take a neutral position on the issue being explored so as to get the true picture of the interviewee's mind.

(iv)   Order interview sections
        Leary (1991:94) indicates that it is essential for the interviewer to arrange and pose interview questions in a logical manner, being careful not to begin with sensitive questions.

Semi-structured interviewing was used to gather information from the respondents through the following question:

What do you think is the correlation between your leadership style and your personality type?

In addition the next two questions were asked as control questions, with the purpose to compare it with the surveys.

(i)   Describe your personality type?

(ii)   Describe your leadership style?

Subsequent to the above questions, the following questions for clarification has been asked:

(iii)   Do you think your leadership have changed over the years?

(iv)   Do you think that pastors could benefit from knowing their strengths and weaknesses?

(v)   Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

(vi)   Are there any other closing remarks?

1.5.2.3   Surveys

According to Gerber (1995:91) surveys can be either structured or unstructured. Structured surveys have specific questions relating to the subject while unstructured surveys leave it to the respondent to express him or herself relating to the subject in his or her own words. Gerber (1995:91) emphasise the importance of the following when a survey is being done:

(i)   Explain to the respondent what the survey is being used for

(ii)   The questions must be short, clear, and relevant

(iii)   The survey must be as short as possible

(iv)   The survey must be tested

1.5.2.3.1   Malphurs Leadership style inventory

For this dissertation, the Malphurs leadership style inventory (Malphurs 2003:205-213) will be used to help explore and expand the understanding of the leadership styles used in the church and how others might perceive and react to it. According to Malphurs (2003:11), church leadership is all about influence and this inventory is a tool to help church leaders discover their style of influence or how they influence followers.

1.5.2.3.2   Myers – Briggs Type Indicator – MBTI

The Myers – Briggs Type Indicator – MBTI – a personality type test that also helps to determine a person's natural "comfort" zones in terms of behaviour, will be used for this dissertation. According to Kippenberger (2002:9) these personality types at their most simplistic are: extrovert or introvert; a liking for hard fact and detail or a preference for intuition; a tendency to use head or heart; and quick decision taking or a desire for a lot of information first. Each of the sixteen types that the test produces has its own personality profile, which should provide some indication of a person's preferred leadership style.

1.6   PRINCIPLES AND ETHICS GUIDING RESEARCH

Leary (1991:330) maintains that every researcher has the obligation to protect participants' rights and welfare. He asserts that one of the ways to ensure that participants' rights are protected is to obtain informed consent. Sikes (2004:25) adds that research is an activity that affects people's lives, therefore research should be ethical. Thus the researcher obtained informed consent of the respondents before they participated in the study (Appendix 1).

Leary (1991:335) argues that obtaining informed consent indicates that the researcher respects participants' privacy and provides them with required information, which could help them decide whether to agree or decline to participate in the study. In agreement to this principle, the researcher assured the respondents that their views would be absolutely anonymous and

confidential. Therefore, they were asked not to write their names on the questionnaires.

In the light of this, when the researcher embarked on empirical study, the researcher ensured that basic ethical principles guiding research were adhered to. Honesty and openness were used as guiding words. This means being open to and honest with the respondents; explaining to them the purpose of the study and other information that might increase their willingness to participate. In addition, the researcher readily clarified issues in the questionnaire as the need arise.

1.7   OVERVIEW

In this chapter, the researcher provided the justification for the choice of research technique and explained the strategies as well as interview principles and ethics employed to implement and complete the empirical study. The goal of this part of the chapter is to show what process the researcher has gone through and how the different parts of the research leads to the research result which is indicated in this dissertation.

Each phase of the research represents partial an independent unit, which in cohesion with the other units of this research contributes to the final research result. The different phases of the research is represented in different chapters with the goal to show how the phases lead to the next chapter and ultimately to the final research result.

This dissertation will only focus on aspects of church leadership that has a direct connection with the research problem, namely the direct or indirect correlation between a church leader's leadership style and personality type.

Chapter two focuses on the description of literature on different Leadership styles in church leadership and chapter three presents a description of literature on Personality and Personality types, as to identify its connection

with leadership style. Chapter four presents the analysis and interpretation of data elicited from both the measuring instruments and interviews. In chapter five the researcher will discus the research findings of chapter four and attempts to indicate what the possible implications could be for leadership within the context of a church, the limitations of the present study as well as the possibilities with regard to further research on this matter.

CHAPTER TWO

LEADERSHIP AND LEADERSHIP STYLES

2.1 INTRODUCTION

Kippenberger (2002:6) defines leadership style as the style that a leader adopts in his dealings with those who follow him. He explains that style is generally taken to mean a "way of behaving". The appropriate style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done, and the match or mismatch between the difficulty of the task and the competencies available.

Dale (1986:39) states that leadership style is a person's characteristic manner of expressing values and of executing work. He states further that leadership style refers to an individual's distinctive approach to others and ministry and that each person has a leadership style. Van Dyk (1995:54) regards leadership style to be the way upon which the philosophy of management comes about in practice.

Current thinking on leadership styles emphasise two major behaviour dimensions that can be classified as task-oriented and people-oriented, also known as relationship-oriented. This two-dimensional model of leadership style that focuses on concern for people, and concern for production, is part of a long tradition in organisational research (Blake and Mouton 1978; Hersey and Blanchard 1982; Means 1990; Malphurs 2003).

Task-oriented leadership focuses on the accomplishment of one or several goals. People-oriented leadership focuses on how people relate to themselves and others (Malphurs 2003:93; Means 1990:101).

One of the authors trying to define what is meant by leadership styles is Manfred Kets de Vries, a psychoanalyst and professor at INSEAD business

school in France. Kets de Vries (2001:215) points out that leadership are a property, "a set of characteristics – behaviour pattern and personality attributes – that makes certain people more effective at attaining a set goal." However, it is also a process, "an effort by a leader, drawing on various bases of power, to influence members of a group to direct their activities toward a common goal."

Because leadership cannot take place without followers and always has situational factors that have to be taken into account, Kets de Vries (2001:216) defines leadership style as the point of interaction between three things:

(i)   The leader's character type – his values, attitudes, and beliefs, his position and experience;

(ii)   The followers' character types – their values, attitudes, and beliefs, their cohesiveness as a group; and

(iii)   The situation – the nature of the task, the life-stage of the organisation, its structure and culture, its industry, and the wider socio-economic and political environment.

Kets de Vries (2001:218) explains that an individual's leadership style – a synthesis of various roles that he or she chooses to adopt – is a complex outcome of the interplay of that person's "inner theatre", and the competencies that the person develops over the course of their lifespan. An individual's "inner theatre" is made up of their motivational needs, their character traits, and their behavioural patterns that can be called personal, cognitive, and social competencies.

On this point, Kippenberger (2002:8) argues that inherent in the concept of leadership styles is the assumption that an individual can change his or her

style at will. To survive and to make headway in most organisations, people learn to become good actors – sometimes acting out of character – to smooth the path where necessary. Most people are readily capable of changing their outward behaviour to fit the circumstances – looking sad, acting happy, or putting on a grim face, as appropriate. Human beings are also astonishingly adaptable – able to change their normal mode of behaviour for extended periods where necessary, for example when thrust into an unexpected situation like an emergency.

According to Kets de Vries (2001:30), the degree to which we can subvert or distort our natural feelings and our instinctive behaviour patterns is necessarily limited. Where this does happen for any extended period, we are likely to develop what he describes as a "false self." People in this position are unlikely to be able to provide effective leadership.

How we lead according to Kippenberger (2002:9) is a reflection of our character, our personality, and our experience. As a result, the range of styles we can properly adopt is inevitably limited. If a person puts himself in the highly stressful role of leader without acknowledging this reality, is to court disaster.

The literature on leadership styles comprise of a wide variety of leadership theories, which will be discussed.

2.2 LEADERSHIP APPROACHES

2.2.1 Introduction

Scientific research on leadership did not begin until the 20th century. Since then, there has been considerable research on the subject, from a variety of perspectives (Lourens 2001:23). A leadership approach according to Van Dyk (1995:366) consists of a number of leadership theories that is categorised in one category because of corresponding principles. Schilbach (1983:32) designed a frame or typology of leadership approaches to make meaningful

discussions (see fig 2.1). Schilbach's approach will be further discussed with reference to a variety of writers regarding the different theories. The purpose here is to place the leadership approaches in context and not to present an elaborated description of each leadership theory.

Figure 2.1 <u>A Typology of leadership approaches (Schilbach 1983:32)</u>
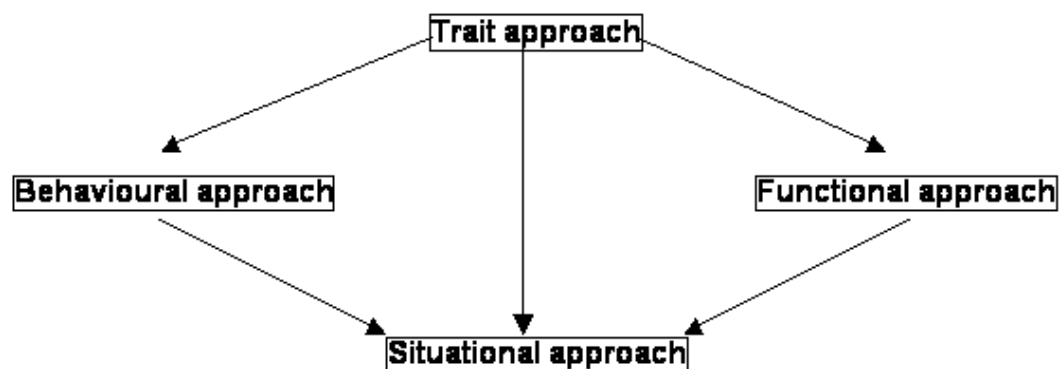
2.2.2 The trait approach

According to Van Dyk (1995:366), this approach comes from the "great man theory". Researchers focus on great people in the history of the world and suggest that a person who copies their personalities and behaviours will become a strong leader. Such research was being done in South Africa in 1965 by Dr. Anton Rupert who identified the following attributes as a prerequisite for effective leadership (1965:17-31):

(i)   Physical and mental health

(ii)   A healthy outlook on life

(iii)   A spirit of servitude

(iv)   Unselfishness

(v)   Optimistic, zealous, inspirational and impetus

(vi)   Intelligence and knowledge

(vii)   Fluent in a language

(viii) Will-power and purposefulness

(ix)   Adaptable and flexible

(x)   Insight, and character

Stogdill (1974:74-75) finds that researchers mainly make use of the following categories to describe leadership traits:

(i)   Physical traits like length, appearance and energy

(ii)   Intelligence and abilities

(iii)   Personality traits like adaptability and aggressiveness

(iv)   Traits relevant to the task like motivation, perseverance, and initiative

(v)   Social traits like interpersonal skills, administrative abilities, and flexibility

The trait approach to leadership according to Van Dyk (1995:367) did not contribute much to leadership. Although several studies were done in this regard, it seems like this approach has little or no use.

2.2.3 The functional approach

According to Van Dyk (1995:367), the functional approach originated out of the shortcomings of the trait approach and the notion that a leader is dependent on a group of followers. The functional approach specifically looks at the necessary functions of a leader, in a group context, to be fulfilled in order to be effective. A leader's traits are not relevant.

Van Dyk (1995:367) corroborates that according to the functional approach, leadership is relevant to what a person does in a leadership position. This function however is not just relevant to the leader but also to every group member. Any group member can disclose leadership functions in a certain situation while any leadership function can be done by different group members. The functional approach was mainly experimental, which meant

that it was developed in a controlled environment. Therefore, the validity of the functional approach could be questioned in practice.

2.2.4 The behaviouristic approach

The behaviouristic approach to leadership, as with the functional approach, originated because of dissatisfaction with the trait approach. According to Lourens (2001:27-28), for a period of almost thirty years leaders were studied either by observing their behaviour in controlled settings or by asking individuals in field settings to describe the behaviour of individuals in positions of authority. These descriptions were then related to various criteria of leader effectiveness. In contrast to the trait theorists most leadership behaviour researchers believed that once the behaviour that leads to effective leadership is known, leaders can be trained to exhibit that behaviour, in order to become better leaders.

For this dissertation there will be focused on the work of Lewin, Lippitt and White, McGregor, and Blake and Mouton.

2.2.4.1 The theory of Lewin, Lippitt and White

Lewin, Lippitt and White (1939:280) define leadership because of the way that guidance is given to followers and identify three leadership styles:

(i) Autocratic leadership style: The leader determines the policy and gives personal instructions to followers.

(ii) Democratic leadership style: Policy is determined by group discussions and the leader only acts as facilitator. The leader encourages group members and promotes interaction between them.

(iii) Laissez-faire leadership style: There is minor policy and the leader takes part in group-discussions in a small way.

Lewin, Lippitt and White (1939:280) corroborate that the democratic leadership style has the best chance for success and that different leadership styles are needed to be effective in different situations.

2.2.4.2   McGregor's theory

McGregor's (1960:53) theory, also known as Theory X and Theory Y, is based on the assumption that there is constant conflict between employees and management of an organisation, although they are mutually dependent on each other. Subordinates are dependent on management for the satisfaction of their needs and the achievement of their goals. On the other hand, management is dependant on their subordinates to achieve their own goals and the goals of the organisation. Leadership behaviour is based on a leader's assumption over human nature and human behaviour.

McGregor (1960:147) propose two sets of opposing assumptions that is held by leaders about subordinates and determines the leader's behaviour towards subordinates. Van Dyk (1995:369) is of the opinion that McGregor implicitly supports a "best style" of leadership, because of his strong need to integrate organisational and individual needs. According to Van Dyk (1995:369), McGregor's theory did elicit some criticism, but none the less, it had a great influence on the modern day understanding of leadership. Especially the humanistic nature thereof and the direct distinction between Theory X and Theory Y.

2.2.4.3   Blake and Mouton's leadership matrix

The approach of Blake and Mouton (1978:6) provides new perspectives on leadership behaviour and still enjoys a great deal of prominence. Their approach comes from earlier research that showed that a leader must take the people and the task into account to be effective. The leadership matrix and the theory that goes with it are a useful instrument for leaders to identify their own assumption about the people and the task that must be performed. This knowledge of other's leadership styles and their own will enable leaders

to assess themselves and others more objectively, communicate more effectively, understand differences, and be able to help and lead others to be more productive. They describe the usefulness of their approach as follows:

> Learning grid management not only makes people aware of the assumptions under which they operate but also helps them to learn and to embrace scientifically verified principles for effectiveness in production under circumstances that promise mentally healthy behaviour.
>
> (Blake and Mouton 1978:6)

Blake and Mouton (1978:11) identify three universal attributes for organisations. The connection between these three attributes form the basis for their leadership matrix as represented in figure 2.2:

(i)   All organisations have goals that are pursued. It determines the tasks that need to be performed.

(ii)   No organisation can function without people.

(iii)   A hierarchy of authority exists in al organisations.

Figure 2.2 Blake and Mouton's leadership matrix (1978:11)
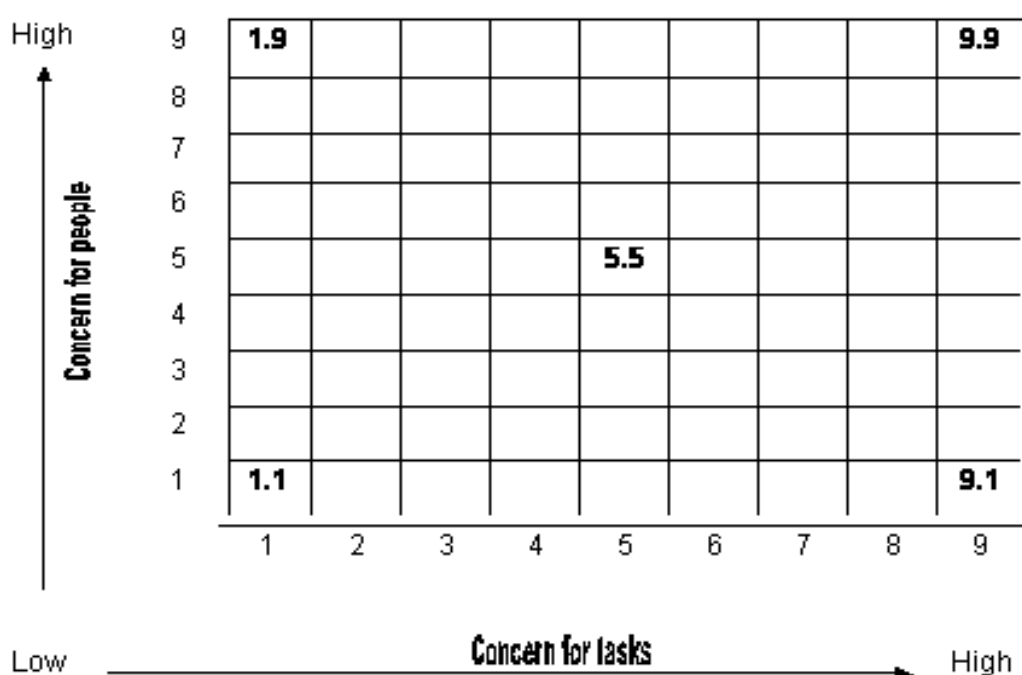
The leadership matrix consists of two dimensions, namely concern for people and concern for tasks, each represented on an axis. Blake and Mouton explain 'concern for…' as follows:

> Concern for… is not a specific term, which indicates the amount of actual production or actual behaviour toward people. Rather it indicates the character and strength of assumptions present behind any given managerial style.
>
> (Blake and Mouton 1978:9)

Blake and Mouton (1978:10) explain that concern for people is regarded as the leader's assumptions towards aspects like personal involvement in the achievement of goals; upkeep of the workers' self-confidence; responsibility based on trust rather than submissiveness; the maintenance of a good job environment; and the holding of satisfactory interpersonal relationships.

Concern for tasks according to Blake and Mouton (1978:10) are regarded as the leader's assumptions towards aspects like the quality of decision-making; procedures and processes; creativity in research; quality of personnel services; effectiveness of job performance; and volume production.

Both dimensions of leadership behaviour are represented on the leadership matrix by a nine-point scale that stretches from low (scale 1) through average (scale 5) to high (scale 9). Blake and Mouton (1978:10) state that it is important to note that these numbers signify steps between low and high just as the gauge in an automobile indicates the amount of gasoline from empty to full, rather than specific quantities.

The third attribute, hierarchy of authority, is concluded by Blake and Mouton (1978:10) as the specific combination that exists between a leader's concern for people and concern for tasks. These concerns may be regarded as a set of assumptions according to which formal authority,

as obtained from the leader's hierarchical position in the organisation, is used to put people and tasks together in special combinations to achieve the organisation's goals.

With due allowance for the position a leader holds, he must be aware that there are different alternative combinations of concern for people and concern for tasks according to which he can direct his behaviour. The following leadership styles are pointed out by Blake and Mouton (1978:11-13):

(i) Autocratic leadership style (9.1): The leader reveals maximum concern for tasks (scale 9) and minimum concern for people (scale 1). The task is done by using formal authority and control over subordinates is obtained by enforcing compliancy.

(ii) Democratic leadership style (1.9): The leader reveals minimum concern for tasks (scale 1) and maximum concern for people (scale 9). Good interpersonal relationships with colleagues and subordinates are of primary concern. If this is good, the task will be done automatically according to this leader.

(iii) Impoverished leadership style (1.1): Also known as the laissez-faire leader reveals minimum concern for tasks (scale 1) and minimum concern for people (scale 1). This leader does the absolute minimum to remain part of the organisation.

(iv) Organisation man leadership style (5.5): The leader tries to maintain a balance between concern for tasks (scale 5) and

concern for people (scale 5). This is the middle-of-the-road theory and seldom works.

(v) Team leadership style (9.9): The leader reveals a maximum concern for tasks (scale 9) and people (scale 9). This style emphasises teamwork, is goal orientated and tries to achieve outstanding results by participation of management, people involvement and conflict management.

It seems, according to figure 2.2, that there are different possible combinations between concern for people and concern for tasks. However, from the previous Blake and Mouton give the most important differences between leaders' assumptions toward people, tasks, and formal authority.

2.2.5 The situational approach

Dissatisfaction with the trait approach, the functional approach, and the behaviouristic approach led to the formulating of more contemporary situational leadership theories. The main principle of the situational approach is according to Schilbach that:

> Leadership is specific and always relative to the particular situation in which it occurs. Therefore, who becomes leader or who is the leader of a particular activity is a function of the total situation, which includes not only the leader and the subordinates and other groups to which the leader is related, but also myriad other human, physical and time variables as well.

(Schilbach 1983:108)

According to Van Dyk (1995:374), a wide variety of situational factors is mentioned in literature. Roebert (1996:123) states that situational leadership is based on interplay of several factors: The amount of guidance and direction a leader gives; the amount of support (relationship) a leader provides; and the

readiness (maturity level) that followers exhibit in performing a specific task or in pursuing an objective.

Although there are a wide variety of theories, this dissertation will only focus on the leadership continuum of Tannenbaum and Schmidt and the situational leadership theory of Hersey and Blanchard.

2.2.5.1 Tannenbaum and Schmidt's leadership continuum

Tannenbaum and Schmidt (1973:162-181) propagate a leadership continuum whereby the situational and varying nature of leadership is illustrated. The continuum contains a variety of leadership styles which range from extremely leader centred (autocratic) to extremely subordinate centred (democratic), as demonstrated in figure 2.3.

The continuum illustrates that leadership changes according to the spreading of the influence between the leader and the subordinates. The leadership styles vary from left to right, from leader centred to subordinate centred as the leader exercises less authority and give more influence and freedom to the subordinates to make their own decisions (Van Dyk 1995:375).

Van Dyk (1995:375) states that although the continuum points out certain leadership styles, it does not show which style is practical and desirable. Gerber (1995:375) shows further that there are three factors which determine the appropriate style: factors in the leader (personality, background, knowledge and experience), the subordinates (expectations, independence, sense of responsibility, and knowledge and experience about the problem) and the situation (the type of organisation, its culture and traditions, the complexity of the problem, and the time available).

Milton (1981:305) collaborates that the successful leader is one who is aware of those factors that are most relevant to his or her behaviour at any given time. He or she accurately understands himself or herself, the individuals and

group being directed, and the broader organisational environment. Furthermore, the successful leader behaves appropriately in light of these forces.

Figure 2.3 <u>Tannenbaum and Schmidt's leadership continuum (1973)</u>

Leader centred ◄——————————————————— **Subordinate centred**

(Autocratic) ——————————————————————► (Democratic)

Use of authority by the leader

Area of freedom for subordinates

| Leader make a decision and announce it | Leader sells his decision | Leader suggest ideas and allow questions from subordinates | Leader suggest tentative decisions which are subject to change | Leader introduce problem and get suggestions from subordinates before a decision is taken | Leader formulate the boundaries in which decisions can be made | Leader and subordinates together take decisions within the boundaries set by the organisation |

Van Dyk (1995:376) is of the opinion that, though the leadership continuum is a logical concept with practical applications, it has some shortcomings. Most prominent is the lack of showing how the situations are to be diagnosed.

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Furthermore, it is not clear how leadership behaviour should be assessed, and there is little empiric research done on the leadership continuum.

2.2.5.2 Hersey and Blanchard's situational leadership theory

According to Roebert (1996:123), there is no best way to lead people in situational leadership. The leadership style a person should use with an individual or group depends on the maturity level of the people the leader is endeavouring to lead. This is illustrated by the situational leadership theory of Hersey and Blanchard in figure 2.4.

Figure 2.4 Hersey and Blanchard's situational leadership theory (1982:152)
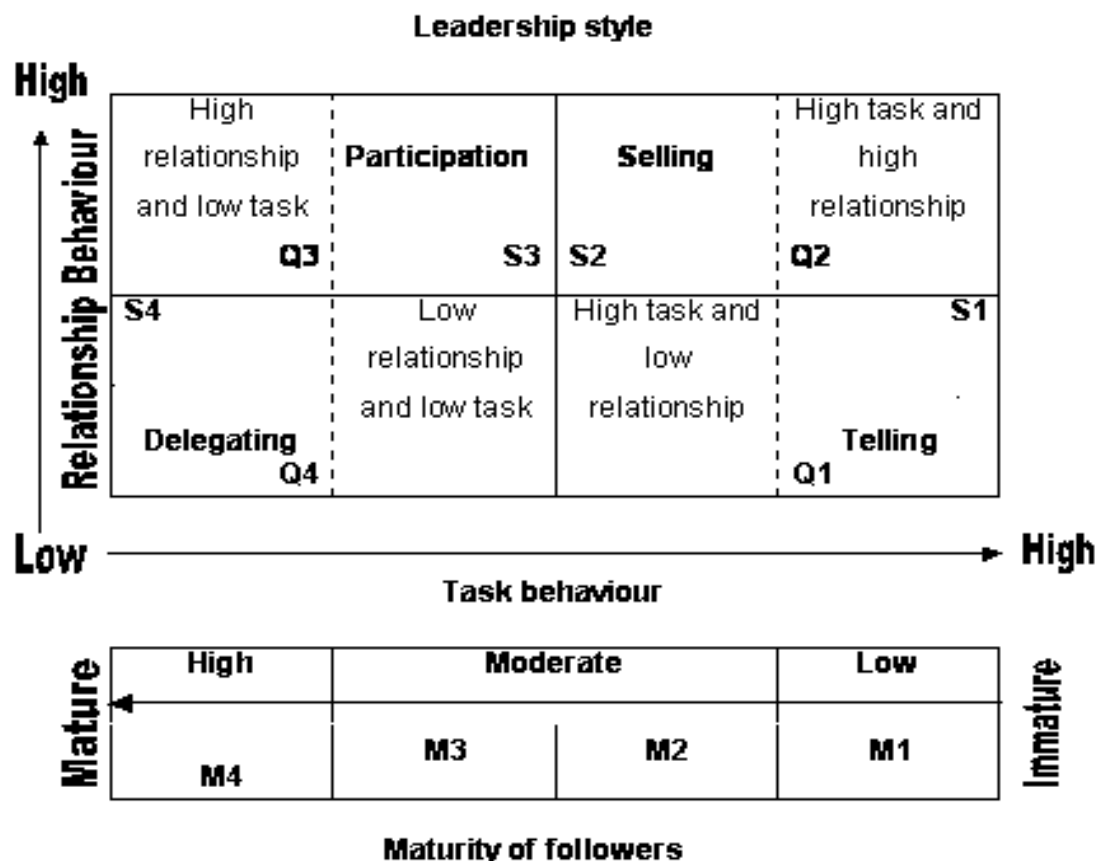
The following concepts are of importance according to Hersey and Blanchard (1982:96-154):

(i)   Task behaviour: task behaviour shows to which extent the leader might organise the tasks of group members and spell out who is to do what tasks; where, when and how. Task behaviour is further characterised by the leader's establishment of well defined organisational patterns, channels of communication, and procedures to do the tasks.

(ii)   Relationship behaviour: relationship behaviour shows to which extent the leader might go to hold interpersonal relationships between himself and group members by establishing open channels of communication, the provision of socio-economical support, psychological stroking, and facilitating the behaviour of group members.

(iii) Maturity levels: The different levels can be explained as follows:
   (M1)   Low maturity: Followers who are unskilled in the task and unwilling or uncertain to do the task.
   (M2)   Low to moderate maturity: Followers who are willing to learn and trying to complete the task but are unskilled or otherwise unable.
   (M3)   Moderate to high maturity: Followers who are skilled but unwilling or uncertain to do the task.
   (M4)   High maturity: Followers who are both skilled and willing to complete the task.

Roebert (1996:123) defines maturity as the ability and willingness of a person to take responsibility for directing his personal behaviour. Different people are at different levels of maturity, but these different levels should be taken into consideration only in terms of specific tasks to be performed.

For example, a pastor may be excellent in visiting his flock but casual about completing the paperwork necessary for report back to his superior. Therefore, it is appropriate for his superior to leave him alone in terms of visitation but to supervise him closely in terms of his paperwork until he can effectively cope with that area as well (Roebert 1996:123).

(iv)   Leadership styles: The top half of figure 2.4 is divided into four segments which each represent a leadership style:

(S1, Q1) Telling:

This is a high task and low relationship leadership style. The leader tells the subordinates what to do, when to do it, where to do it, and how to do it. A leader thoroughly formulates the tasks of subordinates without explaining to them why the task must be done or certain procedures must be followed.

(S2, Q2) Selling:

This is a high task and high relationship leadership style. Through two-way communication and explanation, the leader tries to sell to the subordinates the desired patterns of behaviour and action.

(S3, Q3) Participating:

This is a high relationship and low task leadership style. This style opens the door for two-way communication and active listening and thus supports the efforts of the subordinates to use their ability they already have. This is a supportive, non-directive participating style.

(S4, Q4) Delegating:

This is a low relationship and low task leadership style. This style provides little direction or support but has the highest probability of being effective. Although the leader still may be involved in identifying problems, the responsibility for carrying out the plans is given to these mature subordinates. As a result, they are permitted to run the show and decide on the how, when and where.

According to Hersey and Blanchard (1982:154), the key to situational leadership is to assess the maturity level of the subordinate and to relate to him as the model suggests or prescribes. To determine which leadership style is relevant for a given situation, Schilbach (1983:169) suggests that the leader must first determine the maturity level of subordinates, whether individually or as a group, for the assigned task.

Implicit in situational leadership, according to Roebert (1996:125), is the idea that the leader should help his followers grow in maturity as far as they are able and willing to go. He explains that change may occur, regardless of the maturity level of an individual or group. Whenever the follower's performance begins to slip, the leader should reassess his or her maturity level and move backward through the curve, providing appropriate relational support and direction.

The situational approach to leadership, according to Schilbach (1983:183), will probably give the best rise to effective leadership behaviour, because it makes provision for different ways of behaviour by the leader in different situations. No one leadership style, specific leadership functions or leadership attributes are recommended as the best under all circumstances.

2.2.6   Alternative approaches

The range is too vast to detail in this dissertation. However, it is useful to take a very brief look at a few alternative approaches in leadership thinking that has developed.

2.2.6.1   Charisma, vision, transformation

According to Kippenberger (2002:20) in the mid- to late-1970's Robert House, Professor of Organisational Studies at the University of Pennsylvania's Wharton School, began revisiting the concept of charismatic leadership first put forward by German sociologist Max Weber at the turn of the twentieth

century. A significant amount of effort has since gone into trying to identify the characteristics of charismatic leaders.

Essentially charismatic leaders according to Kippenberger (2002:20) are seen to have a powerful vision, a great deal of self-confidence, a strong conviction that they are right, and an assertive, even dominant, personality. This makes them highly effective in crises or periods of significant change. However, it can also make them potentially dangerous, especially if they choose the wrong vision. Either way, "charismatic" is not a style that can be adopted without charisma.

Coinciding with this renewed interest in charisma, a seminal book, *Leadership*, by political author James MacGregor Burns, was published in 1978. In his book, MacGregor Burns distinguished between transactional and transformational leadership. In a movement that continues today, transactional leaders who lack vision were soon told to make way for a new breed of transformational leaders capable of reviving the corporate world. The study of this very different style of leadership also marked a clear break with the more mundane approach of earlier researchers (Kippenberger 2002:20).

2.2.6.2   Empowerment, coaching, mentoring

The shift to more open, flatter organisations has also led to a greater concentration on empowering people to make decisions on their own and an increased emphasis on the leadership role of coach and mentor (Kippenberger 2002:21). Coaches according to Goleman (2002) help people identify their unique strengths and weaknesses, tying those to their personal and career aspirations. Coaches encourage employees to establish long-term development goals, and help them to conceptualise a plan for reaching those goals.

2.2.6.3   Team leadership

One of the earliest proponents of team working and team leadership is John Adair who developed an Action-Centred Leadership Model in the 1970's. As organisations have tried to demolish internal boundaries and open up their hierarchical functional silos, the use of teams as a means of getting work done has become prolific. This has provided a rich training ground for acquiring and developing leadership skills in a relatively risk-free environment. However, it has also put a great deal of pressure on many who aspire to leadership because their preferred styles do not fit well with working in teams (Kippenberger 2002:20-21).

2.2.6.4   Servant leadership

Another, less prominent model of leadership, which has been growing in influence recently, is one proposed by Robert Greenleaf. Described as the originator of the empowerment movement for his work in the 1970's called *The Servant as Leader,* Greenleaf proposed a leadership style that brought out people's full potential by freeing them up so that they could achieve their best. According to Kippenberger (2002:56), Greenleaf wanted to replace "enforced compliance" with "enthusiastic engagement," and articulated a vision of leadership as something much more than coercive and manipulative power. Greenleaf argued for a style of leadership designed to make people altogether freer, wiser, and healthier.

At a simplified level, the basic tenets of servant leadership can be defined according to Kippenberger (2002:57) as:

(i)   Recognise other people's unique qualities, treat them as real people. Empathise with them, but don't be condescending;

(ii)   Listen intently;

(iii)   Be truly aware – seeing things, as they really are not how you might wish them to be. This goes for self-awareness too;

(iv)   Involve people directly in building and improving the organisation;

(v)   Engage people, building consensus, persuade – don't force compliance;

(vi)   Be intuitive, use your powers of foresight;

(vii)   Be a visionary, dream dreams;

(viii) See yourself as a steward, leading the organisation on trust; and

(ix)   Develop a deep sense of community among everyone in the organisation and work for the greater good of society.

From a theoretical concept according to Kippenberger (2002:58), servant leadership has suddenly been propelled into the media spotlight and can be seen to have accomplished remarkable results. This style of leadership is highly personal to the individual leader. It is not a style of leadership that can be learnt, though one can learn about it, nor is it a Band-Aid that can be quickly stuck onto an organisation in trouble.

2.3   LEADERSHIP STYLES IN CHURCH LEADERSHIP

2.3.1 Introduction

Church leadership as mentioned earlier has some resemblances with leadership in general. Burger (1999:21) states that the functioning of a church is not that different from other groups or organisations, there are many resemblances. Just as the body of a Christian does not work differently from the body of other people, the church, as the body of Christ, doesn't function differently in all aspects from other corporate bodies.

This according to Burger (1999:21) ought to be a good opportunity for churches to learn from the research being done in the fields of sociology, cultural anthropology, management science and organisational theories. One important aspect is that the information must fit and integrate into the wider theological understanding of the church in an honourable way. Theology and

the social sciences are not equal. According to Burger (1999:22), the church is firstly a spiritual reality that must be theologically understood and described. After that the theological theories can be complemented, nuanced, refined, and even deepened by other insights and truths.

The question many church leaders face is whether the principles that make people successful leaders in sports or business are equally valid when applied to leadership issues in the church. Do leadership principles found in secular writing and seminars apply to work done in the church? According to Blackaby (2001:10) and Adams (1980:336), the trend among many church leaders has been for an almost indiscriminate and uncritical acceptance of contemporary leadership theory without measuring it against the timeless precepts of Scripture.

2.3.2 Approaches to church leadership

2.3.2.1   Functional approach

In the literature on church leadership, it seems that the general approach is to focus on what is being done in and through church leadership. According to Damazio (1988:2) and Barna (1997:25) what is being done in and through leadership, can be described as the functional aspects of leadership. Adams (1980:329) emphasise that church leadership is only functional and must be approached as functional.

Habecker (1996:11) sets a condition namely, that it must only be used to imitate and harmonise with Biblical principles. Sanders (1967:20-21) shows that though there are resemblances between leadership in general and church leadership there are other factors in church leadership that must be taken into account. This other factors in the context of church leadership are supplementary and sometimes dominating, for example church leaders do not influence people through their natural personality, but through their personality that is enlightened by the Holy Spirit which transfuses and equips them.

2.3.2.2   Spiritual approach

Literature also shows another approach to church leadership, namely a spiritual approach. According to this approach, the emphasis is put on the fact that church leadership has some determining spiritual aspects. According to Crossland (1955:20) one of the most important aspects that plays a determining role in church leadership is the prerequisite that church leaders already have a relationship with God in which they are growing toward Christ likeness and that they are discovering and doing the will of God through wisdom, self sacrifice, and cooperation with others.

Means (1990:55), Dibbert (1989) and Blackaby (2001:20) try to make these other factors come into their own right by showing that the essence of church leadership is spiritual leadership. According to Sibthorpe (1984:11-12), church leadership is service to God and fellow man or believers, which gives another dimension to church leadership in that it is not only people oriented like in corporate leadership. Gangel (1974:31) also shows that church leadership can and must be approached as the use of spiritual gifts to serve a group of people in the reaching of their God-given goals.

2.3.2.3   Two major behaviour dimensions

Literature about church leadership also emphasises two major behaviour dimensions, task-oriented and people-oriented. Malphurs (2003:93) and Means (1990:101) agree that task-oriented leadership emphasises ministry accomplishments and includes activities such as discovering and articulating core values, determining a mission, designing a strategy, preaching and teaching the Bible, organising the ministry, providing structure, defining role responsibilities and expectations, scheduling ministry activities, defining policy, assigning ministry load, and evaluating ministry performance. According to Means (1990:102), Jesus was the perfect leader. He was passionately devoted to getting the job done, and nothing deterred him from the mission committed to him by the Father:

> For I have come down from heaven not to do my will but to do the will of him who sent me.
>
> Jn 6:38 (NIV)

Malphurs (2003:93) and Means (1990:101) agree that people-oriented leadership values the concerns and needs of people and includes activities such as building camaraderie, developing trust, developing teams, motivating followers, providing good ministry conditions, nurturing and supporting followers, building biblical community, promoting interpersonal relationships, counselling those needing direction, comforting the distressed, encouraging the discouraged, and other Biblical functions. An example is Paul's comment on his ministry to the church at Thessalonica when he says"

> We were gentle among you, like a mother caring for her little children.
>
> 1 Thess 2:7 (NIV)

According to Malphurs (2003:93,94), a leader's style reveals how he or she uses either task or people behaviours or both, to influence followers to accomplish the ministry's God-given mission. Effective leadership depends on how the leader balances task and people's behaviour in his or her unique ministry context. Malphurs (2003:94) and Hybels (2002:141) are of the opinion that there is perhaps more than one particular style, depending on the specific ministry needs. Different ministry contexts require different leadership styles. All leaders will have an inherent, primary leadership style but will also need to adjust, as much as their inherent style will allow them to fit the context where they exercise leadership.

Excellence in leadership behaviour according to Means (1990:101) requires both task and people orientation. The best leadership is not a balance between task and social dimensions, as though the leader is partly task oriented and partly socially oriented, or sometimes one and sometimes the other. Rather, the leader must be interested in both dimensions of leadership, never neglecting one for the other.

Means (1990:101) argues that every leader has a tendency in one direction or another and perfect balance is probably impossible to attain, but the best leaders concentrate on both dimensions. Means (1990:101) explains that task emphasis may be predominant when the group is unmotivated, indifferent, or lazy about achieving goals. Alternatively, people orientation may be predominant when the group is fragmented or when policy-making issues are being addressed. Nevertheless, the best leaders do not favour one orientation at the expense of the other.

As Jesus was passionately devoted to getting the job done, he was equally passionate about the welfare of individuals and the unity of the body (Means, 1990:102),:

> Holy Father, protect them by the power of your name – the name you gave me – so that they may be one as we are one.
>
> Jn 17:11 (NIV)

Similarly, Paul was só task oriented that he was determined to preach the gospel throughout Asia and then in Rome and Spain (Means, 1990:102):

> However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace.
>
> Acts 20:24 (NIV)

Yet, Paul was zealous for the unity of the church, and he was devoted to his interpersonal relationships with Timothy, Titus, Silas, Onesiphorus, Lydia, Phoebe, and many others. Task and people merged in his thinking; it was unthinkable to divorce the two. Gangal (1974:10) points out that it is a style that recognises the inherent value of the individual and the worth of human relations not only as a means to an end, but also as an end in itself within the church.

2.3.2.4 Alternative approaches

2.3.2.4.1   David Pytches

David Pytches (1998:12) describes some leadership styles currently found in churches as management, sergeant-majorism, pastoral enabling, gifted teaching and prophetic inspiration.

(i)   The manager – is preoccupied with administration and efficiency.

(ii)   The sergeant major – is preoccupied with control and power, appearance, precision and order.

(iii)   The pastor - is preoccupied with care and counselling.

(iv)   The teacher – is preoccupied with instructing, challenging and enlightenment.

(v)   The prophet – is preoccupied with dreams, visions and other world realities.

According to Pytches (1998:12), a church leader can be an effective leader without adopting any of the five styles, but that the possession and exercise of some of these gifts will certainly enhance the effectiveness of any church leader.

2.3.2.4.2   Bill Hybels

Bill Hybels (2002:139,141) is of the opinion that leadership has many faces and that certain leadership styles fit better than others with specific church or ministry needs. Hybels (2002:139) formed his different styles of leadership and theories after reading a book called *Certain Trumpets: The Call of Leaders (1994)* by author Garry Wills and observing church leaders for many years. Hybels (2002:140) states that all church leaders have the spiritual gift of leadership, but they express that gift in varied ways. Next, the researcher will take a very brief look at Hybels' different styles of leadership (Hybels 2002:141-156):

(i)   The visionary leadership style

The visionary leader has a clear picture in mind of what the future could hold. Such a leader casts powerful visions and has indefatigable enthusiasm for turning those visions into reality. Visionary leaders shamelessly appeal to anybody and everybody to get on board with their vision. They are idealistic, faith filled leaders who believe that if they cast their vision clearly enough and often enough it will become reality. They are not easily discouraged or deterred.

Visionary leaders may or may not have the natural ability to form teams, align talents, set goals, or manage progress towards the achievement of the vision. To be either effective over the long term they will have to find other people who can help them or they will have to work very hard to develop the skills that do not come naturally to them.

(ii)   The directional leadership style

The directional style of leadership does not get much press, but it is exceedingly important. The strength of this leader is his uncanny, God-given ability to choose the right path for an organisation as it approaches a critical intersection. A critical intersection is that point when an organisation, a department, or a church starts asking, "Which course should we take?"

A leader with a directional style is able to sort through all the options. He or she can carefully assess the values of the organisation, the mission, the strengths, the weaknesses, the resources, the personnel, and the openness to change. With remarkable wisdom, the directional leader points the church or ministry in the right direction. This style of leadership is extremely important because mistakes at key intersections can wreck organisations.

(iii)   The strategic leadership style

Strategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps. This gift of

leadership allows an organisation to march intentionally towards the actualisation of its mission.

Strategically oriented leaders form a plan that everybody can understand and participate in. They will also strive to bring the various subgroups of an organisation into alignment so that the entire organisation's energy will be focused towards realising the vision. Every church and every organisation needs someone who provides this critical strategic component to the leadership team.

(iv)   The managing leadership style

It is often said that "leaders do right things, while managers do things right." The managing leader is someone who has the ability to organise people, processes, and resources to achieve a mission. The managing leader salivates at the thought of bringing order out of chaos. He finds deep satisfaction in monitoring and fine-tuning a process, and motivates team members by establishing appropriate mile markers on the road to the destination.

Managing leaders seldom captivate attention, as do those who give the inspiring vision talks, make the critical decisions, or put the strategic plans in place. However, in the day-to-day operational world, someone has to manage people and progress to move the organisation towards its goals.

(v)   The motivational leadership style

Motivational leaders have that God-given ability to keep their team-mates fired up. They are on the constant lookout for "sagging shoulders and dull eyes," and they move quickly to inject the right kind of inspiration into those who need it most. They have a keen sense about who needs public recognition and who needs just a private word of encouragement. They seem to know exactly when a particular team member will get a necessary boost from a day off, an office move, a title change, or a training opportunity.

Motivational leaders realise that even the best team-mates get tired out and lose focus. They do not get bitter or vengeful when morale sinks. They view it as an opportunity to dream of new ways to inspire and lift the spirits of everyone on the team.

(vi)   The shepherding leadership style

The shepherding leader is a leader, who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently, and prays for them diligently. This kind of leader draws team members into such a rich community experience that their hearts begin to overflow with good will that energises them for achieving their mission.

Shepherding leaders tend to draw people together almost regardless of their cause. Under a shepherding leader, the range of vision can be very broad, but what really matters are the community dynamics. They may not excel at casting visions or putting strategic plans in place, but their unique ability to shepherd people enables them to make a huge difference.

(vii)   The team-building leadership style

The team-building leader knows the vision and understands how to achieve it, bur realises it will take a team of leaders and workers to accomplish the goal. Team-builders have a supernatural insight into people with the right abilities, the right character, and the right chemistry with other team members. They also know how to put these people in the right positions for the right reasons, thus freeing them to produce the right results.

The difference between the shepherding leader and the team-building leader is that the team-builder is driven more by a clear understanding of the vision than by the desire to nurture and build community. The unique strength of team-building leaders is that they have a stranglehold on the strategy and an acute insight into people that allows them to make precise placements of personnel into critical leadership roles.

(viii)   The entrepreneurial leadership style

Entrepreneurial leaders may possess any of the other leadership styles, but what distinguishes these leaders from the others is that they function optimally in start-up mode. If these leaders cannot regularly give birth to something new they begin to lose energy. Once a venture is up and operational, once the effort requires steady ongoing management, once things get complicated and require endless discussions about policies, systems, and controls, then most entrepreneurial leaders lose enthusiasm, focus, and sometimes even confidence.

At this point, they start peeking over the fence and wondering if it might be time to start something new. They may feel terribly guilty at the thought of leaving the ministry, organisation, or department they started, but eventually have to face the truth: if they cannot give birth to something brand new every few years, something inside of them starts to die. This style is important in the church.

(ix)   The re-engineering leadership style

While entrepreneurial leaders love to start new endeavours, re-engineering leaders are at their best in turn-around environments. These leaders are gifted by God to thrive on the challenge of taking a troubled situation – a team that has lost its vision, a ministry where people are in wrong positions, a department trying to move forward without a strategy – and turning it around.

These leaders enthusiastically dig in to uncover the original mission and the cause of the mission drift, and they re-evaluate personnel, strategy, and values. They repeatedly meet with team members to help them figure out where the "old" went wrong and what the "new" should look like and then prod team members on to action.

Re-engineering leaders love to path up, tune up, and revitalise hurting departments or organisations. But when everything is back on track and

operating smoothly, these leaders may or may not be motivated to stay engaged. Some are content to stick around and enjoy the fruits of their labour, but many prefer to find another department or organisation that needs to be overhauled.

(x) The bridge-building leadership style

Bridge-building leaders make important contributions to large organisations such as parachurch ministries, denominations, and educational institutions because they have the unique ability to bring together under a single leadership umbrella a wide range of constituent groups. This enables a complex organisation to stay focused on a single mission.

The unique gift that bridge-building leaders bring to this feat is enormous flexibility. They are diplomats who possess a supernaturally inspired ability to compromise and negotiate. They are specially gifted to listen, understand, and think outside the box. But above everything else, bridge-builders love the challenge of relating to diverse groups of people.

The goal of a bridge-building leader is to become an effective advocate for each constituent group in such a way that it creates a win-win situation for everyone involved. The bridge-builder does this by helping each group develop a healthier perspective, realise that they can meet the needs of their sub-ministry, and contribute to the achievement of the overall mission as well. Dealing with complexity, is a bridge-building leader's forte.

2.3.2.4.3 Mentoring

According to Clinton (1988:130), God has given some people the capacity and the heart to see leadership potential and to take private and personal action to help the potential leader develop. That action usually becomes a form of significant guidance for the potential leader. Mentoring according to Clinton (1988:130) refers to the process where a person with a serving, giving, encouraging attitude, the mentor, sees leadership potential in a still-to-be

developed person, the protégé, and is able to promote or significantly influence the protégé along in the realisation of potential. A mentoring process item refers to the process and results of a mentor helping a potential leader. The mentor is a special kind of divine contact, one who may offer prolonged help or guidance.

Clinton (1988:131) states that not everyone is suited to be a mentor. Mentors are people who can readily see potential in a person. They can tolerate mistakes, brashness, and abrasiveness in order to see potential develop. They are flexible and patient, recognising that it takes time and experience for a person to develop. Mentors have vision and ability to see down the road and suggest next steps that a protégé needs for development.

2.3.2.4.4   Servant leadership

According to Richards and Hoeldtke (1980:103), 'servanthood' in our culture is not highly respected. People strive to be possessors, not the possessed. They want others to serve their needs; they are not enthusiastic about setting aside their own concerns to serve others.

However, Richards and Hoeldtke (1980:104) state that to be named a "servant" by God is no invitation to an inferior calling. God's servants are always special to Him. Servanthood is a high and special calling that involves a covenantal relationship with God. It is not a forced obedience to a thoughtless master. There is instead a willing commitment by the servant to a master who fully commits himself to the servant as well (Richards and Hoeldtke 1980:104).

The basic attitude of the servant-leader is sketched in both the Old and the New Testaments. In a striking incident, reported in two of the Gospels, Jesus goes beyond attitude to define more clearly the servant's leadership style. More than a servant's heart is required, there is also to be a servant's method (Richards and Hoeldtke 1980:106):

> You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. [26] Not so with you. Instead, whoever wants to become great among you must be your servant, [27] and whoever wants to be first must be your slave— [28] just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.
>
> Mt 20:25-28 (NIV)

According to Richards & Hoeldtke (1980:109), this passage attacks many ingrained presumptions about leadership and helps define how a servant leads. The most striking and significant element of the passage is seen in the simple words: "Not so with you." In these words, Jesus cuts off all those approaches to leadership that are implied in the ruler style. Jesus limits leaders to a leadership that finds expression in servanthood and relies on a servant's seeming weakness.

Yet, the servant style brings victory. The servant-leader will bring the body into a harmonious relationship and will lead its members toward maturity. The living Lord will act through His servants to work out His own will (Richards & Hoeldtke 1980:109).

According to Marshall (1991:68) Robert Greenleaf in his seminal book *The Servant as Leader (1970)*, says there are two kinds of leaders. Firstly, there are the strong natural leaders. In any situation they are the ones who naturally try to take charge of things, make the decisions and give the orders. Generally, they are driven by assertiveness, acquisitiveness, or dominance. Secondly, there are the strong natural servants who assume leadership simply because they see it as a way in which they can serve.

Marshall (1991:69) emphasise that servant refers to the leader's nature not to leadership style. There are leaders who are task oriented and leaders who are people oriented, there are leaders who are highly directive, leaders who function collaboratively and leaders who are democratic in their decision-making styles. On the other hand, what is the most effective style for a

particular occasion is also situational determined. According to Marshall (1991:70), servant leadership can be found right across the entire continuum of leadership styles, or it can be absent, regardless of the style adopted.

According to Marshall (1991:71-73), leadership that springs from a true servant nature will manifest the following characteristics:

(i)   Paramount aim is always the best interests of those they lead.

(ii)   Paramount satisfaction lies in the growth and development of those they lead.

(iii)   There is a willing acceptance of obligation.

(iv)   Has a desire for accountability.

(v)   Has caring love for those they lead.

(vi)   Is willing to listen.

(vii)   Have genuine humility of heart and because of that a realistic and sound judgment as to the things they can do well and the things they cannot.

(viii) Is willing to share power with others so that they are empowered.

2.4   MALPHURS' LEADERSHIP STYLE INVENTORY

2.4.1 Introduction

As discussed in Chapter 1 surveys can either be structured or unstructured. Structured surveys have specific questions relating to the subject while unstructured surveys leave it to the respondent to express him or herself relating to the subject in his or her own words. For this dissertation, the Malphurs' leadership style inventory will be used to help explore and expand the understanding of the respondents' leadership styles.

There are, according to Malphurs (2003:94), four dominant leadership styles that balance task and people behaviour in a ministry context. All leaders have characteristics of one or more of them. A Leader will have a primary leadership style, a secondary and possibly a tertiary style that will affect his or

her primary style. While there are four primary leadership styles, the leader's style will likely be a combination of two or more of these. The four major and prominent styles can be referred to as director, inspirational, diplomat, and analytical (Malphurs 2003:95-100) and can be explained as follows:

2.4.2 Director

The Director is a task-oriented leader. As such, the Director brings strength to organisations that need more focus on accomplishing ministry. A Director often gravitates to lead positions and make good primary leaders in church and parachurch contexts or leaders within those ministries. If you want something accomplished, assign it to a Director. A Director loves a challenge and will get the job done.

The Director is a proactive, risk taking, hard charging, challenging leader who sets a fast pace for his or her ministry. Studies indicate that the Director often makes a good church planter and church revitaliser, especially if he or she has some indication that their secondary characteristic is that of the Inspirational leader.

The Director is often change-oriented and attempt to bring change to most ministry contexts, and excels at the task-oriented aspects of leadership. The Director is a visionary and may set lofty goals for his ministry and then regularly challenge people to accomplish those goals. The Director is a change agent who questions the status quo and may struggle with maintaining traditions, especially if the traditions prevent the church from accomplishing its mission.

The Director is a hard worker who seeks opportunities for individual accomplishments and pursues high personal performance in his or her ministry. The Director is quick to recognise and take advantage of opportunities that God brings his way; excel at managing problems, tackling complex situations, and lead well in crisis situations. Leaders with this

leadership style are fast decision makers and able to size up a situation quickly and act on it. A Director who evangelises often takes a direct approach, and those who preach like to impact people and challenge them to live for God.

While the Director is a strong, task-oriented leader, he often struggles with the relational side of leadership. The Director has to resist the temptation to take control of a ministry and to work around rather than with a ministry team. The Director can intimidate people who, in response, either give him control or leave and look for another ministry. He can be bossy, make hasty decisions, and appear cold and unfeeling. Some Directors need to learn how to relax and enjoy people.

The Director must consider others' needs as well as his or her own. The Director has a tendency to judge people based solely on their ministry performance. Consequently, ministries the Director leads can be too task-oriented with little regard for relational issues. The Director can balance this somewhat by working hard at developing people skills. The Director would benefit as a leader by teaming with those who have complementary ministry skills and by listening to wise counsel.

2.4.3 Inspirational

The Inspirational leader is a people-oriented leader who brings this strength to ministries that needs a more relational orientation. Like the Director, the Inspirational often gravitate to lead and will lead best in ministry situations that call for an inspiring, motivational, compelling, exciting, sincere leader. Preferring to work in teams, the Inspirational likes to share leadership, and wants people to enjoy ministry and will insist on having fun. The Inspirational does not do well in strong, controlling environments where there is little freedom to lead and for self-expression and will work hard at changing such circumstances. The Inspirational is a change agent who is open to new ways of ministry and sets a fast pace for the ministries he or she heads.

The Inspirational makes a good pastor in a variety of situations, such as church planting and healthy church and parachurch contexts and will struggle somewhat in difficult situations where people are fighting with one another and will work hard at bringing them together. The Inspirational performs best in situations where there is moderate control. Studies indicate that an Inspirational with strong Directoral qualities is very good at revitalisation.

The Inspirational leader is called an influencer because he or she tends to be a natural leader, especially in relating well to others. People who work with the Inspirational appreciate his or her visionary capabilities and the warm, personable way they relate. While being sensitive to a ministry's history, the Inspirational will also have a nose for new opportunities, and is a good trouble-shooter in a crisis and has the ability to inspire people to work together in good spirit.

The Inspirationals are often articulate, and, when preaching or teaching, speak with emotion and their style of evangelism is very relational. Generally, the Inspirational relates to people on a more emotional than intellectual level. In their messages, they seek to inspire and motivate with insight from the Scriptures. Some Inspirational leaders gravitate toward and enjoy counselling and supporting others.

Some Inspirational leaders can be loud and obnoxious, and enjoy being the centre of things. The Inspirational struggles with details, rules, and unpleasant tasks. The Inspirational wants to be liked by all; consequently, seeking to please people, and this means that the Inspirational will shy away from confronting those who are problematic.

While strong relationally, the Inspirational may struggle at accomplishing necessary leadership tasks, starting projects that they never finish because, when the newness wanes, they become bored and restless. The Inspirational

may often miss deadlines, ignore paperwork, misjudge others' abilities, and struggle with time management.

2.4.4 Diplomat

The Diplomat is a people-oriented leader who, like the Inspirational, brings a more relational orientation to the ministry context. The Diplomat will lead best in situations that calls for a leader who is caring, supportive, friendly, and patient.

The Diplomat is a strong team player who leads well in specialty areas, such as small groups, counselling situations, and other ministries where a supportive leader is needed. Those who opt to pastor churches most often pastor smaller churches (two hundred people and less). However, they often minister best in a more subordinate role than as an organisational leader. The Diplomat struggles in situations where there is bickering and disharmony, and finds it hard to deal with uncertainty about the future. The Diplomat prefers a slower ministry pace with standard operating procedures, and resists changing environments because of a concern about the risks change brings and how it will affect people.

Other leaders praise the Diplomat for his or her loyalty and support, especially in difficult times. These same leaders appreciate the Diplomats for taking direction, accepting, and following instructions without hesitation. The Diplomat is most skilled in ministering to and calming the troubled and disgruntled. They have learned to listen well so that people feel heard and understood. The Diplomat is a great team player, and will cooperate well with team-mates in accomplishing ministry tasks. People also admire the Diplomat's commonsense approach to ministry.

Because the Diplomat is very patient and supportive, they get along well with most people in the ministry organisation. They take responsibility willingly and follow through on their promises. As evangelists, they prefer a relational style.

Those who speak or preach like to console, comfort, and encourage others with the Scriptures.

Some people complain that the Diplomat is só nice that it is hard to be angry with them when they need to be. The Diplomat can be so loyal to leaders and ministries that they miss God-given opportunities and be so soft-hearted that they fail to confront and deal with difficult people.

The Diplomat needs to work hard at developing task-oriented skills, such as being more assertive and learning how to say no when overly stressed. The Diplomat must also learn not to blame himself when others fail and in difficult situations, they tend to seek compromise rather than consensus. The Diplomat would benefit from being more proactive and taking the initiative in ministry opportunities.

2.4.5 Analytical

The Analytical is a task-oriented leader. The Analytical leads well in ministry situations calling for people who are factual, probing, and detail-oriented and who demand high quality. The Analytical does well in an academic or teaching setting, such as in Bible College or seminary classroom and also function well as pastors of churches that value a strong pulpit characterised by deep Bible teaching – the teacher-pastor model. The Analytical will often teach Sunday school and similar classes in churches where people want in-depth Bible teaching.

The Analytical may struggle with other vital organisational leadership functions, such as vision casting, team development, change management, strong direction, and risk taking, all of which are key factors to ministry in the twenty-first century. In churches the Analytical tend to lead better in support positions where they know what is expected of them and they have responsibility for more individual accomplishments, such as preparing for and teaching a class.

The Analytical does not lead well in situations where there is dissatisfaction and conflict, such as in a revitalisation context and struggle with fast-paced, change-oriented ministries because they are concerned that change may adversely affect the accuracy and quality of ministry. The Analytical also prefer not to work with strong leaders, such as Directors, who often focus more on reaching people and doing ministry than on analysing ministry results.

The Analytical is a conscientious, self-disciplined leader who is a self-starter, and prefers assignments requiring analytical and critical skills in problem solving. Good at evaluating their church and ministry programs, they tend to hold their church to its theological anchorage. People who work with the Analytical appreciate his or her ability to be consistent and dependable.

The Analytical relates to people more on an intellectual than an emotional level and often ask "why" questions that helps others think deeply. They prefer to do evangelism as apologists rather than confronters or relaters. Some people are attracted to the Analytical for their careful, accurate Bible teaching. When the Analytical preach they prefer to cover the Bible in depth, using lots of facts and details to support their conclusions.

In leadership roles, the Analytical attempts to maintain the status quo or even looks to the past and tradition for direction. Consequently, they may not see the need to move into the future and consider new ministry approaches. People often complain that the Analytical are too picky and become so involved in getting accurate facts and details that they fail to complete ministry assignments. The Analytical have a tendency to be critical of innovative leaders who do ministry differently, and they may even stir up negative feelings toward them.

The Analytical leader often needs to work hard at the relational aspects of ministry. They tend to overwhelm and intimidate people with their logic and

depth of information. At times, they are cool, distant, and reserved. At other times, they may want to please people. This makes it difficult for those who want to know the Analytical better and those who work with them on teams. Developing strong relational ministry skills would greatly benefit the Analytical leader.

2.5   SUMMARY

Leadership is a definite set of activities that can be listed, learned and lived out. Leadership is something that can be studied and applied. Scientific research on leadership did not begin until the 20th century. Since then, there has been considerable research on the subject, from a variety of perspectives. A leadership approach consists of a number of leadership theories that is categorised in one category because of corresponding principles. Although there are a wide variety of theories, this dissertation only focuses on the trait, functional, behaviouristic and situational leadership approaches. Some more recent ideas were also discussed.

A leadership style is generally taken to mean a "way of behaving". The appropriate leadership style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done, and the match or mismatch between the difficulty of the task and the competencies available. Current thinking on leadership styles emphasises two major behaviour dimensions that can be classified as task-oriented and people- oriented, also known as relationship-oriented.

Church leadership has some resemblances with leadership in general, but there are other factors in church leadership that must be taken into account. For example church leaders do not influence people through their natural personality, but through their personality that is enlightened by the Holy Spirit which transfuses and equips them. An important aspect is that the information gained by secular leadership must fit and integrate into the wider theological understanding of the church in an honourable way. The church is firstly a

spiritual reality that must be theologically understood and described. After that the theological theories can be complemented, nuanced, refined, and even deepened by other insights and truths.

In church leadership, a leader's style reveals how he or she uses either task or people behaviour or both to influence followers to accomplish the ministry's God-given mission. Effective leadership depends on how the leader balances task and people behaviours in his or her unique ministry context.

Means (1990:80) stated that many church leaders have lost the opportunity to be effective because they have erred repeatedly by choosing a style of leadership inappropriate for the circumstances. Means further mentioned that no amount of theological or theoretical knowledge will compensate for lack of common sense and discerning judgement in making the right choices in leadership style.

Given the preceding, it seems as if there is no one best way to lead people. The above literature study indicate that the leadership style a person should use with an individual or a group depends on the people the leader is endeavouring to lead, and the situation. It seems as if there is agreement amongst the scholars that there is no one type of leadership style that works in every situation.

CHAPTER THREE

PERSONALITY AND PERSONALITY TYPES

3.1   INTRODUCTION

The aim of this chapter is to define personality and personality types, and briefly give an indication of some personality theories, as well as a Christian perspective on personality, and personality testing.

3.2   DEFINING PERSONALITY AND PESONALITY TYPES

3.2.1 Defining Personality

According to Pervin (1970:1), the term personality does not include all of human behaviour, though there are a few aspects of human functioning that do not reflect and express an individual's personality. He corroborates that there is no absolute or generally agreed upon definition as to what personality is. To the non-professional, it may represent a value judgment - if you like someone, it is because he has a good personality. Thus, to the non-professional, the term personality is useful in characterising, in a general way, what he thinks of another individual. To the scientist and student of personality, the term is used to define an area of empirical investigation.

Pervin (1970:1) is of the opinion that a definition of personality reflects the kinds of problems the scientist has decided to study and generally reflects the kinds of empirical procedures he will use to investigate these problems. Pervin (1970:2) then defines personality as "…those structural and dynamic properties of an individual or individuals as they reflect themselves in characteristic responses to situations." He explains further that personality represents the enduring properties of individuals that tend to separate them from other individuals.

This definition of Pervin (1970:2-3) is quite broad, but it emphasises a number of different points:

(i)   It indicates that personality includes both structure and dynamics – personality is characterised both by parts and by relationships among these parts. In this sense, it can be viewed as a system.

(ii)   Whatever the nature of the functioning of the system, personality is ultimately defined in terms of behaviour. Furthermore, this behaviour must lend itself to consensus by investigators in terms of observations and measurements.

(iii)   Personality is characterised by consistencies across all individuals and by consistencies across groups of individuals, or even by consistency within a single individual. Important here, is that personality expresses consistency and regularity.

(iv)   The definition indicates that people do not operate in a vacuum, but rather that they respond to and express themselves in relation to situations.

According to Meier and others (1996:225), personality is "the ingrained pattern of behaviour, thoughts and feelings consistent across situations and time." Although people tend to act differently depending upon whom they are talking to, there are certain tendencies in behaviour and thinking which persist regardless of the situation or person.

Personality according to Gross (1992:11) can be thought of as those relatively stable and enduring aspects of individuals which distinguish them from other people, making them unique, but which at the same time allow people to be compared with each other. Gross (1992:879) corroborates that personality is a hypothetical construct, something which cannot be directly observed but only inferred from behaviour in order to make sense of it.

Bernstein and others (1991:535) define personality as the enduring pattern of psychological and behavioural characteristics by which each person can be compared and contrasted with other people. This unique pattern of characteristics makes each person an individual.

In an attempt to make a definition of personality, Meyer (1997:12) considers the following:

(i)   People show little or no change in some respects, while they are changing continually in others,

(ii)   An individual's characteristics do not exist or function in isolation,

(iii)   People always function in an environment with particular physical, social and cultural features, and that this context co-determines their behaviour.

Meyer (1997:12) then defines personality as:

> "…the constantly changing but relatively stable organisation of all physical, psychological and spiritual characteristics of the individual, which determine his or her behaviour in interaction with the context in which the individual finds himself or herself."

He corroborates that different theorists have different views about exactly what kind of characteristics determine the person's behaviour. Some behaviourists do not acknowledge spiritual attributes as being determinants of behaviour.

Given the preceding, the researcher concludes that there is no absolute or generally agreed upon definition of personality. For the purposes of this dissertation the researcher chose the definition of Gross (1992:11): "Personality is those relatively stable and enduring aspects of individuals

which distinguish them from other people, making them unique, but which at the same time allow people to be compared with each other".

3.2.2 Personality types

According to Bernstein and others (1991:553), a personality type is a discrete category. When people are typed, they belong to one class (male) or another (female).

According to Keirsey and Bates (1984:3), Jung said that people are different in fundamental ways even though they all have the same multitude of instincts (archetypes) to drive them from within. One instinct is no more important than another, what is important is people's preference for how they "function." People's preference for a given "function" is characteristic, and so they may be "typed" by this preference. Thus, Jung invented the "function types" or "psychological types"

It is an age-old dream to be able to classify people into a few basic kinds of personalities. The attempt to establish types of people goes back at least as far as Hippocrates, a physician of ancient Greece. Other dispositional theorists have tried to relate the appearance that people inherit to the type of personality they develop. Many people use a personal typing system to make assumptions about people on a first meeting (Bernstein and others, 1991:552).

The study of the relationship between personality and the face or body is called physiognomy and goes back to Gall's phrenology. Modern physiognomy was promoted in the 1940s by William Sheldon, an American physician and psychologist, who believed that certain body builds were associated with different temperaments. However, research has not supported the validity of compressing human personality into a few types based on facial or bodily characteristics (Bernstein and others, 1991:553).

3.3 PERSONALITY THEORY

There are several different theoretical approaches of personality (Meyer 1997:14; Gross 1992:11; Meier and others, 1996:225). According to Meyer (1997:8), we are far from proclaiming a correct or generally acceptable description and explanation of human functioning.

According to Meyer (1997:7), a personality theory is the outcome of a purposeful, sustained effort to develop a logically consistent conceptual system for describing, explaining and or predicting human behaviour. The particular nature and purpose of this conceptual handling of human behaviour differs from theory to theory, but it usually includes several of the following:

(i)   An underlying view of humankind;

(ii)   Certain proposals about the structure of personality and about how this structure functions;

(iii)   Ideas about what motivates human behaviour;

(iv)   A description of human development and propositions about ideal human development;

(v)   Reflections on the nature and causes of behavioural problems or psychopathology;

(vi)   An explanation of how human behaviour might be controlled and possibly changed; and

(vii)   Ideas on how to study, measure and predict behaviour.

Meyer (1997:7) explains that most personality theories have been developed by psychotherapists, mainly because of their rich experience with a wide variety of clients. It is also reasonable to expect that a personality theory can provide a better explanation of human behaviour than common sense.

For Coolican and others (1996:289), theoretical approaches are not as clearly outlined as theories. They explain that an approach provides a general orientation or a perspective to a view of humankind. Followers tend to believe that their way is the most useful or productive way to produce explanations or theories. They explain that an explanation or theory of human behaviour rarely becomes the factually correct explanation or theory of all similar behaviour.

Of the several traditions that have contributed to the understanding of personality that we have today, a few will be mentioned.

3.3.1 The trait approach

According to Meier and others (1996:225), the trait theory is one of the oldest theories of personality. Louw and Edwards (1995:564) state that trait theorists seek to classify people according to a limited number of personality qualities called traits. Classifications like these can help to simplify a problem. They are used widely in other sciences. For example, botanists and zoologists classify plants and animals into different types according to their physical properties. Bernstein and others (1991:553) are of the opinion that traits are continuous qualities that individuals possess in different amounts. A person can possess a lot or a little of some trait or fall anywhere in between on a measure of that trait.

Many researchers have focused on traits as the building blocks of personality. They start with the assumption that each personality can be described in terms of how strong it is on various traits, such as hostility, dependency, sociability, and the like. Thus, from the trait perspective,

personality is like a fabric of many different-coloured threads, some bright, some dull, some thick, some thin, which are never woven together in exactly the same way twice (Bernstein and others, 1991:553).

Attempts at classifying basic personality types in people go back to, at least, the ancient Greek physician Hippocrates (who lived in the fifth century BC). Hippocrates believed that there were four basic elements in matter: earth, air, fire and water, and that each of these were related to a fluid in the body: black bile, blood, yellow bile, and phlegm. His viewpoint was that if there were an excess of one of the fluids, a particular personality quality would result. Galenus, a Roman physician who lived around 150 AD, taught the same theory - it was believed in Western medicine until the seventeenth century. People were categorised as phlegmatic (emotionless), choleric (active and irritable), sanguine (happy), and melancholic (depressive) (Louw and Edwards 1995:564).

According Louw and Edwards (1995:565), Wilhelm Wundt (1832-1920) taught that there are four basic temperaments, which he classified as quick versus slow to react and strong versus weak to react. These two dimensions make a matrix with four blocks into which the four classical temperaments fit (see Figure 3.1).

Tim LaHaye in 1971, in his book *Transformed Temperaments*, attempted to incorporate these temperaments into a Christian framework, but according to Meier and others (1996:225), most psychologists would agree that these categories are conservative. They further state that Sheldon's categories, who maintain that personality is linked to body type, are considered little more than stereotypes by many psychologists. These categories are the ectomorph who is a thin fragile, inhibited, and scholarly person; the endomorph is soft and round, sociable, and affectionate; the mesomorph is strong, muscular, and noted for courage, aggression, and activity.

Figure 3.1 <u>Wundt's view of temperament (Louw and Edwards, 1995:565)</u>
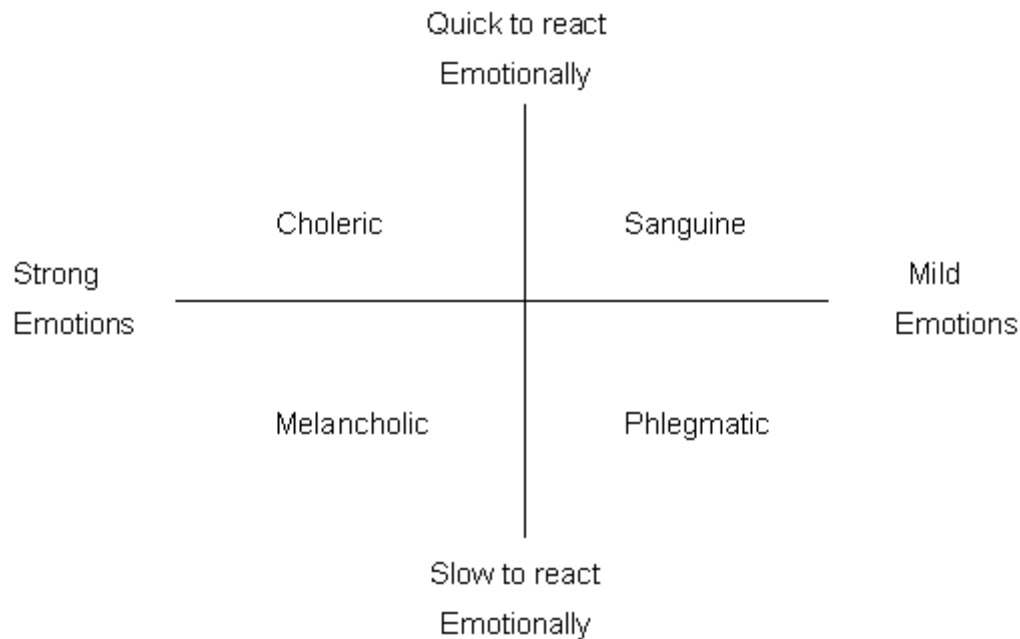
Meier and others (1996:225) indicate that Allport holds three kinds of traits: cardinal traits influence personality most; central traits are more common but not all-consuming; and secondary traits are preferences in given situations. They state that thousands of traits are possible, in that a trait can be any characteristic of an individual. Cattell (1973) identified sixteen traits based upon his research. The many traits possible in different coding systems account for the popularity of trait theories, but also make this approach highly questionable.

Meier and others (1996:225-226) state that traits are often oversimplified descriptions of people. In addition, trait theories tend to overlook the influence of context upon behaviour. Finally, there is the problem of stereotyping. Traits do not always cluster together, for example, not all obese people are sociable like Sheldon suggests.

According to Louw and Edwards (1995:566), human nature is so complex that personalities cannot be classified conveniently into just a few types. The use

of continuous dimensions is a much more flexible system for classifying people. Particular persons can be placed at any point in the matrix depending on how introverted / extroverted and neurotic / stable they are.

3.3.2 The psychodynamic approach

Psychodynamic theories according to Louw and Edwards (1995:575) describe the inherent psychological processes that determine personality. These theories help to answer the second question that personality theorists are interested in, namely: "Why do people differ in their ways of thinking, feeling and acting?" These theories were developed by psychotherapists.

According to Louw and Edwards (1995:575), psychotherapy is a method of relieving emotional distress through helping people to talk about their problems and to express their feelings. Psychotherapists come to know their clients very well; sometimes they meet them once or twice a week over several years. Their theories are based on the intimate knowledge gained from some of these individuals. Psychodynamic theorists were according to Louw and Edwards (1995:575) deeply influenced by Freud, but developed different theories and methods of psychotherapy.

3.3.2.1 Freudian theory

Sigmund Freud (1856-1939), an Austrian physician, is thought of as the founder of psychodynamic theory. Although his ideas are based on theories propounded by his teachers in the last years of the nineteenth century, Freud systematised and popularised them. Freud established his own school of thought, psychoanalysis. Psychoanalysis is both a personality theory and a method of practising psychotherapy (Louw and Edwards 1995:575).

Freud saw personality as a matter of hidden, unconscious conflicts between the id (*innate basic drives*) and the superego (*the socially acquired conscience*). The negotiator between these unconscious components is the ego or self. According to Freud, conflicts are central to personality, and can be

dealt with in a number of ways, including defence mechanisms. It seems like Freud focused on the hidden, negative influences that he saw as most important to an individual's personality. His colleagues and followers took exception to some of his theories, though most retained the idea of singular motivation (Meier and others, 1996:226).

3.3.2.2 Carl Jung's theory

According to Louw and Edwards (1996:585), Carl Jung (1875-1961) worked with Freud for many years, but developed a very different theory. Jung placed little emphasis on biological instincts and gave great importance to spiritual development. Jung's theory is probably the most complex of existing personality theories. He believed that people could continue to grow psychologically and spiritually throughout life. This process of continuing development, which he named individuation, has three important aspects: each person must deal with the persona, the shadow and the archetypes. These aspects will be explained shortly as per Louw and Edwards (1996:586-587):

(i) The persona

Jung agreed with Freud that people hide their unacceptable impulses and present a positive, socially acceptable face to the world. This he called the persona (the Latin word for mask). As the first step in individuation, each person must see the persona for what it is: a mask, a false self, a compromise between the needs of the individual and the needs of society.

(ii) The shadow

The second aspect of individuation is to come to know the shadow: those impulses, thoughts and feelings which we do not readily present in public, and which we hide even from ourselves: our secret pride and anger, our jealousy and sexual longings, our secret dreams.

(iii) The archetypes

The collective unconscious also offered immense possibilities for personal and spiritual development because it contained archetypes. The confrontation with the archetypes is the third aspect of the individuation process. The animus and anima will be looked at as examples of archetypes.

During socialisation, males and females learn different roles and behaviours. The male stereotype is supposed to be strong and active but lacks tenderness, softness and nurturing qualities (men do not sew, cry etc.). Women are supposed to be passive, loving, giving and weak (they do not play rugby or become angry).

According to Jung, all men and women have the potential to develop a full range of masculine and feminine qualities. Within a man, accustomed to being active and strong, lie a hidden tenderness and sensitivity, and the ability to care in a feminine way. To function in his totality he must learn how to express these anima qualities alongside his masculine characteristics. Similarly, each woman has a hidden masculine side, the animus. She has the potential to be forceful, assertive and assume a position of leadership, for example. As individuation takes place, men and women must meet the challenge of discovering these anima or animus qualities within themselves, and learn how to experience and express them.

The self-archetype acts as an inner guide, calling the person forward to new experiences and new discoveries. Each person can learn to hear and trust this inner voice and to follow it. According to Jung, we must confront our self-archetype, otherwise we will arrest forward progress, feel stuck and frustrated and life will become dull and meaningless.

According to Coolican (1996:294), the most prevalent use of psychoanalytic principles is encountered in the clinical psychology. It can be said that the approach is the foundation of all modern individual and group therapy, but much evolution has occurred and the diversity of what is now available can be quite bewildering. It is also important to note here that psychoanalytic therapy techniques are not reserved for the clearly psychologically disturbed. They are or have been employed in versions of stress management, in play therapy with children, in training sports participants, in the 'treatment' of interpersonal problems at work and in work with offenders.

3.3.3 The behavioural approach

According to Meier and others (1996:226), patterns of behaviour, thinking, and feeling are due to prior contingencies, such as reinforcements, punishments, and conditioned responses. If taken to its philosophical extreme, this would mean that people are basically neither good nor bad but rather amoral. Their personalities are strictly the result of prior conditioning. While a Christian would have difficulty accepting the philosophical extreme of behaviourism, it is possible to accept the fact of behavioural influences upon personality.

According to Coolican (1996:295) some common threads of fundamental behaviourist belief are:

(i)   Almost all human behaviour is learned, that is, developed through experience with and feedback from the environment. It is not the result of biological instinct.

(ii)   Mentalistic events, such as thoughts or ideas, and mystical concepts, such as instinct, will, feeling, which cannot be observed or measured cannot form part of an objective, scientific explanation of human behaviour. Problem behaviour, such as that of a psychiatric patient, difficult worker or disruptive school pupil, is not explained by giving it a label (such as mental illness, alienation or delinquency); it

is best analysed and modified by treating it as a set of individually observable and modifiable responses to the events in our immediate environment.

(iii)   Behaviour can be investigated scientifically through very careful observation and measurement; the principles of learning, thus derived can be applied to learning in humans and therefore to the treatment of abnormal or unwanted behaviour patterns.

(iv)   Behaviour is largely influenced by situations, not personality traits.

(v)   Behaviour is best analysed as a set of relatively molecular (small unit) responses under the control of events in the immediate environment which have been associated with these responses in the past.

(vi)   A person's feelings may only be assessed by public evidence, such as a verbal report from the individual, e.g. 'I feel a level 9 stress on a scale of 1 to 10'.

3.3.4 The humanistic approach

Coolican (1996:303) is of the opinion that the humanistic approach was intended to take a new direction away from both psychoanalysis and behaviourism. Coolican (1996:304) state that Carl Rogers, one of humanism's founders, did promote a quantitative scientific evaluation of the results of psychotherapy but, overall, the approach is opposed to the piecemeal investigation of aspects of behaviour. It concentrates on the whole self and is on the other extreme from any reductionism in understanding humans.

According to Coolican (1996:304), the approach is phenomenological which means that priority is given to whatever people experience, whether or not others would agree that their experience is actually valid. Objective

assessment of facts is a suspect activity in this view since each person's view of the world is unique and no one has a claim to a better, more accurate understanding of reality.

Louw and Edwards (1996:617) give some of the important themes that developed within humanistic psychology:

(i)   Where the behavioural and psychodynamic approaches place a great deal of emphasis on the individuals' past as a determinant of behaviour, the humanist psychologists place far more emphasis on the future. They consider that individuals' plans and future ideals are important determinants of their development.

(ii)   In contrast with the behavioural and psychodynamic approaches' almost exclusive emphasis on environmental influences, humanistic psychologists are of the opinion that the individuals themselves exercise an important influence on personal development. They believe that individuals need not be passive victims of circumstances, but have a great measure of freedom to shape their own circumstances. Individuals thus have freedom of choice and are, therefore responsible for their own behaviour and development.

(iii)   The individual's development never ends; growth takes place during the entire lifespan. This contrasts sharply with the viewpoint of certain psychodynamic authors, in particular, which maintains that the individual's growth, practically speaking, ends during adolescence.

(iv)   Humanistic psychologists lay more emphasis on optimum development than other schools of thought did. They, particularly, try to determine just how people can achieve their full potential.

The researcher will illustrate this approach by examining the work of two well-known humanist psychologists, Maslow and Rogers.

3.3.4.1　　Abraham Maslow: self-actualisation

Abraham Maslow's (1908-1970) enthusiasm for humanistic psychology came from his personal experience of psychoanalysis. He knew the profound difference between intellectual understanding and direct experience of change at an emotional level. However, he found the psychodynamic theories too limiting to describe the healthy and adequately functioning person. Maslow played a key role in founding the American Association for Humanistic Psychology in 1960. This served as a focus for the growing influence of the humanistic approach to personality (Louw and Edwards 1996:618).

Maslow realised that his ideas had close parallels with those of many existentialists. He set out to describe the personality qualities of people who lived happy and fulfilling lives. He used the term self-actualisation to refer to the process of developing one's potential (Louw and Edwards 1996:618,619). Ten of the attributes Maslow noted in self-actualising people are described according to Louw and Edwards (1996:619):

(i)　　Self-actualised people have a clear and efficient perception of reality.

(ii)　　They can focus on a problem in a systematic way and work towards solving it without being sidetracked by becoming preoccupied with themselves.

(iii)　　They are spontaneous, expressive and have a natural feeling of aliveness and zest for living.

(iv)　　They have a capacity for genuine and lasting love.

(v)   They have a strong sense of self, a sense of their own uniqueness and a feeling of autonomy.

(vi)   They are independent of group pressure and culture. They are not necessarily non-conformist. However, they set their standards and make their decisions based on their own sense of what is right rather than being swayed by demands to conform to the standards of specific social or cultural groups.

(vii) They are able to accept themselves and others. They are comfortable with their nature, emotions, impulses and motivations, weaknesses and strengths. They accept others without being judgmental or critical.

(viii) They are flexible and open to new experiences.

(ix)   Their different personal qualities function as an integrated whole.

(x)   Finally, they exhibit community feeling. They feel and show genuine respect for the needs of others and like to work co-operatively and fairly.

According to Louw and Edwards (1996:619), whereas Freud implied that our deepest needs are dangerous and destructive, Maslow concluded that they could be positive and creative when organised and harnessed in a healthy manner. This led him to a more optimistic view of human society. If, as Freud tended to think, human nature is inherently violent, uncontrollable and dangerous, society must act as an authoritarian police officer. It must limit and control forbidden impulses, with an inevitable conflict between the needs of the individual and those of society.

Maslow further showed in this respect that self-actualisers (Louw and Edwards 1996:619):

(i)   Meet their own needs in a manner that contributes to the well-being of society;

(ii)   Obtain pleasure and satisfaction through doing what is good for themselves and for others; and

(iii)   Do not act virtuously merely out of duty or fear.

Self-actualisers according to Louw and Edwards (1996:619) do not experience society as a coercive agent, but as an environment in which growth and creativity can take place, and in which satisfaction can be found through meeting the challenges of working towards a common good. Meier and others (1996:226) state that although the Christian should question the humanist belief that goodness is the fundamental characteristic of humanity, this does not require a complete dismissal of phenomenological theory.

3.3.4.2   Carl Rogers: the self theory

Carl Rogers assumed that each person responds as an organised whole to reality as he or she perceives it. He emphasised self-actualisation, which he described as an innate tendency toward growth that motivates all human behaviour. To Rogers, personality is the expression of each individual's self-actualising tendency as it unfolds in that individual's uniquely perceived reality. If unimpeded, this process results in the full realisation of the person's highest potential. If the process is let down, that potential may be dampened, and problems will appear (Bernstein and others, 1991:565-567).

To learn about personality, Rogers relied heavily on unstructured interviews in which interviewees decided what they wanted to talk about. Given sufficient freedom and encouragement, said Rogers, people eventually and

spontaneously reveal whatever is important about their personalities (Bernstein and others, 1991:565-567).

Central to Rogers's theory is the self, the part of experience that a person identifies as "I" or "me." According to Rogers, those who accurately experience the self-with all its preferences, abilities, fantasies, shortcomings, and desires are on the road to self-actualisation. The progress of those whose experiences of the self become distorted, however, is likely to be slowed or even stopped (Bernstein and others, 1991:565-567).

In short, personality is shaped partly by the self-actualising tendency and partly by others' evaluations. In this way, people come to like what they are "supposed" to like and to behave as they are "supposed" to behave. To an extent, this process is adaptive, allowing people to get along in society. However, it often requires that they stifle the self-actualising tendency and distort experience. Rogers argued that psychological discomfort, anxiety, or mental disorder could result when the feelings people let themselves experience or express are inconsistent, or incongruent, with their true feelings (Bernstein and others, 1991:565-567).

3.3.5 Alternative theories

Keirsey and Bates (1984:3-4) indicated that there are other alternative theories: Adler saw all people seeking power and later other things. Sullivan took up the later Adlerian theme and put social solidarity as the basic instinctual craving. The Existentialists, for example Fromm, had people seeking after self. Each appealed to instinct as purpose, and each made one instinct primary for everybody.

In 1907, Adickes said man is divided into four worldviews: dogmatic, agnostic, traditional and innovative. In 1920, Kretschmer said abnormal behaviour was determined by the temperament similar to those of Adickes: hyperaesthetic, anaesthetic, melancholic and hypomanic. Thus, some people

are born too sensitive, some too insensitive, some too serious, and some too excitable. Around 1920 Adler correspondingly points to four "mistaken goals" people of different makes pursue when upset: recognition, power, service and revenge. In addition, in 1920, Spranger indicated four human values that set people apart: religious, theoretic, economic and artistic. The early twentieth century saw a brief revival of a view presented almost twenty five centuries earlier by Hippocrates, who, in trying to account for behaviour, indicated four temperaments clearly corresponding to those of Adickes, Kretschmer, Adler and Spranger: choleric, phlegmatic, melancholic, and sanguine (Keirsey and Bates 1984:3-4).

By 1930 the views of Jung as well as those of Adickes, Kretschmer, Adler, Spranger and Hippocrates had all but been forgotten, replaced as they were by so called "dynamic" psychology on the one hand and "behaviourist" psychology on the other. Behaviour was now to be explained as due to unconscious motives or to past experience or both. The idea of temperament was abandoned (Keirsey and Bates 1984:3-4).

But in the 1950's the idea of temperament was revived. Isabel Myers read Jung's book on psychological types and with her mother, Katheryn Briggs devised the Myers-Briggs Type Indicator, a tool for identifying sixteen different patterns of action. The test was used so widely that it created international interest in the idea of types of people and revived interest in Jung's theory of psychological types. However, it also revived interest in the ancient theory of four temperaments because the sixteen Myers-Briggs types fell into the four temperaments of Hippocrates, Adickes, Kretschmer, Spranger and Adler (Keirsey and Bates 1984:3-4).

3.3.6 Summary
Each approach has given rise to various forms of application not necessarily closely linked to the original theory, which produced it. Many practising psychologists are also eclectic in their outlook. Thus, a clinical psychologist

might employ aspects of psychoanalysis with some clients, or at certain points in treating one client, yet also find behaviour therapy techniques more effective at other stages of treatment or for different conditions. Thus a 'supermarket' approach cannot be adapted to the different schools of thought within psychology (Coolican 1996:304,305).

In some areas, there are just two rival theories or explanations and both cannot be true at the same time. In other areas, the two explanations are operating more at two different levels and both can be partly valid at their respective levels. More often than not, the various approaches represent quite radically different ways of viewing the human being in the environment. It is very important that the student reader, as well as the practising psychologist, is clear on the differing implications for behaviour and change that two or more perspectives on the same topic or issue have to offer (Coolican 1996:304,305).

These traditions are the best known and most acceptable today. Every researcher must choose that which works for him. The researcher however does not choose one particular one, but the discussion of the traditions gives a good basis from which a Christian perspective can be evaluated.

3.4 A CHRISTIAN PERSPECTIVE

Although it seems that there is not much literature on personality and personality types from a Christian perspective, there is however a few attempts to address it.

According to Talbot (1997:102) Christianity has been regarded from the start to be a religion of revelation. God acted in Christ not only to redeem us and to put us on the path to future glory, but also to reveal to us life's most fundamentally important truths (Heb 1:1-3; Mk 9:7; Jn 8:37; Gal 1:11; 2Tim 1:8-11). Talbot states that being a Christian means much more that just accepting these truths and trying to live according to them, but it also never

means less. For, Christian faith starts in hearing and accepting the word of Jesus Christ. Christians centre their lives in the truths most fully and most perfectly disclosed in the life, death, and resurrection of the eternal and incarnated Word of the Father.

Centring our lives in Christianity's revealed truths means centring our lives in the truth of Scripture. For the Bible gives us God's most explicit and complete "Word" on things. This includes God's "Word" on matters psychological. Yes, the Bible is not a work of psychology and even committed Christians can wonder how the claims about human personality found in such an ancient text can be relevant to such a distinctively modern discipline (Talbot 1997:103).

Yet, according to Talbot (1997:103) psychology allures us by promising to help us understand ourselves, to understand what it means to be human, where our fulfilment lies and how to achieve it, and why things go wrong with us, as well as how to fix them. Talbot states that because Scripture obviously addresses the same issues, Christian psychologists should start from what Scripture says about these things. Scriptures principles ought to govern and guide all their thinking about human beings.

According to Meier and others (1996:226), there is value to be found from a Christian perspective in each of the theories in their attempt to develop a holistic perspective on personality. The Freudian theory underscores the darker side of the human condition. As Meier and others (1996:226) note, the id (innate basic drives) is the sin nature that we possess. There is something fundamentally distorted about human nature, and the Biblical concept of innate sin is the best explanation for that distortion.

Darling (1969:25) stated that "…theologians, it would seem, have told us the truth, but unfortunately they have not told us the whole truth." People also have something very good about them; they still bear the image of God from creation, though that image is seriously marred.

According to Meier and others (1996:227), behavioural theory can help us fill out the picture of personality. Combining these major theories of personality with each other and Christian doctrine provides a foundation for a Christian theory of personality.

Christian wisdom is not merely a product of academic exercise, nor passed on primarily in classrooms and lecture halls. It is also a disposition of the heart, of the distinctively Christian personality; and it is passed on through those practices of church life that nurture the whole soul. It seems that the Christian understanding of persons depends rather heavily on our being Christian persons (Roberts 1997:4).

According to Roberts (1997:5) Diogenes Allen proposes that one way the Christian psychological tradition might be brought into conversation with the scientific psychology of our time would be to test, by standard empirical methods, some of the law-like claims that members of the tradition have made. The desert-fathers, for example, claim that certain emotional states tend to follow upon submitting to ascetic disciplines such as confinement to one's cell, and fasting, and that these disciplines, pursued over a fairly long period of time, can be expected to foster developments of personality such as purity of heart and serenity. These connectional claims seem to be of a sort that could be tested through careful observation and mathematical construction.

On the question: What then is the relation between psychology and theology? Roberts answered the following:

> "Insofar as theology makes statements about human nature and its fulfilment, about proper and improper human motivation, about ways in which the human spirit can develop properly and improperly, then a part of theology seems to be a kind of psychology, and one formally similar to "personality theory." Insofar as psychology indulges in broad and fundamental claims about the

structure of the psyche, its needs, development, and the shape of its fulfilment, then, while it is not theology proper unless its sets these claims in a context of statements about God, still it is very much the same kind of intellectual product as that part of theology that bears on human nature."

<div align="right">(Roberts 1997:10)</div>

Roberts (1997:11) collaborates that one often hears, in Christian circles, a distinction between emotional problems and spiritual problems, and this may go with the claim that we humans are both psychological and spiritual beings with psychological and spiritual needs. The pastor, it is said, deals with the spiritual side of our nature, and the counsellor or therapist deals with our psychological needs and distortions.

3.4.1 Secular versus Christian personality theories

The difference between modern secular personality theories and post-modern Christian ones can perhaps best be brought out by noting six pairs of contrasting assumptions as per Vitz (1997:23-29).

3.4.1.1   Atheism versus Theism

All the widely considered modern secular theories of personality and counselling assume, either explicitly or implicitly, that God does not exist. Many psychologists, such as Freud, have been outspoken in their rejection of God and religious belief. But all of these theories, regardless of the personal positions of their founders, are atheistic in the sense that God is omitted from the theory, and religious motivation, when it does come up, is usually ignored or treated as pathological.

Jung's theory of personality at least accepts the psychological validity of religion, and this makes Jung's theory unique among modern personality theories. But even these psychological interpretations of God are rarely noted in the general approach to personality found in university textbooks and courses today. In the typical undergraduate or graduate course on personality,

God, religion, and Christianity do not come up as topics; they are presumed to be irrelevant to understanding personality.

A Christian theory of personality begins by assuming that God exists and that He is a person with whom one as a relationship. This relationship has psychological consequences. The assumption of theism is no less scientific than the assumption of atheism. After all, atheists haven't proved that God does not exist. One psychological advantage of accepting the existence of God and the validity of most religious life is that the psychologist can then treat a religious client more honestly. If the therapist is an atheist or a sceptic, the religious life of the client is taken to be an illusion, an error; indeed, from such a perspective, religion is dubious at best, and, at worst, a psychological pathology. If such a therapist decides to steer clear of the client's religious life, and thus to focus on the client only as a secular individual, this cuts out much that is psychologically important in the client's life, and the therapist's attitude toward the client is often more negative.

3.4.1.2   Reductionism versus Constructionism

Modem secular personality theory commonly assumes that so-called "higher" things, especially religious experience and related ideals, are to be understood as caused by underlying lower phenomena. For example, love is reduced to sexual desire; sexual desire to physiology; spiritual life or artistic ideals are reduced to sublimated sexual impulses; and much of consciousness is assumed to be caused by unconscious forces.

A Christian theory is constructionist; it emphasises the higher aspects of personality as containing, and either causing or transforming, the lower aspects, and sometimes as being in conflict with them. Thus, my conscious thought causes me to seek out education, to search for someone to love, to choose to respond hatefully or charitably to an injury. The conscious mind, then, can become the master and guide of one's lower nature, rather than its slave or victim.

Constructionist thinking is synthetic - bringing things together in an integrated pattern of coherence, while reductionist thought is analytic - breaking whatever is being studied into parts. This integration is often hierarchical, whereas the modem mentality is generally anti-hierarchical.

3.4.1.3 Determinism versus Freedom

Many modern secular theories of personality for example, those advanced by Freud and Skinner - explicitly reject human free will; others do so implicitly. Determinism is usually part of a materialist philosophy; but it need not be, since some believe that the mind, though different from body, is nevertheless strictly determined. Although such theories interpret, and consider important, such cognitive and emotional mental states as perceptions, thoughts, memories, and feelings, they generally ignore the will. But psychologists, and especially psychotherapists, beginning with Freud, have not been consistent determinists. After all, psychotherapy assumes that the client will freely choose psychotherapy and will, as a consequence of it, become less controlled or less bound by unconscious or other psychological forces. Freud inconsistently said that a purpose of psychoanalysis was that "where id was, ego will be." Psychotherapy that does not assume common sense understandings of free will can hardly function. Perhaps only B. F. Skinner, among modern psychologists, attempted to be a really consistent determinist.

Nevertheless, secular theories of personality and their applications in therapy have been massively deterministic. In our culture, criminal and other kinds of destructive behaviour are routinely excused as the products of irresistible psychological forces created by childhood or adolescent traumas. The idea that persons are responsible for their actions has greatly diminished over the past century - and modem psychology is a major contributor to this change.

A Christian theory, in marked contrast, accentuates both human freedom and the will expressing and embodying it. The emphasis on voluntary agency

entails a corresponding emphasis on positive character traits - virtues - that support the will as it chooses a response. Some secular theories, such as those of Carl Rogers and the Existential theorists, affirm human freedom. In doing this, they made an important early anti-modernist statement. But they too largely ignore the role of the will in the exercise of freedom, and reject the traditional virtues as traits that support the will.

3.4.1.4 Individualism versus Interdependence

Secular personality theory tends to assume that the personality, at least when it is mature and healthy, is an isolated autonomous self. These psychologies focus on how the individual becomes independent - how the individual separates from its mother, father, community, religion, and everything else upon which it was previously dependent. Individuation is seen as fundamental to human maturity. If individuation is incomplete, then pathological fixations, neuroses, and regressions result. The great fear is that one will remain attached to, or dependent on, or controlled by, someone else.

Since Christianity does not assume that the goal of life is independence, and even sees a dark side of independence in the common pathologies of alienation and loneliness, a Christian personality theory takes a very different approach. It postulates interdependence, and mutual but freely chosen caring for the other. Personality is fulfilled in love and not in isolation: in love of God and ultimate union with God, and in love of other humans, leading ideally to a union of wills.

Interdependence is neither dependency nor independence. It is not dependency, which is an inappropriate sense of need for the other, since the relationship is freely chosen. Nor is it independence, since the persons choose to relate to another, and to give themselves to each other. As conceived by secular psychologies, the notion of independence ignores the importance of relationships in bringing the truly adult self into existence.

3.4.1.5 Self-Centered Morality versus Morality Centered on God and Others

Modem secular psychology assumes that all values are relative to the individual, which means that the only good is what is good for the individual self. This view can take a variety of forms, ranging from the moral philosophy of ethical egoism to individual relativism of a radical kind to the simple assumption that the only thing we ever choose is what we think is in our own best interest. The semi-compatibility of these views is rarely acknowledged, and still more rarely defended. Taken together, these moral views have helped greatly to undermine traditional religious teachings.

It is worth noting that most relativistic systems of morality are absolutist about something - typically about moral relativity itself, and about those psychological processes that support moral relativism. Thus, for example, "getting in touch with your feelings" is an absolute value in the thinking of Carl Rogers because it supports the development of a self that will choose its own values. The point is that the absolutism of such systems is at the service of relativism.

The existence of absolute moral principles, revealed by God, is fundamental to Christianity and to Christian personality theory. The two great commandments summarise this: Love God and love others. Love is an absolute value, and absolutely superior to hate. It is taken for granted that there are certain actions we must do, and others we must not do. Christianity also assumes the moral truth and psychological validity of the Ten Commandments. Finally, it is understood that at least some of a person's mental pathologies can arise from violating the moral law, which comes from God, and that psychological well-being develops from keeping the moral law.

Here again, some deeply relativistic systems have (paradoxically perhaps) "absolute" implications. For example, Rogers assumes that psychological pathologies can arise from disobeying the absolute principle that individuals

should create their own values and rules. There is, then, a similarity between a Rogerian and a Christian theory. The difference is that a Christian theory believes that the law comes from God, not from the self.

3.4.1.6 Subjectivism versus Realism

Most secular theory, especially humanistic psychology, is based on the assumption that all we can really know is the various states of our own minds. Sometimes these theories also accept the kind of knowledge found in the physical sciences, although that kind of knowledge is normally irrelevant to psychology. Since Kant, even knowledge of physical reality has been assumed to be knowledge only of mental states and not real knowledge of things existing independently of our perceptions. Although some philosophers today are realists, contemporary theories of personality commonly assume that knowledge, like morality, is non-objective and dependent on each individual's interpretation.

Closely related to the subjectivistic assumption is the notion that the important thing is to express, understand, and communicate one's own thoughts and feelings, whatever they are; to affirm them, whatever they are; and to be open to the same thing in others. "Truth" is therefore fundamentally psychological, and there are as many "truths" as there are individual psychologies. We must know our "real" feelings; we must know what happened to us when we were young; we must know our past traumas in order to find psychological peace; we must get in touch with ourselves. Our subjective world is the only real one, and the final court of appeal for something's validity is what we think - or rather, how we feel - about it. The view that feelings can be transitory, that they can be illusory or even false, is not found in such theories, nor do they acknowledge that many feelings are, rather like clothes, meant to be changed or discarded.

The objective nature of God as external to us, and of the external world created by him, is assumed by a Christian personality theory. Although our

own particular thoughts and feelings are of legitimate importance, they do not define reality and cannot be given highest priority. Moreover, we must submit not only to God but to the lawful and beautiful world that God has created. This realism is at odds with the dominant modern philosophies. It is, however, in profound sympathy with the general assumption of realism found throughout science since its origin. It is also at home with the common-sense philosophy of ordinary people since the beginning of time, including even subjectivistic philosophers and psychologists when they are on the ski slope or at the dinner table.

These six pairs of contrasting principles clarify two things: many fundamental assumptions of modern personality theory have nothing to do with empirical science and are at cross-purposes with any Christian theory. A Christian theory of personality is, then, psychological realistic. But it is not realistic in a merely psychological sense; it is based on reality, on what exists outside the self.

3.4.2 Personality – A Christian theory

According to Van Leeuwen (1985:213), the understanding of personality from a Christian perspective is an important undertaking, because it is the area of psychology that most overlaps with concerns of the Biblical anthropologist, or most word-viewish in its implications. Van Leeuwen (1985:213,214) states further that she noted that personologists are interested both in what is unique to all human beings (as opposed to other organisms) and in how (and why) human beings differ from one another at the level of personality expression.

Both these issues according to Van Leeuwen (1985:214) are also of enduring concern to the Christian. On the one hand, there is the affirmation that human beings share certain common conditions as a result of their common participation in the biblical drama of creation, fall, common grace, and (for many) redemption. On the other hand, Christ's parable of the talents and the many apostolic references to 'varieties of gifts' sensitise the uniqueness of

individuals and the importance of recognising and developing their strengths, and helping them to overcome, or at least cope with, their limitations.

According to Van Leeuwen (1985:214,215), although the tension between Christian aloneness and Christian solidarity is rooted in the call of Christ, the universal tension between human aloneness and human solidarity goes right back to the creation order, to the Fall, and to the common grace of God, which restricts the worst consequences of the Fall. It is this heritage that the Christian shares with the personality theorist who recognises that each person is in some respects like all other persons, like some other persons, and like no other person.

The Christian personality theorist will differ with the non-Christian personality theorist about the content of these statements. Some differences among Christians themselves regarding some of the details should be expected, given differences in theological traditions even among those who share a high view of Scripture. Nevertheless, all are working at the level of the whole person in interaction with the world, with other people, and with systems of values. To this extent, all are concerned with what it ultimately means to be a human being (Van Leeuwen 1985:215).

According to Van Leeuwen (1985:217), a Christian evaluation of any personality theory does not stop with an assessment of its logical coherence or its empirical demonstrability, but also include its compatibility with what the Bible reveals or implies about personhood.

The word 'person' comes from the Latin word 'persona', which means "mask", as worn in the Roman theatre, and also from the theatrical role that went with the mask. The Latin term translated the Greek word '*prosopon*', which had the same meaning and was first used in this sense. But the etymology of the word 'person' is not that important or revealing. It is more important that the concept of a person rose to prominence, as a major philosophical and theological

issue, in early Christian thought. It is therefore recognised that Christianity has a special place in the development of the concept of the person, and that the Christian origins of the concept may help to understand what today's Christian psychologist will want to emphasise about the nature of persons (Vitz 1997:29-30).

Because human beings are made in the image of a Trinitarian and interpersonal God, according to Vitz (1997:30), humans are interpersonal by nature and intention. Vitz states that human beings are called to loving, committed relationships with God and with others, and we find our full personhood in these relationships.

3.4.3 Summary

It seems that people do not operate in a vacuum, but they respond to and express themselves in relation to people and situations. There are also certain tendencies in behaviour and thinking which persist regardless of the situation or person and these tendencies can be used to type people.

It seems that there is no best personality type. Each person is unique and his or her behaviour is largely influenced by situations, not personality traits. It also seems that there is not a big difference between a Christian and a psychologist's theory of personality. The only difference seems to be that a Christian theory of personality is supported from and in line with information derived from the Bible, where psychologists base their theory on their personal research and experience.

3.5   PERSONALITY TESTING

According to Meier and others (1996:227), psychologists and other researchers sometimes make use of tests in their attempt to understand personality. There are both objective and projective personality tests that differ in both form and underlying assumptions. Objective tests have been most

influenced by trait theories, while projective tests developed largely through the influence of Freudian theory.

Objective tests are self-report inventories in which an individual is asked a number of questions, such as "*Do you like to read mechanics magazines?*" or "*Do you get up most mornings feeling fresh and relaxed?*" Through asking a number of questions related to a particular aspect of personality, certain trends in answers are found which are thought to reflect personality patterns. Objective personality tests are often used by colleges, employers, and mission boards to identify personality types. The Myers-Briggs Type Indicator (MBTI) is commonly used for objective personality tests. The MBTI is a standard tool of clinicians who treat or evaluate psychopathology (Meier and others, 1996:227).

Projective tests present a standardised set of ambiguous or neutral stimuli, such as inkblots or drawings for an individual to respond to. The person administering the test then subjectively interprets the responses. Projective tests generally require individual administration and tend to be heavily influenced by the assumptions of the test authors and evaluators. The Rorschach Ink-Blot Test and the Thematic Apperception Test (TAT) are well-known projective tests. The assumption behind these tests is that the personality is deeply hidden in the unconsciousness of the person, which can be examined only indirectly. In general, projective personality tests have much lower reliability and validity than objective tests (Meier and others, 1996:227).

One particular experiment may help to show why personality tests remain popular among some as per Mischel:

> College students were administered personality tests and then given personality descriptions... Although the interpretations supposedly were based on their psychological test results, in fact each of the fifty-seven students obtained the identical report…

The overwhelming majority of the students indicated the reports captured their personalities very well. Of the fifty-seven students, fifty-three rated the report as either excellent or good, only three giving it an average rating, one calling the interpretation poor, and none very poor. Their general enthusiasm was also reflected in open-ended comments of great praise and excitement.

(Mischel 1968:128-29)

According to Meier and others (1996:228,230), personality tests can be used as research tools but should be given with caution because they are created by human beings and thus are less than perfect. The Myers-Briggs Type Indicator, the assessment tool used in this dissertation, will be discussed shortly.

3.6   MYERS – BRIGGS TYPE INDICATOR (MBTI)

3.6.1 Introduction

As indicated in Chapter 1, of the many psychometric tests in use to seek and define the type of person a person is, is the Myers – Briggs Type Indicator – MBTI – a personality type test that also helps to determine a person's natural "comfort" zones in terms of behaviour.

3.6.2 Format and administration

The MBTI assessment tool is the result of the life's work of a mother and daughter team, Katharine Cook Briggs and Isabel Briggs Myers. These two women, by combining their careful observation with the work of the Swiss psychotherapist Carl Jung, developed a paper and pencil inventory to help individuals understand their most basic preferences. After more than 40 years of development, the Inventory is now one of the most widely used psychological tools in the world (Hirsh 1992:2).

The current North American English version of the MBTI Step 1 includes 93 forced-choice questions. Forced-choice means that the individual has to choose only one of two possible answers to each question. The questions are a mixture of word pairs and short statements. Choices are not literal opposites

but chosen to reflect opposite preferences on the same dichotomy (The four pairs of preferences). Participants may skip questions if they feel they are unable to choose. Using psychometric techniques the MBTI will then be scored and will attempt to identify the preference, and clarity of preference, in each dichotomy (Myers-Briggs Type Indicator 1993).

During the construction of the MBTI, thousands of items were used, and most were thrown out because they did not have high midpoint discrimination, meaning the results of that one item did not, on average, move an individual score away from the midpoint. Using only items with high midpoint discrimination allows the MBTI to have fewer items on it but still provide as much statistical information as other instruments with many more items with lower midpoint discrimination (Myers-Briggs Type Indicator 1993).

The MBTI reflects individual preferences for energy (Extraversion and Introversion), information gathering (Sensing and Intuition), decision making (Thinking and Feeling), and lifestyle (Judging and Perceiving), called dichotomies. Sixteen unique and different personality types result from the combinations of the four MBTI preference scales. These personality types will help individuals understand their type and the relationship of their preferences to the way they and other people interact. Although an individual's preferences may lead him or her to behave in certain predictable ways, organisational and personal goals may also induce them to act in ways that are different from their natural preferences (Hirsh 1992:2).

Individuals with a preference for Sensing prefer to trust information that is in the present, tangible and concrete: information can be comprehended by the five senses. They may prefer to look for detail and facts. For them, the meaning is in data. Those with a preference for Intuition will trust information that is more abstract or theoretical, that can be associated with other information. They may be more interested in future possibilities. The meaning

is in how the data relates to the pattern or theory (Myers-Briggs Type Indicator 1993).

Thinking and Feeling are the decision making calculus functions. They both strive to make rational choices, based on the data received from their perceiving functions, S or N. As people use their preferred function more, they tend to be much more practiced and comfortable with its use. Those with a preference for Feeling will prefer to come to decisions by associating or empathising with the situation, looking at it from the inside and weighing the situation up so to achieve, on balance, the greatest harmony, consensus and fit with their personal set of values. Those with a preference for Thinking will prefer to decide things from a more detached standpoint, measuring the decision by what is reasonable, logical, casual, and consistent and matching a given set of rules (Myers-Briggs Type Indicator 1993).

People with a preference for Extraversion draw energy from action: they tend to act, then reflect, then act further. If they are inactive, their level of energy and motivation tends to decline. People with Introversion preference need time out to reflect to rebuild energy (Myers-Briggs Type Indicator 1993).

People with a preference for Judging prefer matters to be decided; to start tasks in good time, well ahead of a deadline; to have clear plans that they prefer not to be distracted from; and they can sometimes seem inflexible in this regard. Those whose preference is Perceiving are happier to leave matters open, for further input; they may want to leave finishing a task until close to the deadline, and be energised by a late rush of information and ideas; and they are readier to change plans if new information comes along. They may sometimes seem too flexible for their Judging peers (Myers-Briggs Type Indicator 1993).

Once an individual's preferences have been determined he or she will have a four-letter type, such as ENTJ. Particularly important to the concept of

psychological type is the notion that four of the preferences exist in a dynamic relationship. These four preferences are those of Sensing, Intuition, Thinking, and Feeling. For each type, one of these preferences will be developed earliest and may be used more than the others. This first preference is called the dominant function. Whatever an individual's dominant function; it generally reflects a person's major contribution to the world (Hirsh 1992:4).

If the dominant function is one of the information gathering preferences (either S or N), then the second function, called the auxiliary function, will be one of the decision making preferences (either T or F) and vice versa. This second function provides balance in an individual's 'energy' – if the dominant function is Extraverted, the auxiliary will be Introverted and vice versa (Hirsh 1992:4).

The third and fourth functions develop subsequently and differ in the use and confidence an individual place in them. The fourth function, also called the least preferred function, is generally a person's 'Achilles heel' – the area most likely overlooked and thus most vulnerable (Hirsh 1992:4).

3.6.3 Type descriptions

Each of the sixteen types that the test produces has its own personality profile. The descriptions resulted from observations and interviews conducted with people in various occupations as they interacted with others to complete tasks. The descriptions include general statements, responses made to questions about behaviour and preferences on a team, approaches to problem solving, and characteristics common to certain groups of types on the type table. When these sixteen combinations of preferences are arranged logically in a type table, similarities and differences in behaviour and personality can be more easily identified (Hirsh 1992:9). The sixteen MBTI combinations of preference type are shown in table 3.1.

Table 3.1 The sixteen MBTI combinations of preference type table

ISTJ	ISFJ	INFJ	INTJ
1. Introversion 2. Sensing 3. Thinking 4. Judging	1. Introversion 2. Sensing 3. Feeling 4. Judging	1. Introversion 2. Intuition 3. Feeling 4. Judging	1. Introversion 2. Intuition 3. Thinking 4. Judging
ISTP 1. Introversion 2. Sensing 3. Thinking 4. Perceiving	**ISFP** 1. Introversion 2. Sensing 3. Feeling 4. Perceiving	**INFP** 1. Introversion 2. Intuition 3. Feeling 4. Perceiving	**INTP** 1. Introversion 2. Intuition 3. Thinking 4. Perceiving
ESTP 1. Extraversion 2. Sensing 3. Thinking 4. Perceiving	**ESFP** 1. Extraversion 2. Sensing 3. Feeling 4. Perceiving	**ENFP** 1. Extraversion 2. Intuition 3. Feeling 4. Perceiving	**ENTP** 1. Extraversion 2. Intuition 3. Thinking 4. Perceiving
ESTJ 1. Extraversion 2. Sensing 3. Thinking 4. Judging	**ESFJ** 1. Extraversion 2. Sensing 3. Feeling 4. Judging	**ENFJ** 1. Extraversion 2. Intuition 3. Feeling 4. Judging	**ENTJ** 1. Extraversion 2. Intuition 3. Thinking 4. Judging

The four-letter type can be further divided into various two-letter combinations that are called 'lenses' through which to view interactions. Just as an optical lens help to focus attention or see objects more clearly, MBTI lenses help focus and clarify behaviour patterns (Hirsh 1992:10).

The MBTI lenses give practical information about an individual. If a person is an ISTJ, for example, it will be useful to understand how the various parts of that type - ST, IS, SJ - relate to certain behaviours in a fairly predictable way. Then a person will see how he or she and other people with similar preferences are alike, what differences they may have with other people, and how these similarities and differences can impact the working relationships (Hirsh 1992:10).

These lenses will be explained shortly as per Hirsh (1992:10-11):

3.6.3.1 Functions Lens

Figure 3.2 <u>MBTI Functions lens</u>

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

The Functions lens groups a person's preferences by using only the Functions, those preferences for information gathering (S and N) and for decision making (T and F). Four combinations of Functions result: ST, SF, NF, and NT. These functions correspond to the columns of the type table. On a communication issue, the Functions lens can provide important insights, for example:

- ST's prefer to use proven methods of communication.
- SF's like to share their experience to help others.
- NF's prefer to communicate in creative ways.
- NT's like to debate challenging questions.

3.6.3.2 Quadrants Lens

Figure 3.3 <u>MBTI Quadrants lens</u>

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

A person's type also falls into one of the four Quadrants of the type table: IS, ES, IN, or EN. The Quadrants lens is a useful tool when dealing with change or culture issues. For example, when involved in a change:

- IS's want to be careful and mindful of details.
- ES's want to see and discuss the practical results.
- IN's want to work with ideas and concepts.
- EN's want to maximise variety.

3.6.3.3   Temperaments Lens

Figure 3.4 <u>MBTI Temperaments lens</u>

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Yet another way of combining the preferences is by the Temperaments: SJ, SP, NF, and NT. The Temperaments lens is useful when working with leadership issues. For example:

- SJ's value responsibility and loyalty.
- SP's value cleverness and timeliness.
- NF's value inspiration and a personal approach.
- NT's value ingenuity and logic.

3.6.3.4   Dynamic Lens

Figure 3.5 <u>MBTI Dynamic lens</u>
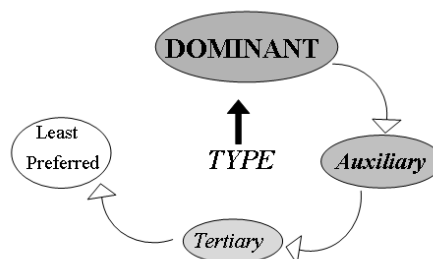
As indicated earlier, a person does not use his or her type preferences in the same order. One preference is clearly dominant; a person relies on it most and uses it first in most situations. For example, an ESTP will use his or her Sensing preference most of the time; he or she will probably use the Intuition preference the least. The interaction of the first, second, third, and least preferred functions is referred to as type dynamics. The Dynamics lens is particularly useful when working on problem solving, decision making, or stress-related issues.

The scores on the MBTI indicate clarity of preference, not strength or ability to perform in various areas. Everyone use all of the functions at different times, but a person's type indicates those functions he or she prefers to use most often. There are no 'good' or 'bad' types. All types contribute special gifts to the world. Knowing a person's type can help him or her to understand and develop both their most and least preferred functions, as well as help them understand and work with other people (Myers-Briggs Type Indicator 1993).

The MBTI is used by large and small businesses, educational institutions, government and not-for-profit agencies, established and entrepreneurial firms, and medical and religious organisations (Hirsh 1992:2) and will be used to gather information on psychological type in this dissertation.

The scores on the MBTI of the respondents in this dissertation were done by Dr. Lois Brits-Scheepers, a registered MBTI practitioner, accredited with Jopie van Rooyen and Partners, who is the distributors of MBTI in South Africa.

3.7   SUMMARY

It seems that there is no absolute or generally agreed upon definition as to what personality is. A definition of personality could be given as: "**Those structural and dynamic properties of an individual or individuals as they reflect themselves in characteristic responses to situations.**" Personality further represents the enduring properties of individuals that tend to separate them from other individuals.

There are several different theoretical approaches of personality and theorists are far from proclaiming a correct or generally acceptable description and explanation of human functioning. A few of the several traditions that have contributed to the understanding of personality that we have today, was discussed. They are the trait-, psychodynamic-, behavioural-, and humanistic approaches.

It seems that there is not a lot being done from a Christian perspective on personality. But, there is value to be found from a Christian perspective in each of the theories in their attempt to develop a holistic perspective on personality. The Bible, it seems, addresses the same issues as psychology, and it is recommended that Christian psychologists should start from what the Bible says about these things in order to help us understand ourselves. Biblical principles ought to govern and guide all their thinking about human beings.

It seem like the Christian personality theorist will differ with the Psychological personality theorist about the content of a personality statement. There are even some differences among Christians themselves, given differences in theological traditions. Nevertheless, all are working at the level of the whole person in interaction with the world, with other people, and with systems of values.

Psychologists and other researchers can also make use of tests in their attempt to understand personality. There are both objective and projective personality tests that differ in both form and underlying assumptions, but should be given with caution.

For the purpose of this dissertation the MBTI as a recognised personality type test will be used in the empirical side of this research.

CHAPTER FOUR

EMPIRICAL RESEARCH REPORT

4.1   INTRODUCTION

As indicated in Chapter 1, literary and empiric methods of research have been used to investigate the correlation between church leaders within the Apostolic Faith Mission of South Africa's (AFM of SA) personality types and their leadership styles. In the empirical research of this study the researcher has made use of surveys and interviews. This chapter presents the data collected from the empirical study, data analysis and interpretation.

4.2   EMPIRICAL RESEARCH

4.2.1 Context

In accordance with the objective of the study, a sample was drawn from church leaders, the senior pastor of an assembly, of the Mpumalanga South Region of the AFM of which the researcher is a part of. The sample was taken during a pastor's retreat of the mentioned region. There are 26 assemblies in the region with 15 senior pastors; the other assemblies have an elder that is a leader of that assembly. At the retreat there were 18 pastors and leaders present, of whom the researcher was one, and the other seven were elders. That left the researcher with the ten respondents used in this research.

4.2.2 Data gathering

After the purpose of this research was given to the respondents the ethical measures were applied according to Chapter 1 (Appendix 1). All of the respondents were more than willing to participate in the research and the interviews were started with the main question: "***What do you think is the correlation between your leadership style and your personality type?***" The interviews were audio taped and transcribed afterwards (see Appendix 3). The transcripts of the English and Afrikaans interviews were revised and

words like 'uh' and 'hmm' were deleted without changing the content and meaning of the respondents.

After the interviews the researcher described and explained to the respondents what the surveys is being used for and were given time to complete the MBTI and Malphurs questionnaires. The questionnaire also requested biographical information of the respondents (see Appendix 2).

4.3   BIOGRAPHIC INFORMATION

Biographic variables on which information were obtained are as follows:

* Gender
* Age
* Race
* Level of qualifications
* Number of years in Ministry
* Number of people in the Congregation
* Functional Area (City or Rural)

The biographical characteristics of the sample of participants are presented in order to get a clear portrayal of the survey group. Biographic information of the respondents is given in tabular form. The gender and functional distribution is not given because all ten respondents are male and all ten respondents are part of the Mpumalanga South Region which is mostly a rural area.

The age distribution of the respondents is shown in Table 4.1.

Table 4.1 <u>Age distribution of respondents</u>

Age	Frequency	Percentage of total Sample
20 – 29	0	0
30 – 39	3	30 %
40 – 49	3	30 %
50 – 59	3	30 %
60 +	1	10 %

The respondents' age varies between a minimum of 30 and a maximum of 72 years. The average age is 47.5 years.

The respondents' race distribution is shown in Table 4.2.

Table 4.2 <u>Respondents' Race</u>

Race	Frequency	Percentage of total Sample
Asian	0	0
Black	5	50 %
Coloured	0	0
White	5	50 %
Other	0	0

50% of the respondents are black and 50% are white.

The respondents' level of qualification is shown in Table 4.3.

Table 4.3 <u>Respondents' level of qualifications</u>

Highest Qualification	Frequency	Percentage of total Sample
Secondary school	1	10 %
Std 10	1	10 %
Post school / Diploma	7	70 %
Bachelor's Degree	0	0
Honours Degree	1	10 %
Masters Degree	0	0

From Table 4.3, it is evident that this sample of respondents is a well educated group. 80% have post-school qualifications. The largest single group of the respondents, 70%, have a Post-school Diploma / Certificate or equivalent qualification.

The number of years which the respondents are in Ministry is shown in Table 4.4.

Table 4.4 <u>Number of years in Ministry</u>

Years in Ministry	Frequency	Percentage of total Sample
0 - 9	2	20 %
10 - 19	2	20 %
20 - 29	4	40 %
30 +	2	20 %

The largest single group of the respondents, 40%, are between 20 and 29 years in ministry. 60% of the respondents are experienced and well seasoned pastors within the AFM.

The number of people which are in the congregation of the respondents is shown in Table 4.5.

Table 4.5 <u>Number of people in Congregation</u>

People in Congregation	Frequency	Percentage of total Sample
50 – 99	1	10%
100 – 199	2	20%
200 – 299	4	40%
300 – 399	2	20%
400 – 499	0	0
500 +	1	10%

The largest single group of the respondents, 40%, have between 200 and 299 members in their congregations. 70% of the respondents have more than 200 people in the congregation. Only 30% of respondents have less than 200 people in their congregations.

4.4   EXPLORATION OF MEASURING INSTRUMENTS

4.4.1 Malphurs Leadership Style Inventory

Malphurs (2003:94) indicates that there are four primary leadership styles and that the leader's style will likely be a combination of two or more of these. For the purposes of the next part of this study only the primary leadership styles of the respondents are being used.

In Table 4.6 the vertical numbers stand for each respondent and the horizontal word next to each number in the vertical lines indicate how each respondent scored on the Malphurs Leadership Style Inventory.

Table 4.6 <u>Results of Malphurs Leadership Style Inventory</u>

Respondent	Malphurs Leadership Style Inventory
1	Inspirational
2	Director
3	Director
4	Diplomat
5	Diplomat
6	Inspirational
7	Director
8	Diplomat
9	Inspirational
10	Diplomat

The largest single group of the respondents, 40% (Respondents 4, 5, 8, 10) are Diplomats (people-oriented), while 30% (Respondents 2, 3, 7) are Directors (task-oriented) and 30% (Respondents 1, 6, 9) are Inspirational (people-oriented).

4.4.2 Myers-Briggs Type Indicator (MBTI)

Next the MBTI results of the participants are being presented. In Table 4.7 the vertical numbers stand for each respondent and the horizontal letters next to each number in the vertical lines indicate how each respondent scored on the MBTI.

Table 4.7 <u>Results of MBTI</u>

Respondent	MBTI
1	**ENFP** *(Extraversion, Intuition, Feeling, Perceiving)*
2	**ISTP** *(Introversion, Sensing, Thinking, Perceiving*)
3	**ESTJ** *(Extraversion, Sensing, Thinking, Judging*)
4	**ISFJ** *(Introversion, Sensing, Feeling, Judging*)
5	**ISTP** *(Introversion, Sensing, Thinking, Perceiving*)
6	**ESTJ** *(Extraversion, Sensing, Thinking, Judging*)
7	**ESTJ** *(Extraversion, Sensing, Thinking, Judging*)
8	**ESFJ** *(Extraversion, Sensing, Feeling, Judging*)
9	**ESTP** (Extraversion*, Sensing, Thinking, Perceiving*)
10	**ESTJ** *(Extraversion, Sensing, Thinking, Judging*)

The order of preference of the MBTI of the Respondents is shown in Table 4.8.

Table 4.8 The order of preference of the Respondents

	Sensing Types		Intuitive Types	
Introvert	**ISTJ**	**ISFJ** 1	**INFJ**	**INTJ**
	ISTP 2	**ISFP**	**INFP**	**INTP**
Extravert	**ESTP** 1	**ESFP**	**ENFP** 1	**ENTP**
	ESTJ 4	**ESFJ** 1	**ENFJ**	**ENTJ**

From Table 4.8, it is evident that this sample of respondents is mostly extroverts. 70% (Respondents 1, 3, 6, 7, 8, 9, 10) are extroverts, while only 30% (Respondents 2, 4, 5) are introverts. The largest single group of the respondents, 40% (Respondents 3, 6, 7, 10) are ESTJ's (*Extraversion, Sensing, Thinking, Judging*), followed by 20% (Respondents 2, 5) ISTP's (*Introversion, Sensing, Thinking, Perceiving*).

4.4.3 Comparison between Biographical characteristics and the Malphurs Leadership Style Inventory

Next the biographical characteristics of the sample of participants are being compared with the results of the Malphurs Leadership Style Inventory. The aim is to investigate the possibility of any correlation.

The relationship between the Respondents' age and their leadership style is shown in Table 4.9.

Table 4.9 Relationship between Respondents age and their leadership style

Age group	Director	Inspirational	Diplomat	Analytical
30 – 39	1		2	
40 – 49	1	2		
50 – 59	1		2	
60 +		1		

The relationship between the Respondents' race group and their leadership style is shown in Table 4.10.

Table 4.10 Relationship between Respondents' race group and leadership style

Race group	Director	Inspirational	Diplomat	Analytical
Black		2	3	
White	3	1	1	

The relationship between the Respondents' number of years in Ministry and their leadership style is shown in Table 4.11.

Table 4.11 Relationship between years in Ministry and leadership style

Years in Ministry	Director	Inspirational	Diplomat	Analytical
0 – 9	1		1	
10 – 19		1	1	
20 – 29	2	1	1	
30 +		1	1	

The relationship between the Respondents' level of Education and their leadership style is shown in Table 4.12.

Table 4.12 <u>Relationship between Respondents' level of Education and leadership style</u>

Level of Education	Director	Inspirational	Diplomat	Analytical
Secondary school		1		
Std 10		1		
Post school Diploma	2	1	4	
Bachelor's Degree				
Honours Degree	1			
Masters Degree				

The relationship between the number of people in the congregation and the Respondents' leadership style is shown in Table 4.13.

Table 4.13 <u>Relationship between number of people in congregation and leadership style</u>

Number of people	Director	Inspirational	Diplomat	Analytical
50 – 99		1		
100 – 199			2	
200 – 299	2		2	
300 - 399		2		
400 – 499				
500 +	1			

The comparison between the biographical characteristics and the Malphurs Leadership Style inventory showed no conceptually significant relationships or predictions.

4.4.4 Comparison between Biographical characteristics and the Myers-Briggs Type Indicator (MBTI)

Next the biographical characteristics of the sample of participants are being compared with the results of the MBTI. The aim is to investigate the possibility of any correlation.

The relationship between the Respondents' age and their MBTI is shown in Table 4.14.

Table 4.14 <u>Relationship between Respondents' age and MBTI</u>

Age group MBTI	30 – 39	40 – 49	50 – 59	60 +
ISTJ				
ISFJ			1	
ISTP	1	1		
ISFP				
INFJ				
INTJ				
INFP				
INTP				
ESTP		1		
ESFP				
ESTJ	2		1	1
ESFJ			1	
ENFP		1		
ENTP				
ENFJ				
ENTJ				

The relationship between the Respondents' race group and their MBTI is shown in Table 4.15.

Table 4.15 Relationship between Respondents' race group and MBTI

Race group MBTI	Black	White
ISTJ		
ISFJ		1
ISTP	1	1
ISFP		
INFJ		
INTJ		
INFP		
INTP		
ESTP	1	
ESFP		
ESTJ	2	2
ESFJ	1	
ENFP		1
ENTP		
ENFJ		
ENTJ		

The relationship between the Respondents' level of Education and their MBTI is shown in Table 4.16.

Table 4.16 <u>Relationship between Respondents' level of Education and MBTI</u>

Education MBTI	Secondary school	Std 10	Post-school Diploma	Bachelor's	Honours	Masters
ISTJ						
ISFJ			1			
ISTP			2			
ISFP						
INFJ						
INTJ						
INFP						
INTP						
ESTP		1				
ESFP						
ESTJ	1		2		1	
ESFJ			1			
ENFP			1			
ENTP						
ENFJ						
ENTJ						

The relationship between the Respondents' number of years in Ministry and their MBTI is shown in Table 4.17.

Table 4.17 Relationship between Years in Ministry and Respondents' MBTI

Ministry years MBTI	0 – 9	10 – 19	20 – 29	30 +
ISTJ				
ISFJ				1
ISTP	1		1	
ISFP				
INFJ				
INTJ				
INFP				
INTP				
ESTP		1		
ESFP				
ESTJ	1	1	1	1
ESFJ			1	
ENFP			1	
ENTP				
ENFJ				
ENTJ				

The relationship between the number of people in the congregation and the Respondents' MBTI is shown in Table 4.18.

Table 4.18 <u>Relationship between number of people in congregation and MBTI</u>

Number of people MBTI	50 – 99	100 – 199	200 – 299	300 – 399	400 – 499	500 +
ISTJ						
ISFJ			1			
ISTP		1	1			
ISFP						
INFJ						
INTJ						
INFP						
INTP						
ESTP				1		
ESFP						
ESTJ	1	1	1			1
ESFJ			1			
ENFP				1		
ENTP						
ENFJ						
ENTJ						

The comparison between the biographical characteristics and the MBTI showed no conceptually significant relationships or predictions.

4.4.5 Comparison between the Respondents Leadership Style Inventory and their MBTI

Next the relationship between the respondents Malphurs Leadership Style Inventory and their MBTI is shown in Table 4.19. The aim is to investigate the possibility of any correlation.

Table 4.19 <u>The Relationship between Respondents Leadership Style</u>
<u>Inventory and their MBTI</u>

Respondent	Leadership Style Inventory	MBTI
1	Inspirational	ENFP
2	Director	ISTP
3	Director	ESTJ
4	Diplomat	ISFJ
5	Diplomat	ISTP
6	Inspirational	ESTJ
7	Director	ESTJ
8	Diplomat	ESFJ
9	Inspirational	ESTP
10	Diplomat	ESTJ

Table 4.19 reflects the various leadership styles that are used by the ten respondents as well as the personality types according to the responses of the questionnaires. The leadership styles used by each respondent are arranged on the left with the corresponding personality type. The styles used are the dominant styles. The numbers 1-10 represent the respondents that participated in the study.

The largest single group of the respondents, 40% (Respondents 4, 5, 8 and 10), are Diplomats (people-oriented), while 30% (Respondents 2, 3 and 7) are Directors (task-oriented) and 30% (Respondents 1, 6 and 9) are Inspirational (people-oriented).

The relationship between the Respondents MBTI and their Malphurs Leadership Style Inventory is shown in Table 4.20.

Table 4.20 <u>The Relationship between Respondents MBTI and Leadership Style Inventory</u>

	Sensing Types		**Intuitive Types**	
Introvert	**<u>ISTJ</u>**	**<u>ISFJ</u>** **4** Diplomat	**<u>INFJ</u>**	**<u>INTJ</u>**
	<u>ISTP</u> **2** Director **5** Diplomat	**<u>ISFP</u>**	**<u>INFP</u>**	**<u>INTP</u>**
Extravert	**<u>ESTP</u>** **9** Inspirational	**<u>ESFP</u>**	**<u>ENFP</u>** **1** Inspirational	**<u>ENTP</u>**
	<u>ESTJ</u> **3** Director **6** Inspirational **7** Director **10** Diplomat	**<u>ESFJ</u>** **8** Diplomat	**<u>ENFJ</u>**	**<u>ENTJ</u>**

From Table 4.20, it is evident that this sample of respondents is mostly extraverts. 70% (Respondents 1, 3, 6, 7, 8, 9, and 10) are extraverts, while only 30% (Respondents 2, 4, and 5) are introverts. Of the 70% extraverts three are Inspirational (Respondents 1, 6, 9), two are Directors (Respondents 3, 7), and two are Diplomats (Respondents 8, 10). Of the 30% Introverts two are Diplomats (Respondents 4, 5), and one are a Director (Respondent 2).

The largest single group of the respondents, 40% (Respondents 3, 6, 7, 10) are ESTJ's (*Extraversion, Sensing, Thinking, Judging*). Of these, respondents 3 and 7 are Directors, respondent 6 is an Inspirational, and respondent 10 is a Diplomat. Of the 20% (Respondents 2, 5) ISTP's (*Introversion, Sensing, Thinking, Perceiving*), respondent 1 is a Director and respondent 5 a Diplomat.

The comparison between the respondents Malphurs Leadership Style Inventory and their MBTI showed no conceptually significant relationships or predictions.

4.4.6 Responses of the Interviews

The church leaders' responses are summarised under each question as presented in the following section.

What do you think is the correlation between your leadership style and your personality type?

All the respondents interviewed responded almost in the same way to the question. They are of the opinion that there is a relationship between their Leadership style and their Personality type due to certain influences. Some respondents mentioned influences like background, where and how a person was raised et cetera.

One of the respondents answered: "I don't think at the end of the day your personality can be separated from your leadership style. A person's personality influences in a great manner how he will make decisions and how he will handle pressure situations …" According to this respondent there is a definite connection between a person's Personality type and Leadership style.

Another respondent stated that at times his leadership differs from his personality, although his leadership is influenced by his personality. In the light of this, it can be deduced that most respondents believe there is a definite correlation between a leader's Personality type and Leadership style.

Describe your personality type?

Six respondents (Respondents 1, 3, 7, 8, 9, and 10) answered that they are people persons, three (Respondents 2, 4, and 6) stated that they are task-orientated, while one (Respondent 5) stated that he is an introvert.

In the light of this, it can be deduced that there is some knowledge of Personality type, but it is limited.

Describe your leadership style?

When asked to describe their leadership style five of the ten respondents (50%) (Respondents 1, 2, 3, 5, and 7), describe their leadership style according to the Malphurs' Leadership Style Inventory. The other five respondents have some knowledge but their answers do not concur with the Malphurs Leadership Style Inventory.

Five of the ten respondents (50%) (Respondents 1, 2, 8, 9, and 10) describe that they are task-oriented or people-orientated. Of these five, four (Respondents 1, 8, 9, and 10) tested people-orientated and one (Respondent 2) tested task-orientated according to the Malphurs Leadership Style Inventory. It seems there is some understanding of leadership styles amongst these respondents.

Two respondents (Respondents 3 and 7) described themselves as people-orientated, while they tested task-orientated according to the Malphurs' Leadership Style Inventory. The other three respondents (Respondents 4, 5, and 6) described themselves as task-orientated while they tested people-orientated according to the Malphurs' Leadership Style Inventory.

In the light of this, it can be deduced that there is some understanding of Leadership styles amongst the respondents, but it also is limited. As discussed in Chapter 2, there are different possible combinations between concern for people and concern for tasks. Task-oriented leadership focuses on the accomplishment of one or several goals while people-oriented leadership focuses on how people relate to themselves and others (Malphurs 2003:93; Means 1990:101). With due allowance for the position a leader holds, he must be aware that there are different alternative combinations of

concern for people and concern for tasks according to which he can direct his behaviour.

Do you think your leadership have changed over the years?

Most of the respondents mentioned that they have grown in leadership over time. According to respondents there are times that a church leader has to lead outside his or her personality. Sometimes the situation or the need forces church leaders to lead outside of their own personality type and facilitate the need because the leader perceives that it is expected from him or her in that specific situation. It seems that the respondents are of the opinion that the leader needs to be flexible in his or her Leadership style as well.

Some of the comments given were:

- "I think it is important for constant evolvement";
- "I belief that a leader must grow and develop himself the whole time and sharpen his relationship with God";
- "The more you lead in the church the more you get exposed … and you are also in a journey of growing up";
- "I have realised that I need to equip myself in order to maintain the standard";
- "I believe over the years I have changed and my leadership has changed, but the values and the principles have not changed; it is the style that has changed."

In the light of this, it can be inferred that the most respondents believe that they are growing in leadership over time.

An interesting observation is that seven (70%) of the respondents directly referred to the role and influence of the Holy Spirit in the way they lead, although they were not asked about it. This unprompted and spontaneous response begs to be noted as part of the findings of this research.

Do you think that pastors could benefit from knowing their strengths and weaknesses?

A large number of respondents think it necessary for a pastor to know himself. In the words of a respondent: 'Know your personality, know your strength and your weakness and know the kind of people that you are dealing with'. One respondent stated that one must rather take that, which one are good at, the positive things in one's leadership style, and develop it further and become the best leader one can be in that aspect.

One of the respondents gave an example. The past five years he has been involved with and teaching about 'Solving the People's Puzzle' and the 'DISC', and he can see how it helped him in his own personal life, to show him he's weaknesses and help him to work on it and lift it up so that it can become stronger so that he could be balanced in his strengths and weaknesses.

Another respondent stated that if a leader has a weakness, he must not use it has an excuse. He stated: 'A leader must work on his weaknesses. A leader must embrace the opportunities that he gets and he must do something to support his weaknesses. Get someone else that is strong where you are weak to support you in those areas'.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

Five (50%) of the respondents are of the opinion that Leadership style and Personality type questionnaires are good instruments to be used when a congregation have to call and appoint a pastor. However, they are also of opinion that it must not be the only criteria because of the possibility that people will only rely on the indicators and not be open and sensitive to the guidance of the Holy Spirit with regard to who must be called.

A respondent believe it sometimes necessary to look at the personality and leadership style of the pastor in the light of the assembly and its history. One

respondent gave the following reason to justify the idea of knowing the leader's Leadership Style and Personality type: "For me personally, it is a very positive thing and important for the leadership of an assembly to know the character of the assembly and to make a call accordingly. If the assembly knows where they are going, if their vision and mission are in place, then it will only make the process easier. I feel it is very important for assemblies to know where they are going and to talk to the pastor they want to call and tell him this is what we want".

One of the respondents stated that personality plays a big role in a team. It all depends on the leader of that team and the make up of that team. History showed us that certain pastors did well in certain areas and towns and that he thinks it has a lot to do with personality. Thus, when an assembly wants to call a pastor they must look at the profile of the pastor as well as the profile of the assembly and community.

Are there any other closing remarks?

Some of the remarks made were: "You, as the leader are called by God and you have to have the skills of leadership. But it is not just the skills, because you can have all the skills, techniques and information but if you don't have God you will not succeed".

Another respondent stated: "God does not trust you as a person; He trusts what He has put in you. So as leaders our strengths and weaknesses do not matter, what matters is what God has placed within us, the Holy Spirit. God made us what we are and as long as there is something in us, I believe that we are unique"

One respondent are of the opinion in order for him to be a better leader, he need to change and grow, to have a relationship with God, and he need to have people in his life that can challenge him.

4.4.7 Comparison between the Respondents Interviews, Leadership Styles and their Personality type

The Relationship between the Respondents' Interviews, Malphurs Leadership Style Inventory and their MBTI is shown in Table 4.21.

Table 4.21 <u>The Relationship between Respondents Interviews, Leadership Style Inventory and their MBTI</u>

Respondent	Interview		Leadership Style Inventory	MBTI
	Leadership Style	**Personality Type**		
1	Inspirational Mentoring	People's person One-on-One	Inspirational	ENFP
2	Dominant Big picture	Task orientated	Director	ISTP
3	Visionary Lead by example	People's person Casual	Director	ESTJ
4	Participating One-on-One	Structured Analytical Task orientated	Diplomat	ISFJ
5	Democratic	Introvert Confined	Diplomat	ISTP
6	Teacher	Task orientated	Inspirational	ESTJ
7	Visionary Team based	People's person	Director	ESTJ
8	Visionary Teacher Mentoring	People's person	Diplomat	ESFJ
9	Democratic	People's person Casual	Inspirational	ESTP
10	Inspirational Hands-on	People's person Analytical	Diplomat	ESTJ

The comparison between the respondents Interviews, Malphurs Leadership Style Inventory and their MBTI showed no conceptually significant relationships or predictions. In the light of this research, it can be deduced that there is some knowledge of personality type and leadership style amid respondents, but it is limited.

In this chapter the data collected from the empirical study, data analysis and interpretation were presented. In Chapter Five, the conclusions drawn from both the literature reviewed and the empirical research findings will be discussed, the limitations of the present study as well as the possibilities with regard to further research on this matter will be suggested.

CHAPTER FIVE

RESEARCH OUTCOME

5.1   INTRODUCTION

This chapter focuses on the interpretation of the data gathered through the empirical research. The researcher will attempt to provide some answers to the research question in discussing the major findings of the study. The researcher will also give an indication of the possible implications for church leadership in general and the limitations of the present study. Lastly an indication of possible further research to be done will be given with regards to the correlation between personality types and leadership styles.

5.2   THE RELATIONSHIP BETWEEN PERSONALITY TYPES AND THE LEADERSHIP STYLES OF CHURCH LEADERS

The research question focuses on whether there is a correlation between a church leader's Leadership style and Personality type.

5.2.1   Personality type

From Table 4.19 and 4.20 (p. 116, 117) it is evident that this sample of respondents is mostly extroverts. While 60% of the respondents are Extravert – Sensing, only 30% are introverts, Introvert – Sensing, and 10% are Extravert – Intuitive. The largest single group of the respondents, 40%, are ESTJ's (*Extraversion, Sensing, Thinking, Judging*), followed by 20% ISTP's (*Introversion, Sensing, Thinking, Perceiving*).

5.2.2   Leadership style

Of the 60% Extravert – Sensing types, two are Directors, two are Diplomats and two are Inspirational regarding Leadership Styles. Of the 40% ESTJ's two are Directors, one Diplomat and one Inspirational regarding Leadership Styles. Of the 20% ISTP's, there is one Director and one Diplomat.

The comparison between the Leadership style and the Personality type showed no conceptually significant relationships or predictions.

5.2.3 Interviews

From the Semi-structured interviews the following conclusions can be noted:

- All the respondents are of the opinion that there is a relationship between their leadership style and their personality type due to certain influences.

- According to respondents there are times that a church leader has to lead outside his or her personality. Sometimes the situation or the need forces church leaders to lead outside of their own personality type and facilitate the need because the leader perceives that it is expected from him or her in that specific situation.

- It seems that the respondents are of the opinion that the leader needs to be flexible in his or her leadership style.

- Most of the respondents mentioned that they have grown in leadership over time. In the words of a respondent: "to be a better leader you've got to lead".

- Five of the respondents are of the opinion that leadership style and personality type questionnaires are good instruments to be used when a congregation have to call and appoint a pastor. However, they are also of opinion that it must not be the only criteria because of the possibility that people will only rely on the indicators and not be open and sensitive to the guidance of the Holy Spirit with regard to who must be called. This concern may be based on their personal experience of the working of the Holy Spirit in and through them as they are supernaturally led and equipped for each situation and challenge.

- It is important, especially within the context of the AFM church to note that seven of the respondents directly referred to the role and influence of the Holy Spirit in the way they lead, in spite of the fact that they were not asked about it.

5.2.4 Comparison between Interviews, Leadership Style and Personality Type Inventories

Comparing the respondents' answers to the question: "*Describe your leadership style?*" with the Malphurs Leadership Style Inventory, six respondents were able to describe themselves fairly accurate according to the results generated from the questionnaires. Of the other four respondents, two described their leadership style in accordance to their secondary leadership style as indicated through the instruments used. Two of the respondents described their leadership style different from what the instruments indicated. **From the interviews it seems that 80% of the respondents do have a fair idea of their leadership style.**

Comparing the respondents' answer to the question: "*Describe your personality type?*" with the MBTI, seven respondents described there personality type in accordance with what the MBTI indicated. Three respondents described their personality type different from what the MBTI indicated. **From the interviews it seems that 70% of the respondents do have a fair idea of their personality type.**

From the interviews it is clear all of the respondents are of the opinion that there is a relationship between their personality type and leadership style. This could however not be confirmed as the comparison between the Interviews, the Malphurs Leadership style inventory and the MBTI did not indicate any conceptually significant relationships or predictions between the respondents Personality type and their Leadership style.

5.2.5 The role and influence of the Holy Spirit

An interesting observation is that seven (70%) of the ten respondents directly and spontaneously referred to the role and influence of the Holy Spirit in the way they lead, although they were not asked about it, and therefore deserves some special attention as part of the findings of this research.

Subsequently the relationship between these seven respondents' personality type and leadership style will be compared.

- One respondent is Inspirational on the Leadership style and ENFP *(Extraversion, Intuition, Feeling, Perceiving)* on the MBTI.

- Three respondents are Directors on the Leadership style. Two of them are ESTJ (*Extraversion, Sensing, Thinking, Judging*) and one ISTP (*Introversion, Sensing, Thinking, Perceiving*) on the MBTI.

- Three respondents are Diplomats on the Leadership style. And they are ISFJ (*Introversion, Sensing, Feeling, Judging*), ISTP (*Introversion, Sensing, Thinking, Perceiving*) and ESFJ (*Extraversion, Sensing, Feeling, Judging*) respectively, on the MBTI.

- Six of the respondents according to the MBTI have the Sensing (S) preference for gathering information. As indicated earlier individuals with a preference for Sensing prefer to trust information that is in the present, tangible and concrete: information can be comprehended by the five senses. They may prefer to look for detail and facts. For them, the meaning is in data. One respondent have the Intuition (N) preference for gathering information according to the MBTI. Those with a preference for Intuition will trust information that is more abstract or theoretical, that can be associated with other information. They may be more interested in future possibilities.

- According to the Functions lens, preferences for information gathering (S and N) and for decision making (T and F), (section 3.6.3.1) four respondents are ST (prefer to use proven methods of communication), two are SF (like to share their experience to help others), and one are NF (prefer to communicate in creative ways).

- Using the Quadrants lens, dealing with change or culture issues, (section 3.6.3.2) three respondents are ES (want to see and discuss the practical results), three are IS (want to be careful and mindful of details), one are EN (want to maximise variety).

- On the Temperaments lens, useful when working with leadership issues, (section 3.6.3.3) four respondents are SJ (value responsibility and loyalty), two are SP (value cleverness and timeliness), and one are NF (value inspiration and a personal approach).

Even this comparison showed no conceptually significant relationships or predictions between the respondents Personality type and their Leadership style, except for the fact that they directly and spontaneously referred to the role and influence of the Holy Spirit in the way they lead.

This may be an explanation for the reason why Pentecostal church leaders, as indicated through this sample, are of the opinion that personality type has a significant influence on the leadership style of church leaders. Pentecostal church leaders' faith in the working of the Holy Spirit may be the reason why they are of the opinion that it is possible and not difficult for church leaders to lead outside of their personality type and to so adjust to every situation and challenge they may face.

5.3   CONCLUSION

This chapter focused on the interpretation of the data gathered through the empirical research. In it the researcher attempted to provide some answers to the research question namely:

Is there a direct or indirect correlation between a church leader's leadership style and personality type?

It seems that no one leadership style is recommended as the best under all circumstances. The appropriate style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done, and the match or mismatch between the difficulty of the task and the competencies available.

As indicated in chapter two, Kets de Vries (2001:215-217) defines leadership style as the point of interaction between the leader's character type, the followers' character types and the situation. It seems that Kets de Vries is of the opinion that there is a relationship between a leader's Leadership Style and Personality type. This opinion could however not be confirmed in the empirical research done in this dissertation.

According to Schilbach (1983:183), the situational approach to leadership will probably give the best rise to effective leadership behaviour, because it makes provision for different ways of behaviour by the leader in different situations. The literature reviewed indicated that there is no best way to lead or influence people. The readiness level of the subordinates and the type of task to be done are the major determinant factors for the choice of leadership style. This is supported by Roebert (1996:123), who stated that there is no best way to lead people in situational leadership.

As indicated in chapter three, Pervin's (1970:2-3) definition of Personality is quite broad, but it emphasises that personality must be defined in terms of behaviour. This definition indicates that people do not operate in a vacuum, but rather that they respond to and express themselves in relation to situations.

This leads the researcher to assume that there might be a relationship between Leadership style and Personality type for both, so it seems, are influenced by the situation as the common denominator. As discussed in chapter three, people do not operate in a vacuum, but they rather respond to

and express themselves in relation to situations. It seems that there are certain tendencies in behaviour and thinking which persist, regardless of the situation or person, but behaviour is largely influenced by situations, not personality traits.

Personality type is mainly influenced by situations in the past that had a significant effect on a person's Personality type. This is confirmed by the interviews where respondents mentioned certain influences like background, where and how a person was raised, et cetera. This however, falls outside the purpose of this research.

Concerning Leadership style it seems like the situation plays a significant role in which style the leader will adopt. It seems that the situation plays a greater part in the Leadership style a leader adopts than his or her Personality type. This can be supported by the comments of the respondents in the interviews, that there are times that a church leader has to lead outside his or her personality type. Sometimes the situation or the need forces church leaders to lead outside of their own personality type. The respondents are also of the opinion that a leader needs to be flexible in his or her Leadership style.

The researcher thought that in the context of church leadership, a church leader's personality type has an influence on his or her leadership style. This exploratory empirical research indicates that the opinion of the interviewed church leaders that their personality type does have an influence on their leadership style could not be supported by the literary and empiric research done in this research.

Based on these church leader's personal experiences of the working of the Holy Spirit in and through their lives, they indicated that a church leader may adopt a different leadership style than his or her natural style as the result of the prompting of the Holy Spirit in a specific situation. It seems that the working of the Holy Spirit, rather than personality type, has a greater influence

on a church leader's leadership style. They have indicated that the working of the Holy Spirit in and through the church leader enables a church leader to adapt his or her leadership style according to the situation and challenges they face.

5.4   IMPLICATIONS FOR THE CHURCH

Church leadership has some resemblances with leadership in general, but has its own unique and distinguishable characteristics that must be taken into account. This exploratory research indicates that the role and influence of the Holy Spirit must be taken into account in reflection on church leadership. For example, church leaders do not influence people through their natural personality type, but through their leadership style that is enlightened by the Holy Spirit which transfuses and equips them for every challenge in whatever situation they need to provide leadership.

This study might have implications for the church in general and it is important to note that with regard to church leadership it seems that personality type and leadership style and the possible interplay between them does not determine or limit any person's leadership potential. However it seems that the influence and working of the Holy Spirit in and through an individual has more significance and a greater influence on that person when he or she provides leadership in a given situation.

5.5   LIMITATIONS OF THIS STUDY

Important limitations of this study are the following:

- The sample was, due to budgetary constraints, drawn from one region of the AFM of SA and not from a variety of regions or other denominations. Clearly the findings can not be generalised across the whole country or to other denominational settings.

- Due to the size of the sample this study can only be exploratory and should be followed with an in-depth study.

- Because the interviews were not done at the same time, it appeared after analysing that some interviews got a different emphasis than others. This causes the data to be complementary rather than comparable.

5.6   DIRECTIONS FOR FURTHER RESEARCH

This study could be classified as an exploratory research study. The field for future work in this area is therefore wide open. Further research could include, among others:

- Replication of this study in other church settings and on a broader sample within the AFM of SA, to test the generalisation of the study.

- The role and influence of the Holy Spirit in the way church leaders lead. It is something that not only can make a contribution to the AFM of SA or Pentecostal groups, but to church leadership as a whole.

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APPENDIX 1

Dear Respondent

I am a Masters (Theology) student at the South African Theological Seminary, currently busy with research regarding the correlation between a church leader's leadership style and his personality type. The research is being done under the supervision of Dr. V.E. Atterbury.

To complete this research, I need to do interviews with church leaders, senior pastors of the AFM of South Africa. These interviews will take about 30 minutes and will be recorded on audiotape.

You are also kindly requested to react to statements in two questionnaires. Please give me about 30 minutes of your time by completing these questionnaires. There are no right or wrong responses to any of the statements. Please ensure that you respond to every statement.

To ensure the anonymity of the respondents I undertake not to use the names of any person's and places that might be mentioned. Your answers will be treated in strict confidence and will only be used for research purposes. As soon as the audiotapes have been transcribed, it will be destroyed.

I thank you for your participation and the valuable time, which you are willing to spend on this project.

_____

Wayne Pretorius
Researcher

Signed at _____ on this _____ day of _____ 20___.

_____

Signature of respondent

APPENDIX 2

BIOGRAPHIC INFORMATION

Draw an **X** in the appropriate block.

Please provide the following information about yourself.

Your age *(years)*		
Your gender	Male	1
	Female	2
Your race	Asian	1
(For statistical purposes only)	Black	2
	Coloured	3
	White	4
	Other	5
Your qualifications	Secondary school	1
(Mark highest level attained only)	Std 10 or equivalent	2
	Post-school certificate / diploma	3
	Bachelor's degree or equivalent	4
	Honours degree or equivalent	5
	Masters degree or equivalent	6
	Doctoral degree or equivalent	7
Number of years in leadership?		
Number of people in the congregation?		
Your current functional area?	City	1
	Rural	2

TRANSCRIBED

INTERVIEWS

Interview Respondent 1   (English translation of Afrikaans interview)

What do you think is the correlation between your leadership style and your personality type?

I think your personality has an influence on the way you practice leadership and lead in an assembly. I have been in ministry for a few years and I've seen how others do it and experience it with them. My leadership style is surely different from the people I know and worked with in the past. I think the correlation between my leadership style and my personality, together with my ministry goes together. I believe that it is important to grow in al three these areas. I believe that as you grow in ministry you also grow in the handling of people. I am interested to see if my profile, and specifically the Myers-Briggs, has changed over the last few years. Concerning my personality: I love to inspire people. I love to hear from God and take people in the assembly to a place where I believed God wants them to go. I believe it is important for people to hear my heart. I can not communicate something to them that is not a reality in my life. If I'm not exited about something I can not expect the people to be excited about it. I feel that it must live in me first, before I can communicate it with other people.

My style is that I want people to be excited about what God wants to do in the congregation. I think that God gives me grace for people to hear my heart. But on the other hand I think it is important for people to see the excitement in my life first. I must be prepared to take the lead. I cannot expect them to do things that I am not prepared to do. I think that with God's grace and after four and a half years in the assembly, people trust me. This almost scares me, because it is a great responsibility and you must be careful not to abuse the situation. But I also think this is something you grow in as a leader.

So, I want to inspire people and they must be able to see the example in me, and that as a leader one also must grow in one's ministry. In my ministry, concerning leadership style, I love the Holy Spirit very much. I love the

working of God's Spirit. I believe I cannot change people. It is the Holy Spirit that changes people.

I will say that my ministry is not only cognitive input, but when people receive input; it must be input that also touches their hearts. I love teaching and training and to use people in ministries. Our vision is to equip people so that each one of them can do their thing. I want to give input in people's lives, but I want them also to be entrusted with a task or ministry. I don't want to look over a person's shoulder all the time, I'd like a person to be able to do his or her own think and take responsibility and initiative for that ministry, with me just giving input and guidance when necessary.

Something like mentorship or participating leadership?

Yes, more mentorship, especially to the people who heads ministries. There must be participation as well, but my role is more an overseer. For example, the youth must hear the Youth Leader's heart, I am not "hands on" there, but I give input and guidance in his life and ministry. If there is a need for a certain ministry I pray to God to give me people to head that ministry, because I cannot head or run every ministry.

Do you think your leadership have changed over the years?

I think it is important for constant evolvement. I see a greater freedom and boldness in my life to lead and also a freedom to say: "This is what God says …" and not be artificial. Our people have the Spirit of God and they can discern if it is God who is working or not. I also believe that God puts people together in an assembly. For example you'll find that although the dogma is the same, one assembly will completely differ from another. That is why God gathers a group of people with specific gifts and ministries and personalities that can flow together. I love to talk to people one-on-one, and that hasn't changed, but I can see also that I have grown in this area, in that I have more boldness as well to talk to people. I think yes, there was definite growth.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

Yes, I think so. As I said earlier, that although assemblies have the same dogma, their characters differ, the combination of people and even the people in leadership positions differ from each other. So I think, yes, it can definitely be a help, but it must not be the alpha and omega, it must only be a tool. I think that some of my people would not be able to flow as well together with someone whose personality and leadership style differs completely from mine. If you want to be idealistic, you can say that if the leadership of the assembly really hears from God as to who to call to the assembly, it would be in line with the character of the assembly. But it can be a good instrument to help an assembly in the process, because we are just human and can make mistakes and there for need help.

Are there any other closing remarks?

I think in the context of an assembly it is always a challenge and it is necessary for us to develop our people. I think a pastor needs to develop his people in such a way that they can come to the place where he was a while back and then he needs to grow again. I belief that a leader must grow and develop himself the whole time and sharpen his relationship with God. A leader must challenge and develop his people all the time as well. We must not leave our people where they are, but be happy with them if there is growth in their ministries and not be threatened by it. I think that it empowers one's leadership when other people begin to look good around you. We must also remember that the church is dynamic and we will never reach a place were we can say: I have accomplished what I wanted to accomplish. For me it is important that my people become ministers, people who buy in on the vision, people who start dreaming with me, people who also experience the Spirit of God. I am thankful that I can work for the Lord in a Pentecostal church where I can experience His presence and for me it makes the ministry enjoyable and exciting. Being in ministry is a privilege for me and I enjoy it very much.

Interview Respondent 2   (English translation of Afrikaans interview)

What do you think is the correlation between your leadership style and your personality type?

I think there is a definite connection between a person's personality and the leadership style that he will reveal. A person's personality influences in a great manner how he will make decisions and how he will handle pressure situations and all these kind of things. I don't think at the end of the day your personality can be separated from your leadership style. It is quite a logical conclusion for me. I don't think that your personality and leadership style necessarily determine or limit the potential that you've got. Every person has the potential to reach the highest level. In a church context, it depends on the favour of God in a person's life.

In your own experience and ministry in the assembly?

Yes, your personality influences how you will lead things. For example, I am a dominant person and it comes through in my leadership style and sometimes I have to have patients to listen to other people and not force my will on them. And yes, it sometimes is the reason for conflict, and you have to sometimes reflect and admit that here and there my behaviour was inappropriate, or I have made a decision too hastily or I was too dominant. It is thus important to have a balance to handle different situations. In my own experience, because I'm very dominant, I don't tolerate resistance or other opinions very easily.

Describe your personality type?

I think I'm a big picture person and I'm task orientated more than people orientated. Although you work with people and need to have a good relationship with people, if I look at myself, I'm much more task orientated. I like to take a task and complete it. But I think a person can change as well. After twenty years in ministry I look back and see that in some instances I have become more people orientated as well. You've realised your weaknesses and you work on it. Some people say that if you're a big picture

person you can't be task orientated, but I differ from that. I have realised that you can see the big picture but you also have to see the detail and work it through.

Would you say that your personality and leadership style is working well in the assembly and current ministry situation?

It is working at this point in time. In ministry you have to be a sort of all rounder as well. In the process there is a big responsibility upon you and in some situations you are the person who has to make the decision. And because you have a dominant or strong personality you have to make decisions and after ten years in the assembly the people start to trust you that you won't make decisions to harm the assembly. Then sometimes that trust goes further in that you have the responsibility to make decisions in some cases without consulting with the assembly first and only inform them afterwards. Luckily in the current assembly I haven't experience people that go against me, because when I arrived there I asked them what they were expecting of me, and they told me that I must lead them and they will follow. This gives a person with my personality a great opportunity and freedom, but I have not abused that. When I need to make some decisions I give them feedback and they are fine with it. In this scenario it helps me with my style because I can get the job done and don't have to ask and ask again to get something done. I'm lucky in a sense that the people in leadership with me in the assembly also are in leadership positions at their work. They are also in positions where they must take decisions sometimes and understands the responsibility around that and that's why we work well together.

Do you think your leadership have changed over the years?

Absolutely! I think that one must not make the mistake to mould your personality and leadership style in cement. You must not say that: I am made like this and this how I am. There must be flexibility and one must adapt according to the situation. You are going to be a weak leader if you are not able to make some changes and sacrifices to accommodate other people. For

example, if a person is dominant like me, I had to learn to listen to other people. It isn't easy but you have to change according to the given situation.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

I would say yes, and no. Sometimes it is necessary to look at the personality and leadership style of the pastor in the light of the assembly and its history. But I think we will make a mistake if we just used that. I am traditional in that I believe that God places someone in a position. Although it might seem in the eyes of the people that it is not the correct person for the job that he doesn't have the correct personality or leadership style, God has a bigger picture than we have. People are very inconsistent in the sense that a pastor could have got a team together and when he leaves that team would want to call a pastor that is just like the previous one. But that doesn't mean that that is the person that the assembly needs to take them to the next level. So, yes and no! Sometimes it's a good idea and sometimes not. I still believe that God has the whole picture and that God leads. Yes, sometimes it is good to have an interview and have a personality test. Especially where there is a presiding pastor and the leadership wants to call an assistant pastor, I think it is important then to see if the new pastor will fit. Where the presiding pastor is called the tests and interviews can be a good instrument, but people can sometimes just see the test results. For example, the assembly wants someone who can shepherd them and from the test results they don't look at the more dominant person, but that dominant person might be just what the assembly needs. With the tests the danger exists that people will have a pre-existing idea of the person they are looking for and not be open and sensitive for the Holy Spirit. That's why I say yes and no.

Are there any other closing remarks?

For me it is a very positive thing that there is an emphasis on leadership in the church. The information about leadership in the church, the teachings and the development of leadership skills, is in my opinion a very good thing. It will be

great if this kind of measuring instrument can be available in the future to equip pastors for leadership in the church. They don't necessarily have to change but they can identify their weaknesses. But sometimes I think we want to make a person's weakness better, like the story of the monkey who learned to swim and the eagle that needs to climb a tree and the goose that needs to run, and so on. We must rather take that, which you are good at, the positive things in your leadership style, and develop it further and become the best leader you can be in that aspect. Rather get someone that is strong in the areas where you are weak to support you. Yes, it is a very positive thing for me.

If you may be getting a call to another assembly, do want the people to know who you are in advance, this is what you can expect, or do you think it must be discovered through relationship over time?

Sometimes yes, but not too much information, because the danger exists that the two parties can meet with pre-existing ideas of each other. I feel that a pre-existing idea can explode like a landmine if thinks don't work out. Yes, it is important to say this is a pastor's personality and leadership style, but it is more important for me to build a relationship. If the leadership of an assembly can get together and through relationship discover each other's leadership styles, they will know their balances are in place. For example, this person will prevent that person from making quick decisions and that person will check that one's work and so on. Even the personality tests are not moulded in cement. Because if one has to look at mine it will look like I'm a hard, cold person, but it isn't true. It's just that you are a no nonsense guy, it's not that you can't stand in relationship with people. The danger is that because of your pre-existing idea, you can miss a good leader or individual.

So you must be flexible according to the circumstances and situation?
Yes.

Thank you very much.

Interview Respondent 3   (English translation of Afrikaans interview)

What do you think is the correlation between your leadership style and your personality type?

I think a person's personality is definitely going to influence his leadership style. You get different personalities, for example where people are very dominant they show strong leadership skills. The other person who is more dormant has leadership skills but he doesn't come to the forefront that strongly. You also get the personalities that are introvert or extrovert. If you are in a leadership position in an assembly the possibility exists for your personality to play a role in the position that you are in. It can be to your advantage or disadvantage depending on how you handle it. How well can you adjust in the position, where you have been appointed as a leader? The position for me is very important because the person with his personality type might be adjustable. We, who are in the position of spiritual leaders, depend on the Holy Spirit and one must adjust. In the secular world they don't have this uniqueness that can help them with their adjustability. We have the Holy Spirit to help us with our weaknesses and change it so that it can have a positive outcome, and that, for me, is the difference. That is why I believe that your personality style can help you to function better in a leadership role in the church, but with the understanding that the Holy Spirit helps you to adjust and perform well in that position. You also get different styles, the management style, people who are more actively involved, depending on your personality style which leadership position you can hold.

Describe your personality type?

The past five years have been working with and teaching about 'solving the people's puzzle' and the 'DISC', and I can see how it helped me in my own personal life to show me my weaknesses and work on it and lift it up so that it can become stronger so that I could be balanced. We had a situation where two assemblies merged and in the beginning we had two different cultures. If it wasn't for my knowledge about the 'people's puzzle' and 'DISC' I think it

would have been chaos. I could identify strong traditions and set ways in people's lives and to have tried to change that would have been fatal at that time. If it wasn't for the fact that I could treat them correctly or as leader read them the assembly would really have struggled. Therefore I see myself has the leader and I'm the one who must take initiative, give the vision and lead by example. Maxwell says: You must lead by example. Someone said: To be a leader you must set an example in that you must work. This makes it a bit more concentrated for me. The example that we must set is that we must also be willing to submit and work together. As leader of the assembly it plays a significant role in that you can't just say but you must also do, to teach people and mentor them to do it has well.

Describe your leadership style?

I will say pastoral – prophetic. In the last few years I realised that I was very pastoral, but if I can summarise it, I will say it leans more towards apostolic. I think with the merging of the two assemblies God brought me to another level to be able to get the people together, and that why I will say apostolic. That is how I experience it.

Will you say that a person is growing or evolving in his personality and leadership style? People tend say: This is how I am made and that's it.

I think it is fatal so say that. If you're in ministry you can never say that because then you are ignoring the Holy Spirit. It is the Holy Spirit that brings about change for the good. If we should say: This is how I am made and that's it, then we are denying the work of the Holy Spirit. I am strongly against such a statement. I believe where there is life, where the Holy Spirit is, there is hope and is it possible for people to change for the good.

Are there any other closing remarks?

According to the DISC personality profile I was a SC profile for the last five to six years. At one stage I noticed that I was moving to a SD profile because of my leadership position that I had to occupy. The S is a casual person, who

goes with the flow. With the merging of the two assemblies I had to take up a stronger leadership position and I noticed that the D went almost as high as the S. It's not me, but it is in such situations that the Holy Spirit equips you and adjust your personality that you are able to be successful.

Interview Respondent 4   (English translation of Afrikaans interview)

What do you think is the correlation between your leadership style and your personality type?

For example, you get a person who will immediately give his opinion although he might lose some people along the way. He will then come back and try and pick them up again. I will rather work through the situation and eventually lead as I feel I must lead. I am very sensitive to hear what other people have to say and give them an opportunity to express themselves, although I have my own opinion.

Something like participating leadership?

Yes. But I won't say in every situation. There are some times in the ministry that you realise this is a situation for one on one conversation and then you can give your input immediately. Even when it comes to the discipline of people and all those things, it is necessary to think it through and get others' opinions to test yourself. Am I busy doing the right thing? In some instances I am convinced that what I am about to do, is the right thing to do, but I am very careful not to make the wrong decision. This is the type of leader I am. On the other hand I am very structured. I like it when things are being done, that it is done correctly. I like to plan; I don't just do something in the heat of the moment. I will be prepared to make a decision and make sure that it is done. But it is important, especially in the team situation, to realise that not everyone is structured. It is also important to bear in mind that there are people who are structured and to be patient with them. Because sometimes that person will hear something for the first time and need to process it. I have already had a change to process the information and must therefore be careful not to experience that person as negative. I must listen carefully what that person says, because he is like me. He asks questions like: Why this decision? What will it cost? And I must work on it not to give the wrong impression to this person, to stop him but to give him room to give his own opinion. I must prepare myself to answer that kind of questions. On the other hand there are

people that are with you immediately and then it is easy to lead them and give guidance.

From your own experience, do you think there is a correlation between the manner how you lead and your own personality depending on the situation?
Yes, I think so. When things surprise me in my personal life and in my home situation I am stressed out. I have to work on that. I, for example, want to know a month or week in advance that someone is coming to visit. I don't like it when I'm told on a Thursday that people are coming over tomorrow. Sometimes it happens, but then it upsets me, it turns my world upside down, and I have to work hard at it. I think people experience it as well when I am not comfortable, especially my wife who is very close to me. For example I have planned in advance to do something on Saturday and then out of the blue someone phones and want to come over and then it upsets me, and I have to work on my attitude the whole time.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?
I personally feel it is necessary. For example, the other day we needed to appoint a secretary and I spoke to the church board about the character of the assembly. The same applies with the calling of a pastor. The assembly needs to know what kind of pastor they want to call. If they know what they want, then they can give a recommendation to the Regional leader of the kind of pastor they are looking for and he can react accordingly. If the church board doesn't know what kind of person they want, the Regional leader will appoint someone who he knows with the possibility that it can be the wrong choice and it can disrupt the whole assembly. For me personally, it is a very positive thing and important for the leadership of an assembly to know the character of the assembly and to make a call accordingly. If the assembly knows where they are going, if their vision and mission are in place, then it will only make the process easier. This is the sad part of assemblies; in the past pastors were called every two years and in the beginning it worked, but assemblies

never had any faith or trust in the pastor because after two years he will leave and a new pastor will come in the assembly with his new ideas. And in some situations the pastors can't understand why people don't want to work together, but it is because the people know he will only be there for two years and then a new pastor will come and do something else. Luckily things have changed and pastors these days are committing for longer terms at assemblies. I feel it is very important for assemblies to know where they are going and to talk to the pastor they want to call and tell him this is what we want.

Do you think that pastors could benefit from knowing their strengths and weaknesses?

Yes, I think it is necessary. You must have the attitude to know you are not in a position that you know everything. The body of Christ is there, your brothers on regional level are there to help and support you. If you have a weakness, you must not use it has an excuse. For example, I am a structured person and that's the reason why I behave like this. No, I must be open minded and learn to give room for another person, and not use my weakness has an excuse. I must work on my weakness. The opportunities that a get I must embrace and I must do something to support my weaknesses. Get someone else that is strong where you are weak to support you in those areas. For example, you realise in the assembly there is a need for an outreach, but you are not an evangelist, so you have to get someone to fill that gap. The evangelist gets the people in the church and he is actually complementing your ministry if you are a shepherd, then you can lead and teach them.

Will you say that a person's leadership style is fixed? People tend say: This is how I am made and that's it.

I think you will see that the thread will be pulled through every level of your life. It can be in a classroom situation, in sport, where you are in a position, it doesn't matter. I think it will show what kind of leader you are if the opportunities arise. The sad thing to me is that some people don't get the

opportunities early in life, and they only discover themselves at age 20, 30 or 40. Their circumstances might have been that they couldn't discover themselves and they are frustrated because they are not doing or being what they were created to be, and not unless they discover themselves they can't really live life to the fullest. For example, I love to give teaching in the assembly, like the Baptism in the Holy Spirit or Spiritual growth. I thrive on that, because I feel I'm a teacher and I accomplish something through that. I love small groups, because after the worship I have an opportunity to give teaching to the people in the group. But on the other hand there are other responsibilities that have to be done, because there is at this moment no one who is doing those ministries. But my motivation for that is sometimes not that strong and I have to force myself to do it, but if you tell me to teach, then I am very comfortable. And, for example, when I have to go visit at the old age home, I have to drag myself there, but when I'm there I enjoy it. The challenge is to motivate myself to go and do it. I hope that will answer your question.

Yes, thank you very much.

Interview Respondent 5 (Revised English interview)

What do you think is the correlation between your leadership style and your personality type?

I think one's personality is made up of a number of things, our background, where we grow up and one way or the other it reflects a number of things that we do as we grew up that even includes leadership. So it has a way of really affecting the way we lead.

Describe your personality type?

I cannot really have one exact way that defines my personality, or my style. I think there are quite a number of things because I'm not much of an extrovert. I'm more of a confined person. I don't easily relate to people unless people come to me and that even affects the way I lead in a big way. Because it is only when people are free to come to me, when I'm able to help them or deal with them. Because of my personality I'm not an easy kind of a person to reach out to. At times it limits me. So, I cannot confine myself in one style, it also differ I think in the context of the environment.

So you say you're more of an introvert?

Yes.

Describe your leadership style?

It is more democratic than individual. That is why I'm saying it is not easy to confine myself. At times my leadership differs from my personality although my personality a number of times influences my leadership. It is not something that you can strictly say it goes together a hundred percent. As much as I am introvert, but in addressing people I prefer groups where people also have input. So that is why I'm saying I'm more of a democratic leader than individual.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

If you are called by God you consider every possibility although if you are given a choice there are certain things that you really don't prefer. So I am open for anything. If I would be called to another assembly, I believe that I will be able to cope and adjust. But if it was my choice I think I worked a lot to be where I am, standing with my assembly because I am more of an introvert. It took time for people to understand me because people were expecting a pastor that would go out, be actually more of a shepherd, which I am not that much. I am more of an evangelist, introvert, I don't visit much. Now to build a good relationship with somebody like myself in the assembly, it took a lot. Now after you feel that you are in a better standing with the assembly, moving to start a fresh somewhere else won't be out of my choice but because I am called by God I'm willing to do His will. If He might need me to move to another assembly, I will take that challenge.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

I think it is important that when assemblies are calling the pastor they should really understand their environment, the kind of people that are in the assembly so that they call a pastor that they think will fit their environment. But, especially we as Pentecostals, it is important that at times we just listen to God because at times the will of God goes against our own will. But I think it is important that we become open minded in understanding our environment.

Are there any other closing remarks?

Yes, I think I will say that it is important that a person know himself. Know your personality, know your strength and your weakness and know the kind of people that you are dealing with. It makes leadership easy to adjust, but again I am able to say: I cannot be a jack of all trades. As much as I am a leader I need to be assisted. There are people who might be good in other areas that

are not my strong points and that does not make me less leader if I go for help. So it is important that we acknowledge ourselves so that again we avoid being threatened by other people that God might rise in different areas of the ministry. Ministry is not necessary defining leadership quality. There might be people who are gifted in other areas than you, but who cannot be leaders. So it is important knowing yourself but again understanding the people that you lead so that you confine yourself within the environment.

Thank you very much.

Interview Respondent 6 (Revised English interview)

What do you think is the correlation between your leadership style and your personality type?

I think there is. But most of the time I see God is always there. When there is a need in ministry, especially healing ministry and counselling, the work I am doing now. Personality, I am really keeping prayer with that. Because there is that feeling that I have to retire. But with my family, my family wants me to retire, but I'm fine. Personally I feel good, because I'm still strong. One thing that I fear is my wife; she actually is not very well. She's got a problem of her kneecap and she is limping and she needs my support very much, and that is actually my personality. But she and my children they feel I have worked enough, but myself I feel still strong. God still reveals visions to me and it makes me carry on.

Describe your personality type?

Actually I can not say exactly whether I am a leader. But what I can tell you is that I'm this type of person that wants the work to be done. Most of the time when I find people to do the work they actually don't do it the way I expect them to do it and that has cost me a lot. I doubted myself, whether I have leadership, whether I must be hard, and what I must do to get the people moving. You see the people I'm leading they don't actually commit themselves. That give me a bit of doubt as to what kind of leader I am. Some followers don't commit themselves the way I expected them to.

Describe your leadership style?

Yes, actually the vision that I have is to train people most of the time to be leaders. But it didn't work. I train them as cell groups, you find two, three, but at times I have trained almost fifty, over fifty for cell groups. But even today, what I can say there is only twenty two out of fifty, so that discourage me. I don't know really whether it is my fault and I'm praying for God to reveal this to me if it's my fault or not, and I read this message from people who don't do

the work. Sometimes it's they are not well taught, at times there is that fear in them, then I went to those things and I repeat it again but I find it is still the same that brings me a bit of doubt.

Do you think your leadership have changed over the years?

You see when after God have called me I've got a strong leadership. To tell you here in the Mpumalanga Province I started youth services near Ogies. I went from town to town and every town I went to, there is somebody that committed himself completely and that made me glad and I was led by God. And that has made me really start a job and then after that I started in Springs, Gauteng, and was active in that and when they came and they meet me we established a ministry very easily and quickly. That shows leadership, but now I don't know if I'm becoming weak or if the people have changed, I don't know.

Thank you.

Interview Respondent 7   (English translation of Afrikaans interview)

What do you think is the correlation between your leadership style and your personality type?

I am sure there is a relationship. I don't think you can climb out of your personality to lead. When I appoint and develop people I look at three things: Character, it is important, Chemistry, are we laughing, can we socialise together, can we work together, and is it fun working together, and Skill. But if there is no chemistry, we can't go on. Yes I think my personality plays a role.

When everything is going well, you will lead within yourself and your personality. But there are times that you have to lead outside your personality. Sometimes the situation or the need, called need orientated leadership, forces you to lead outside your own personality type and facilitate that need, because it is expected from you in that situation. And when that happens I don't enjoy it and I can't stay there for long periods of time. I have to pace myself with energy bursts depending on my role. I am able to release more energy by using my personality but if it is necessary for me to take up another role I will do it but I have less energy than usual.

Describe your leadership style?

My leadership style is strong visioning. I love to cast a vision. And I also think I am a team based leader. I love to lead through a team. I don't like responsibility much and therefore I can give responsibility away easily. I am not afraid to give away responsibility. I love to develop a team. I don't like it much to pull in other members on my team that came from other assemblies. The most members of my team either came direct from Theological seminary, or out of the assembly and surroundings, or out of the secular world and not from other assemblies. This I enjoy very much, because it is important for me to know that the members of the team have value in the team. They feel that they are lifted up and developed here. They came here with certain gifts and skills and that gifts and skills were developed in the areas of their

responsibilities. I think there is an atmosphere of trust and a feeling that I'm not their leader because I gave them a job, but I'm their leader because they have become stronger leaders in the areas where they minister.

I don't focus on management leadership. I have an assembly manager and the management of the church is his responsibility. I strongly focus on relationships. I don't have a list and time table to see everyone on my team every week, but I have a relationship with everyone and we can talk over a cup of coffee when needed.

Describe your personality type?

I am a people's person. I communicate easily with people and like to be amongst people. If I can use the DISC personality profile as an example, I'm an ID. I think I lead by talking to people and through relationship with people.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

Yes, definitely. As I said earlier: I first look at character. If a person's character is not right we can't go further. Then we look at Chemistry. Chemistry includes a person's personality and how that personality blends in with the specific environment. I believe that two people can have the exact same gifts but they will execute it differently, because of their difference in personality. One person will be very successful in a team, while the other one will be very frustrated in that same team because of their personalities. So I believe personality plays a big role. What I am not saying is that everyone has to think like you do, or feel like you do. My team and I differ on some points, but the main thing stays the main thing.

Personality plays a big role in a team. It all depends on the leader of that team and the make up of that team. History showed us that certain pastors did well in certain areas and towns and I think it has a lot to do with personality. When an assembly wants to call a pastor they must look at the profile of the pastor

as well as the profile of the assembly and community. Who do you want to reach?

We must also depend on the leading of the Holy Spirit. I think that it is important that the Holy Spirit lead both parties involved. I personally have never made a move to another assembly without the leading of the Holy Spirit.

Are there any other closing remarks?

I think there are times in leadership not to be democratic. When you are part of a team that doesn't work that well together, you may come to a place where you need to give strong direction and leadership to people and to lead them to a place where you can work with them. And sometimes in these situations, a democratic leadership style will not work. A governing body is very important, but if they can't trust the leader they must get another leader. They will say something like, they are protecting the assembly. The governing body must play an accountability role and that is very important. But a leader needs to be able to make decisions and make things happen until the day when the team is shaped and able to understand the vision and are sold out to it, and then democratic leadership is the next level. But I think there are times when the leader must aggressively take charge and lead the people. John Maxwell says: If you look at the assembly, you see the leader. The leader will give you a strong idea of what the assembly will look like.

Thank you very much.

Interview Respondent 8   (Revised English interview)

What do you think is the correlation between your leadership style and your personality type?

Yes, I think so. I want to be approachable to my people. Whatever they want to know more about I will teach them. I love to teach and I teach a lot at my church.

Describe your personality type?

I am a person who loves to teach others. I am a God-fearing person and a person who respects people. I love my work and I love the people. I am an outgoing person who loves to talk to people.

Describe your leadership style?

I am a visionary leader. I always make sure the people know my vision for the church. I am also busy mentoring pastors, because the people must know who will follow me up when I am not there anymore. I will not like it just to leave the people but to mentor and teach them and the other pastors. When I leave or go on pension then that person will follow in my footsteps.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

Yes, it can help. But my program is working for me. The person I am mentoring has his own freedom to do his own thing. I am there to give advice and help when asked, or when I see things are getting out of hand I will intervene. I must not make a mistake with God's work. I must have my Joshua, when I leave the church, this person must take over.

Do you think your leadership have changed over the years?

Yes, I have changed since the time I started in ministry. What I do now is I pray a lot more. I will for example start praying now and ask God what to preach on next year. What is His vision for me for the next year? I don't

depend much on myself, I depend on God. And therefore it changes the whole time and sometimes the plans changes a lot.

Are there any other closing remarks?

You, as the leader are called by God and you have to have the skills of leadership. But it is not just the skills, because you can have all the skills, techniques and information but if you don't have God you will not succeed. Thank you.

Thank you.

Interview Respondent 9   (Revised English interview)

What do you think is the correlation between your leadership style and your personality type?

I think the personality counts a lot. If you are a person that is decisive you get things done your way, but there might be people who may not follow you. They might classify you as a dictator. There will be some people who will be drawn to you because you are a dictator. Maybe it is important for a person to know him and check and find out if there is a problem and what causes that problem.

Describe your personality type?

I understand myself as not being decisive, I am too casual, and that has an effect on my leadership style. I can't tell people you do things this way or like this. And I have realised that it affects my work. I can't complete things on time. And therefore I have decided to surround myself with people who are more decisive. These people will say to me: Let's stick to the time frame. I have tried a few times but I could not succeed because I am too casual. People now encourage me and say: No, you are too casual; we must stick to the time frame.

Describe your leadership style?

I think I am more democratic. I want everybody, the majority, to be happy. I don't like conflict. That is why I struggle with this, because I cannot say to people you must do this and it must be finished by this time.

Do you think that pastors could benefit from knowing their strengths and weaknesses?

Yes I think it is a good thing. It is important to know our weaknesses. If we know our weaknesses we can learn how to deal with it. We must also recognise our strengths. When I was completing the questionnaires there

were al lot of things that were similar to me, but I had to think carefully about it, and maybe that will relate to what personality I have.

Do you think assemblies need to consider a pastor's leadership style or personality type before they call him or her?

Yes, I think it is also important for the leadership of the church to know what kind of personalities they have. Then they can know how to help the pastor and themselves. Some of the leadership in my church don't know how instrumental that can be in a church. Some of them say: We do things like this here. If a new pastor comes or not this is how we do things. They push a particular agenda and don't know the detriment that they cause. If the leaders can also get to know their personalities they can be able to help each other and the pastor. I have discovered of my self that I don't want to get involved in all the detail. If people come to me with detail I want to run away. I just want to know how everything is going.

I have also discovered that there is a picture in people's minds that connect success to numbers. They say you have to have this number of people in your church otherwise you are not successful. But I have seen pastors that don't have that many people in their church, but they are committed. Their vision is to reach them all and be involved in the community.

Are there any other closing remarks?

I'll say if this questionnaire and the results can be available to leaders in the church it will help leaders not to compare themselves with other people. If they know that some people are outspoken and others not, that will help me as a leader. But the problem we have is money, and we can not always afford these things to find out what our personalities are. If this can be available to a wide variety of leaders, that will be good. Thank you.

Thank you.

Interview Respondent 10

What do you think is the correlation between your leadership style and your personality type?

I believe that the people in the church just got to relate to the pastor. Who you are depends on the kind of person who will relate to you. This relating to you is what keeps people in the church beyond the preaching and leading. I believe that you are not called for the whole world, there are people called specifically to you. For these people your personality matters more than your calling or your gifts. So I think there is a correlation.

Describe your personality type?

I think my personality is driven by the way I was raised. I am an open person and a people's person. My vision in life is to see people come to church in a broken state, but my biggest joy is to see a person change after a few months. To see that a person has received Christ, opened up and see there is hope for the future. I believe that has to do with how you relate to the people and it calls me to be near my people. I believe in the fact that my people must know that I am called by God and I hear them. I am convinced that what makes a person acknowledge his or her leader, is knowing that tough you are just a person, you are called by God. That ensures a person that my needs will be met, my prayers will be answered because I am led by a man of God, then you come to another level where you relate. That is the kind of person I am. I like to analyse, I like to write things down, and I want to know how many people were in the service and in the cell groups. I want to be part of everything. I want people to feel that I am available; they must know that I am there for them.

Describe your leadership style?

I am a hands-on leader. I think I am a motivational leader because I really mentor my people. I will never send somebody to do something that I have never done. If I say to a person to lead this group or department I want him or her to be assured that I am not there to find fault, but I am there to help and

motivate them. When a person sees that kind of motivation and help from the pastor, they are encouraged to do the work. When a person is a head of a department I don't want them to come to me for every little thing. I give them the permission to do whatever they want or need to take this church forward. This challenge people and you'll find that you are creating more leaders rather than just followers. The people start to think: What can I do? I want my members to take ownership of the church and if I am away for three weeks the church do not stop, because the pastor is not there. People must know that when they are in a position, they are not there because you want to judge, but they are there because you see potential in them.

Do you think your leadership have changed over the years?

Yes, it has changed a lot. I realised that to be a better driver you've got to drive, to be a better leader you've got to lead and to be a better preacher you've got to preach. The more you do something, you advance. So there is no way that you can say I am doing it like I used to. The more you lead in the church the more you get exposed and you value the position where you are and you are also in a journey of growing up. I have realised that I need to equip myself in order to maintain the standard. If you go to some churches you will find the standard is high, there are well educated people, and you have to step up. I believe over the years I have changed and my leadership has changed. But the values and the principles have not changed; it is the style that has changed.

Are there any other closing remarks?

God does not trust you as a person; He trusts what He has put in you. So as leaders our strengths and weaknesses do not matter, what matters is what God has placed within us, the Holy Spirit. God made us what we are and as long as there is something in us, I believe that we are unique. So in order for my leadership to be better, to change and to grow I need, to have a relationship with God, I need to have a vision, short and long term, and I need to have people in my life that can challenge me. Thank you.

Thank you.