

SOLVING THE LEADERSHIP CRISIS: A CHRISTIAN PERSPECTIVE

John M. Dettoni, Ph. D.

CRISIS

Governments, business, social, and civic organizations, churches, and just about all the organizations in the world today are in a crisis that is caused by a vacuum of effective leadership from leaders and teachers. Society lacks leaders and teachers who effectively communicate, inspire, challenge, and help people's lives to **BE** different and to make a difference in this world. Instead, various businesses, civic and social organizations, churches, and denominations seem to be filled with more than their fair share of bureaucrats, managers, and functionaries who boss people to get a job done or at best only deliver information -- information that is often platitudinous and mostly irrelevant to life.

The American edition of *Time* magazine stated well the problem of leadership. "The world has changed, and with it the context of leaders and followers--even the conception of what it means to lead." The article listed several important changes that in world that have produced the differences in the context of leadership:

1. "The end of the cold war--"
2. "Each expansion of democracy and power....in effect rewrites the social contract and thus disturbs the previous arrangement of leadership."
3. "Cultural relativism rattles the self-confidence so critical to strong leadership and undermines the authority of established leaders. Challenges....leave leaders confused not only about the priorities but also about their basic framework of right and wrong."
4. "Equally destabilizing has been the almost inconceivably rapid democratization of information--the electronic saturation of the world. Once, the leader was the one who knew things and therefore understood what the followers did not: knowledge was power, and following was an act of faith." (*Time*, 76)

The *Time* article went to say: "The sort of leader needed today is the kind who can assume a reasonably well-educated and informed electorate but help it sort through the inundations of information and opinion (much of it corrupt, self-serving, pseudo-moral) toward solutions. Americans need leaders who will not so much enforce a vision (though visions remain indispensable) as lead people to understand the problems they face together and the costs and effort necessary to solve them--the changes in behavior and attitude sometimes, the sacrifices and above all the need to think and adapt. The key to leadership now is to get Americans[*and all other leaders*] [words added by writer of this paper] to act in concert and take responsibility for the courses that they have set for themselves." (*Ibid.*, 77)

Some people think an organization must be large and complex and have a huge budget in order to have good leadership. Size is no guarantee of good leadership. Others think that good leadership is one that gets a job done efficiently with the least amount of drain on resources. The issue in leadership, however, is not efficiency but effectiveness. As an example, in a report funded by the Lilly Endowment of six major Protestant denominations in America, Benson and Eklin found that effective Christian education does not require a large quantity of Christian education programs; however, it does require a combination of "...effective leadership, process, and content." (Benson, 54) The key phrase is "effective leadership," for without effective leadership, processes and content are greatly weakened if not nullified. The report makes it clear that traditional leadership is not the only issue. It is teachers, pastors, and laity who function in various capacities of leading and teaching that are at question. Another volume of the same study observed eight positive things that congregations were doing to help their adults and youth to develop a mature faith. One of the eight observations was "Leaders are well trained. Emphasis is given to the training of [meaning the development of leaders and teachers -- added by writer of this paper] and continuing support for teachers, youth leaders, and other educators." (*Ibid.*, 64) Obviously, the key to successful Christian education is leadership education for teachers and leaders. If these key leader-teachers are not properly equipped, churches will not grow either numerically or in an integrated faith. There is every reason to believe that this finding is applicable to our social institutions and organizations in general and not limited only to church ministries.

Capitalism has made major advances in Eastern and Central Europe. With capitalism comes a form of leadership that is too prevalent. In a recent book review of *One World, Ready or Not: the Manic Logic of Global Capitalism*, the author, William Greider is quoted by the reviewer saying: "The new system of capitalism is the 'source of vast creative energies' and at the same moment 'generates the brutal swings and manic excesses--the herds of reckless investors the false hopes of producers, the relentless drive to maximize return -- that create so much destruction and human suffering, subordination and insecurity.'" (Barber, 4) Basically, what Greider and his reviewer say is that capitalism, in spite of its ability to grow an economy and provide for efficient productivity, has a missing component. I call that a human, Christian perspective of the role of the leader. There is nothing in capitalism and communism that cares for the person. People are merely cogs in the whole mechanism. For capitalism, communism, and any other secular philosophy, ultimately people do not count. These social institutions driven by the wrong leadership perspective, with the present state of leadership and teaching, may not survive into the 21st Century.

The problem is before us! Development of leaders and teachers is crucial for all our social institutions in general and the church in particular. Too often, leaders and teachers are considered to be two separate entities. But actually there is very little difference between the two. Development of teachers who are leaders, and leaders who are teachers will provide for continued adult lifelong learning and will serve both society at large and the church community in particular. Our entire world, North, South, East, and West, faces a leadership crisis, and our social and religious institutions that are squarely situated in the middle of that world face this same crisis.

The crisis in leading and teaching is not new. Moses faced this issue as recorded in the Book of Numbers chapter eleven. Moses asked God, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their forefathers?" (Numbers 11:11, 12 NIV) The Lord's reply was that Moses should share the leadership load with seventy others. "The Lord said to Moses: 'Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you. I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone'" (Numbers 11:16, 17 NIV).

The early Church, as recorded in the Book of Acts chapter six, faced similar problems: "In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, 'It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.'" (Acts 6:1-4 NIV)

Both of these Scripture passages demonstrate a crisis of leadership--a leadership that has too much to do and not enough time and energy to do it all. In Moses' case, the people were difficult to lead and they were constantly asking for more than Moses could deliver. In the early church, there were conflicting demands on the apostles so that they could not execute what they felt was their priority role.

Current states of leadership crises are not caused just by heavy demands placed on leaders. On the contrary, it appears that we do not have leaders. We do not know upon whom to place demands. Our organizations are full of managers and bureaucrats but not many leaders. This crisis is caused by a dearth of people whose role is to provide effective leadership. To paraphrase a proverb (Proverbs 29:18), where there is no leadership, the people flounder and eventually perish.

What is a leader? Bass states, "There are almost as many different definitions of leadership as there are persons who have attempted to define the concept." (Bass, 7-14) He describes eleven different classifications of leadership. I have formulated my own list into six basic classifications of leadership philosophies as follow:

1. *Management leadership* is in many ways an oxymoron. One either manages or leads; to do both at the same time is difficult at best and almost impossible for most people. Management traditionally has four functions, none of which is truly leadership. These are as follow: 1) *Planning* determines present and future needs, establishes objectives, assigns priorities

to program elements, determines procedures and processes by which work is to be done and people to be supervised. 2) *Organizing* determines the structure of an organization, delegates work to others, and establishes and maintains relations between parts. 3) *Leading* functions in several ways -- it makes decisions for others, motivates them to follow and do the work of the organization, controls communication between individuals and between groups, selects people to become involved with the manager, and trains people. 4) *Controlling* establishes performance standards, measures performance, evaluates the measurements taken, and provides feedback on performance.

Management is not leadership. Managers control people and things for predetermined goals and within limited resources of time, personnel, and raw materials. Managers use behavior modification, with rewards and punishment as the means to achieve their goals. Managers look out for the bottom line because that is how they are judged. Managers are not leaders! Society in general, churches, and other Christian institutions are full of managers. But where are the leaders?

2. *Laissez-faire leadership* is also an oxymoron. This type of approach to leading is characterized by a "laid back" approach. Little or no direction is given; no vision is developed and shared; no resources are amassed; not much of anything else is done by this type of person. He or she just lets others go about their task unfettered by any sort of intrusion from the leader and with little help from that leader. No business, civic organization, or government can survive with this type of leader. Unfortunately, too many pastors and officially elected church leaders function in this manner, with the result that they do not provide direction and help for the local church or denomination.

3. *Authoritarian, Military, Pyramid Leadership* This approach to leadership is found in the military and other more authoritarian types of organizations. It functions in a top-down flow of authority with those at the bottom following orders from those higher up. The lower a person is located in the hierarchy, the less opportunity there is for input and the less likely one will be involved in decision making. Decisions are made at or near the top and are expected to be followed. There is a chain of command and everyone has his or her place and job in that chain. Everyone reports to someone else. This type of leadership has a very serious role in certain social situations, namely, in the military. Under normal circumstances this form of leadership should not be exercised in society in general nor in churches.

4. *Autocratic, Dictatorial Leadership* This type of leadership is a dictatorship in which the head of government, the organization, the pastor, or chairperson of an official board issues edicts and decrees and commands absolute obedience. No one has the authority, power or responsibility to question the person or issue, and no one has the authority to do anything other than what has been decreed and commanded. Power resides basically in one person who is situated at the top; all others are below him or her. This is absolute power focused in one person. The fall of communism in Europe shows the bankruptcy of this approach. Too many business, social, civic, and religious leaders rationalize this form of leadership. They feel that since they have the responsibility to make things happen, they should have the power also. This form of leadership is antithetical to all of the teaching of Holy Scripture. Even God does not command

us to a relationship with Him -- He invites us.

5. *Democratic Leadership* This type of leadership functions in an ongoing debate over values, goals, priorities, and policies. Leaders seek to influence the debate, but after the debate is over, people vote and the majority wins. Leaders then take up the majority cause and make it happen. If, as is currently happening in many parts of the world, there is a lack of clear consensus or a slim majority, then democracy becomes difficult to operate. Since a democratic leader never knows when the majority will change its mind and will vote against the leader, democratic leaders stay tuned to the majority and likewise to the minority just in case the minority turns into a majority. This type of leadership is being tried throughout many social institutions in many countries of the world and is often found in churches, but it lacks biblical foundation and is ultimately disruptive or leads to paralysis by committee and consensus.

6. *Developmental Leadership* This leadership is not concerned with power, authority, management, motivation, inducement, or reinforcement of behaviors. It is not just concerned with getting a job done efficiently. It is concerned with effectiveness, with doing the right thing and doing it "right"! It is characterized by being servants, ministering to people's needs, accepting and sharing with each other, and growing into a community of interdependent co-laborers. This form of leader-teacher behaviors is the primary biblical model of Jesus and the apostles. It fits the picture of the Church as a community of believers who belong to Christ and to each other, and who minister to each other in order to build each other up in the faith (Romans 12:4-8; Ephesians 4:11-16). It is a paradigm for all social institutions and organizations who are concerned for people, for their growth and development, and for being effective in today's world.

The remainder of this paper will focus on developmental leadership and teaching, attempting to show that these two roles operate from the same premises about human beings and are to be seen as one function within social institutions and organizations. Developmental, nurturing leading-teaching are the best choice for today's leadership crisis.

DEVELOPMENTAL LEADERSHIP

Developmental leadership does not ask what style a leader should have. Instead, it asks the following seven questions in order to determine what leadership style to use in a given setting:

1. Who is included in the group that I will lead? That is, what are the characteristics of the group? How many males/females are there? What is their socio-economic status? How much education do they have? What personal experiences and history do they bring? What knowledge of the issues of life do they have? Etc.

2. What is the group's particular vision? How can the vision be refined and developed further in community?

3. What is the specific history of this particular group? How long have they been

together? Do they have a formal organization? What sort of group culture do they have?

4. What organization or institution is involved in the whole process of achieving the vision?

5. What other constituencies are involved with this group and therefore with this issue/project, besides the leader and the particular group?

6. What are the gifts and talents already in the group?

7. What will it take to begin to act toward achieving the vision?

Ultimately, a developmental leadership perspective seeks to help those involved to learn, grow, mature, i.e., to develop in the exercise of their God-given gifts, to accomplish their God-inspired vision and God-revealed tasks. Developmental leadership does not seek to coerce or induce people to change their minds. Rather, the purpose of developmental leadership is to seek to help people to begin and continue their own development as persons and to be effective in their calling to minister to the world.

ELEVEN CHARACTERISTICS OF A DEVELOPMENTAL, NURTURING LEADER-TEACHER

Developmental leaders are characterized by the following:

1. They are believers. This is really the primary requirement for truly effective developmental, nurturing leading-teaching. They have placed their faith in Jesus Christ as Savior and Lord. They have a temporal and eternal perspective on all that they do because they are citizens of this earth and of the Kingdom of God. Other types of leaders may approximate this paradigm, but ultimately they lack sufficient theological and philosophical grounds for their approach. Sometimes either knowingly or unknowingly they borrow heavily from Christian perspectives with the result that they appear very close to a developmental, nurturing paradigm for leading-teaching. Ultimately they are not!

2. They are dedicated as living sacrifices to Christ. They conduct their lives in the power of the Risen Christ, walking in the power of the Holy Spirit, and filled by the Holy Spirit to live a godly, Christ-like life. We are not talking about perfection. We are talking about the commitment of the lives of leaders to be Christian in all aspects of their conduct. (See Romans 12:1,2; 8:5-14). This second characteristic follows from number one above. The Christian leader-teacher needs to walk in "...newness of life" (Romans 6:4) and "...in the power of the Spirit." (Romans 7:6)

3. They focus on people, seeking to help them to go from what they are to what they are called by God to be. Teacher-leaders lead people, not organizations. They remember that Christ said, "I will build my church." The church is not a building but the people of God.

Organizations, even ecclesiastical ones, are means to an end. The end or goal is to build people, not to make the organization bigger or more wealthy. Leader-teachers do not focus primarily on organizational thinking and tasks, nor are they primarily concerned with the maintenance of an organization and the organization's rules.

4. They are "boat rockers" and iconoclasts who challenge the status quo and traditions, seeking for new and better ways to go about the business of serving and ministering in society. They readily recognize that God is the God of the new, not of the just the old. History is not complete; God is still writing history. Leader-teachers are part of the new history that God is writing through their leading and teaching. (See Isaiah 43:18-19.) This perspective is appropriate not only for churches but for society in general. World history is not complete; there is more to come. There are many serendipities that God will provide in His guidance of humanity's life on this Earth.

5. They are driven by a vision of people becoming more than what they are now, of developing a vision of what God is calling people and organizations to be. They are compelled by a vision of helping people to become and keep on becoming transformed people and in turn to continually transform their group, organization, and society.

Saint Paul suggests this type of restless, visionary activity in Colossians 1:28-29. St. Paul was a person who was driven by a vision. He was restless, energetic, always moving forward, a person who would not allow others to become complacent, passive, or unengaged. He continually urged people to maturity, a maturity that has the Lord Jesus Christ as its model.

6. They are nurturers who do three things:

- a) facilitate people to become holistically more mature as God intended them to be,
- b) facilitate others to identify, develop and enhance their talents, interests, and spiritual gifts, and
- c) help in the deployment of people who exercise their talents and gifts for the ministry of Christ in the church and in the world.

Developmental, nurturing leaders do not have a false bifurcation between church and world, between clergy and laity, between secular and religious. All of life belongs to God and is imbued with His presence. All of life for Christian believers is a calling from God. God goes with believers into every aspect of their lives every day and all day. Every vocation, every job, every second of every day is filled with God's holiness whether one is in a monastery or marketplace, cathedral or office, church or factory. Christian believers should apply their gifts and talents to all of their lives. Leader-teacher development seeks to help people to realize that all of life belongs to God and should be lived in ministry to and for Him.

7. They are driven by a vision that is shaped both by those in leadership and by those who are led. It is a mutually owned vision because it has been developed in community, not in isolation by those "in power" (dictator, authoritarian, military ruler, manager). There is a sense of community and vision. (See Acts 15; Rom. 15:5).

8. They are keepers of the vision and communicate that vision constantly to those within the organization regardless of the organization's size and complexity. Leaders are charged with keeping the vision alive before the group. They continually communicate that vision to those within the organization. (E.g., Moses and promised land; 1 Timothy 6:20). Leaders also help the people in the organization periodically to examine the vision and to make changes appropriate to the experiences and the spirit of the times.

9. They continually build trust in the community's vision, in the people themselves, in the ability of the people to achieve the vision, and in the leaders. Because God is leading both leader and people, they can accomplish the vision. Then God's work, done in God's way, will never be in vain (See 1 Corinthians 15:58.).

10. They enable, empower, facilitate and teach others so that all in the organization can achieve the vision, attain the outcomes desired, and accomplish the tasks determined through each of the operations of their spiritual gifts.¹

11. They constantly help all people to evaluate the vision, help to revise it in light of new direction from God, data, experiences, insights, and keep it fresh for all in the organization. The evaluation also provides for mid-course corrections of direction, plans, programs, etc. (Some of these thoughts have been derived from Cognier. The expression of these ideas is my own, however.)

Therefore, developmental leadership is:

a process, not a mechanical skill,
an art, not just a technical, learned ability,
a personal function, not a power position,
service and ministry not prominence,
humility not ostentation and arrogance.

Developmental leadership relates developmentally to people within a given organization who:

- 1) share a common vision--often helped to be identified by the leader,
- 2) agree upon desired outcomes for that vision--often helped to be identified by the leader, and
- 3) work together (co-workers) on agreed upon tasks that draw them together in a shared vision and value

Developmental leaders help others to identify their spiritual gifts, cultivate those gifts, deploy those gifts, use those gifts, and continually enhance those spiritual gifts. The developmental leader is a nurturer! A facilitator! A helper! A **TEACHER!!**

LEADING-TEACHING

Warren Bennis has indicated how the leader-educator, or in my terms, leader-teacher is contrasted with manager-trainer:

EDUCATION	TRAINING
inductive tentative dynamic	deductive firm static
understanding ideas broad deep	memorizing facts narrow surface
experiential active questions process strategy	rote passive answers content tactics
alternatives exploration discovery active	goal prediction dogma reactive
initiative whole brain	direction left brain
life long-term change content flexible risk synthesis open imagination	job short-term stability form rigid rules thesis closed common sense
This person is a Leader	This person is a Manager (Bennis, 45-46)

Bennis makes it quite clear that the role of the leader is the same as the role of the teacher. The perspective that Bennis provides stands in stark contrast to the so called leader who is a trainer-manager, dictator, authoritarian, or even democratic leader. This comparison applies to the role of the leader-teacher within a church, secular business, governmental office, or civic organization that seeks to influence people and society. It is especially germane to the church's ministry.

Effective developmental leaders and teachers function as leader-educators, not as trainer-managers. An effective leader-teacher is concerned with the development of the whole person, not with the traditional delivery of information for storage in a person's mind for later recall in response to the proper stimuli. Nor is the developmental leader-teacher only interested in getting a task accomplished. This leader-teacher is concerned with obtaining effective results from people whose humanity, talents, and gifts are being used maximally. The leader-teacher is concerned with obtaining these results with the blessings and full cooperation of those who are being led. A leader-teacher does not coerce people nor treat them like animals whose behaviors need to be modified by manipulation and stimulus-response mechanisms.

THE DEVELOPMENTAL COMMUNITY

Leading-teaching occurs always within a given society, and functions maximally especially within a developmental community. The developmental community in which teaching, nurturing and leadership occur stands in stark contrast to traditional educational and other organizational settings in which information is passed on to the less knowledgeable with little regard for their ability to receive and process that information. The list below places the functions of the nurturing community in contrast with the traditional society. When reviewing the two columns, one can see that the nurturing community is concerned with effective, developmental teaching and leadership. From the perspective of developmental and nurturing leader-teacher, internal transformation of information must occur first. Then that transformation will be reflected in external behavior which is commensurate with what has transpired internally. The traditional setting is concerned with delivery of information and not internal transformations. Traditional settings are very common; they are found in almost every aspect of civilized societies from educational institutions to churches to training in businesses. Unfortunately, developmental communities are rare!

<p><i>NURTURING COMMUNITY</i></p> <p>brothers and sisters seek for solutions together accepting, not excepting</p> <p>care for each other--person centered people and their needs seen as more important than simple completion of tasks whole church is involved servant mentality ideas generated by all</p> <p>peer relationships with all; one class: all lead and follow at different times affirmation rebuke in love growth and development enhancement education freedom internalization organism organization and program as means to an end: growth love nurture</p> <p>These Facilitate Development</p>	<p><i>TRADITIONAL SETTING</i></p> <p>superiors and inferiors answers that come from the top authority flows from top to bottom; it is doled out task-oriented more powerful people respected</p> <p>church's tasks delegated to hired staff "chief" mentality "leaders" develop new ideas; responsibility rests with "leaders"</p> <p>two classes: leaders and followers; little or no movement from one class to the other judgment confrontation training and skills maintenance indoctrination slavery conformity organization organization and program as ends in themselves law neglect</p> <p>These Produce Dependence(Ted Ward lecture)</p>
--	--

Leader-teachers are concerned with nurturing others so that they can be freed from being enslaved by immaturity, especially spiritual immaturity, narrow thinking, selfishness, and short-sightedness. An example of this enslavement is found in what someone has said are the last seven words of the church (and we could add many governments, businesses, and other organizations), namely, "We've always done it that way before," or "We've never done it that way before." In either case, people who speak like this are shackled to their limited past and are in great need of leader-teacher development and not just leader-teacher training.

LEADERSHIP, CHARACTER, and RENAISSANCE

Before people are truly leader-teachers, they must be persons of character. One's character determines one's leadership values and behavior. Character is not a superficial veneer that is put on and off like a coat. Character comes from the heart and soul of a person -- from the very inner core of being, from the existential self. Character is not something one does; it is something that a person is. One's character affects all of life, and especially leadership. Jesus said it well: (Mat 12:34-35 NIV) "You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks. {35} The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him."

The basis of character is found in what one believes and thinks about one's own self, other people, society, truth, and, ultimately and most importantly, God. Character, and therefore, leadership, are based on a non-material foundation, on metaphysics and ontology, not just on empirical behavior. At the very core of character is faith -- faith in the true God or faith in self or some false god. Character and therefore leading and teaching are not merely skills. Leadership and teaching are the outcome of what is inside of a person.

Character and leadership, as Havel says about politics, have "a metaphysical grounding: that is, it grows out of a conscious or subconscious certainty that our death ends nothing, because everything is forever being recorded and evaluated somewhere else, somewhere 'above us,' in what I have called 'the memory of Being' -- an integral aspect of the secret order of the cosmos, of nature, and of life, which believers call God and to whose judgment everything is subject." (Havel, 6)

Leadership and character are fundamentally spiritual; they are not power, position, performance, tasks, being a chief, or being served. Leadership and character are therefore, grounded first and primarily in what one thinks about God and thus one's faith.

If there is no God, if there is no eternal record of what we do as leaders, if eventually we die and nothing remains of us, then what we do does not matter ultimately. We can do anything we desire to further our own ends. History will soon either forget us or reinterpret us, e.g., Stalin and all other dictators and political and social leaders throughout history. Whatever history does to us will not affect us personally because when we die, that is the end of our existence. If there is no right or wrong, no moral or immoral, if there is no judgment, no answering for what we have or have not done, if there is neither heaven nor hell, no rewards nor punishment, if death ends it all, then nothing really matters. One can do and think anything. One's self is the final judge of all matters.

If, however, there is a God who keeps records of our deeds, if there is right and wrong, good and bad, moral and immoral, if there is eternity in which we continue to live, if there is a Heaven and a Hell, then what we do as leaders is very important for us now, for the world in which we live, and

for ourselves forever. We are being and will be held accountable for our thoughts and actions, for how we lead-teach, and for the results of our leading and teaching.

Needed: A Renaissance

Character makes or breaks a leader-teacher. The problem, is how does one achieve a good character in order to be a good leader-teacher?

Leadership today needs a **Renaissance of character** -- a rebirth of people who are truly spiritual leaders and not just techno-bureaucrats. The crises of leading and teaching in today's world presents a challenged that is without historical parallel. People of all walks of life from the cities of the world to the jungles of the tropics are looking for leader-teachers to help them cope with life, to help them know how to live, and how eventually to die. The traditional leader-teachers are no longer effective, if they ever were. The old leadership paradigms have been found powerless to provide leadership for the end of the 20th Century. What is needed is a renaissance, new birth of new leader-teachers for our world as it faces the 21st Century. The needed renaissance cannot be manufactured, received in school, or inherited from one's parents. It cannot be legislated by government nor sold in the marketplaces of the world. One cannot go to a store and purchase character. Nor is character a self-manufactured item. The renaissance comes from something that occurs inside one's own self, not something that is purchased, put on like a shirt or coat, or ingested like food. It is primarily personal and spiritual, not corporate or social, though it will have both corporate and social implications.

How does one achieve a personal renaissance of character? Renaissance or rebirth contains several major components.

1. *A rebirth spiritually.* Leader-teachers today need a restructuring of their hearts and souls. This means that we must have a new nature implanted in us from outside ourselves, that is, from above. This is not the normal human nature that is some how tamed by education or society. Such natural human nature is not capable of major restructuring of one's soul. History is too full of examples of the absolute futility of trying to have a restructuring, a renaissance of human nature. Every dictator has tried this with his people. The communists tried to do this with their dogma of communism. All have failed. It is not possible by human effort to effect a new birth. Human nature, by its own limited structures inherent in human soul and mind, cannot re-invent itself. Such restructuring, such a renaissance requires an act of God's grace that is given freely to us, not because we are good. Rather it is based solely on God's love, mercy, and grace apart from our good intentions and deeds. This renaissance comes about when one places one's complete trust in God's gracious act of redemption on the cross of Christ. Renaissance requires redemption, the saving of our hearts, souls, and minds that can only be done by the omnipotent Spirit of God, not by our human efforts. Without this rebirth spiritually, leader-teachers merely memorize good behaviors, but their behaviors are superficial, not having a root in their very being, only in their overt actions. They are role playing the behaviors of leader-

teachers behaviors; they are not truly, in their existential beings, developmental, nurturing leader-teachers.

2. *A rebirth of a leader-teacher paradigm.* We need to rethink our perspectives and model of what is a leader. The old communistic model showed it did not work. Capitalism's model does not provide for a human face. What new model or models are there that can help in the leadership crisis that faces the world?

One of the major ways that change occurs is through difficulties. When hardships come, we try to find ways out of the difficulties. The world is in a difficult time regarding effective leadership. This is an opportune time for a new model of leadership to emerge and take over the thinking and actions of today's leaders.

It is obvious that the old leadership paradigms cannot function in today's emerging world. What will the new paradigm look like? Whatever it is, it will be a rebirthing, a renaissance. It will not be new wine in old wine skins. It will not be a repeat or reworking of the old leadership paradigms. It will be a radical, root change.

For leaders to be effective in this new, emerging world, they will need a rebirth spiritually. And they will need a rebirth in their conceptualization of what is a leader and how does a leader think and act. The developmental, nurturing leader-teacher model presented in this paper provides such a paradigm.

3. *A rebirth of action.* If there is a spiritual rebirth and a rebirth of conceptualizing of leadership then there must be a rebirth of new ways of acting with people. People need to be treated not as "followers" who conform to the will of the so-called leaders. Instead people need to be treated as those made in the Divine Image, valuable because of that *Imago Dei* implanted in each person, and because each has been given some talent to use and some skill to hone.

A renaissance of action means that leaders will not act as bosses, dictators, managers, or even democratic discussion leaders. Instead, leaders will act in accordance with a nurturing, developmental mentality that helps people to be and act in accordance with their God-given talents and interests. This means the leader-teachers help people to learn, grow, and develop into maturity. Leader-teachers will help people to function effectively in their social organizations. The result will be that the mutual vision of leaders and people will more likely be accomplished with a high degree of success.

VISION and LEADER-TEACHERS

Many people think that leaders are people of great vision. Truly effective leaders are not so much people of vision. Rather the effective leader-teachers help others to come to a mutual vision that may begin with the leader-teachers. Together leader-teachers and people modify the original visions in order to make them better. The community in its corporateness affects the

understanding and articulation of the visions.

Leaders often, if not usually, think they need to have the vision, then persuade others to accept that vision. Then these same leaders try to determine a way to get those people to work to accomplish the visions, giving the followers occasional encouragement to keep on with the work. This is goal orientedness with a sugar coating, a subtle manipulation of people by a so-called “humanitarian” leader.

Manipulating people to acquiesce to a leader’s vision is not what we mean when we say a leader is a person of vision. What is needed are leaders who perhaps have clear or not so clear vision, who communicate what they are thinking to others in the corporation, organization, or other potential followers. Then they ask for input from the followers. This is not a disguise of asking for input when the vision is already concretized and just waiting for acclamation. No, this request for input is a desire for shaping of the vision, refining it, and making it the vision of the whole community, not just of the “leader”. This request for refinement of vision is to avoid manipulation of people to the leaders’ own ends. It avoids making people merely cogs in the organizational machinery, and refuses just to use people for the desires of the leaders.

By sharing and mutual shaping of vision, leaders bring the whole organization, or as many as possible, into the synergistic whole. The result is that people feel part of the decision making process because they have indeed been part of it; they own the vision; and they therefore more willingly make the sacrifices needed for the accomplishment of the vision. But even more importantly, involving followers in the refinement of the vision makes the difference between understanding the vision and merely acquiescing to it because of the greater perceived power and/or status of the leaders. Leaders become vulnerable, open, and honest before their followers. The followers actually have a chance to make significant changes in the vision. This leaves the leaders in a position of both vulnerability and openness that makes most leaders feel very uncomfortable. It means, however, that followers are treated like real persons and not merely cogs in a wheel. Followers are asked for their thinking, their study, and their understandings of the realities that the vision addresses. It asks of followers to think with the leaders, to engage with the realities around them, and to address the issues creatively and forthrightly and with faith and bravery.

Leaders who approach leadership like this see their role less as “getting the vision accomplished” than as stimulating the followers to help to shape, mold, and accomplish the corporate vision. The vision belongs to the whole organization, not just to the leaders. Leaders do not have to cajole, threaten, use rewards and punishments, or manipulate people into following the vision. The whole community owns the vision; it does not belong just to the leaders. People will readily follow a leader whose vision belongs to all and not just to the leaders.

Leaders like this need to keep the vision fresh, up-to-date, and constantly before the followers. Followers are often mired in the details of fleshing out the vision. Leaders stand with the corporate “blue print” in hand, reminding followers that this is what they are all about, this is the

reason for the sacrifice, for the hard work, for the thinking and doing that are going on around them. The people, having been reminded of what the original and continuing vision is, will more likely follow through on their commitments to support the vision, make the sacrifices, and do the work necessary to make the vision a reality.

The alternative to this type of leadership is the manipulative leader who makes people think they have a vision but who really only allows his vision to be the vision with no doubts, no changes, no deviations. This leader continues to raise the flag of vision, but it is his flag and people are expected to bow before it as they function in their respective roles under that visionary flag of the leader.

The world has plenty of people who manipulate others to conform to leaders' visions. The world has few leaders who take the time to work with people to shape, mold, design, and develop a vision that all agree is THE vision for their organization.

A developmental, nurturing, visionary leader-teacher has a high view of persons. People are not viewed as in need of a boss to lead them. Rather they are viewed as having a need for a Christ-like person to help them grow, learn, develop, learn, and to lean on the Holy Spirit to empower them. They need leader-teachers who will nurture them as good parents nurture their children.

DEFINITION OF LEADER-TEACHER

It is time to summarize what a leader-teacher is. I have separated my definition of a leader-teacher into major components as follow:

1. **FUNCTION:** A leader is one who helps other people to grow, develop, and mature.
2. **PURPOSE:** In order to help people to exercise their God-given gifts, talents, and natural abilities.
3. **OUTCOME:** So that the people of God in turn might be built up in love and minister to others in the world.

A leader is, therefore, a shepherd-servant who ministers to, for, and with others. A pastor or organization's manager is not necessarily this type of leader. Often managers and so-called "pastors" are really bosses and preachers, but not shepherd-servants of either God or the people. The model for the shepherd-leader-teacher is Jesus himself.

Jesus did not merely teach leadership skills and behaviors. Instead, Jesus demonstrated a life of leadership, explained what was behind his actions, showed his disciples what to do, and provided opportunities for his disciples to be leaders, too.

BECOMING A LEADER-TEACHER

One becomes a developmental, nurturing leader-teacher through the following steps:

1. *Vocation* -- Leader-teachers in all aspects of society need a calling from God to help people (i.e., followers, who will eventually be leaders of some sort) to develop, mature, and grow in order to do the work of the ministry. Being a leader-teacher is their vocation, their occupation, their calling for life.

2. *Commitment to that calling* -- When the way is rough and tough, leaders need to be able to continue to their calling. They need to be convinced that they are called to be committed to it totally. Many problems will interfere with being a leader-teacher. Temptations arise whose deceptive siren song beckon leader-teachers to do the easy things rather than the correct ones.

3. *Vision* -- Leader-teachers need a vision and direction for where and what they and the people should be and do. The community must be involved in the development of this vision. To be sure, leader-teachers can be the primary stimulus to launch the vision, but eventually the community must be part of the shaping of that vision.

4. *Values* -- Leader-teachers need to articulate and communicate what is important for the leader-teachers and all the people. These values are the foundation which give direction and meaning to life. They are the non-negotiable items in one's philosophy and theology of life.

5. *Building trust* -- People will work with leader-teachers whom they trust. If they distrust leader-teachers, they will follow from a safe distance. People do not want to be hurt because they followed a leader who lacked integrity and could not be trusted.

6. *Communication of values and vision* -- Leader-teachers need to communicate the basic values upon which they are operating and the vision of where they think the organization is going. The leader-teachers do this so that people share, shape, and own the vision and values, and function harmoniously to accomplish the vision.

7. *Development of community* -- Leader-teachers need to help the people in the organization to become a developmental community of mutual support, encouragement, and action.

8. *Encouraging and equipping* -- Leader-teachers need to encourage and help to equip those in the community in order to fulfill the vision within the values, mission and program of the organization to which they belong. Leader-teachers help people to become equipped and empowered to accomplish the vision. Leader-teachers make sure that people know what they need to do, know how to do it successfully, know how to make improvements as they go about their tasks, and know when they have accomplished their goals.

9. *Modeling and demonstration of accomplishments by the leaders* -- Successful leader-teachers not only can talk about leadership. They also demonstrate in concrete ways that they are leader-teachers who actually do what they teach. Their behaviors are examples of effective leading and teaching.

10. *Management of the total process* -- It takes organizational skills, management of resources, and much work to accomplish a community-organization's vision. The larger the organization, the more work is necessary to manage the whole complex process. Leadership is not just developing a vision. It is helping people to get organized to actually accomplish that vision. Such organization takes management. The leader-teacher must provide this management along with the necessary actions of a leader-teacher as stated above. Leader-teachers must help people to learn, grow, and develop in order to accomplish the vision of the people within any organizational community. It is necessary, however, for management to be developmental and nurturing.

LEADER-TEACHER DEVELOPMENT EMPHASIZES CERTAIN FACTORS

1. *Learning happens internally.* Learning is the growth and change that occur through the process of transforming internal cognitive, moral, and faith structures. Leaders and teachers are not trained; training is reserved for dogs and other animals. People are helped to grow, learn and develop in all areas of their lives in order to become mature in all areas of their lives.

2. *Learners are responsible for their own learning.* Learners are always active and are the most important part of the teaching-learning paradigm. Leader-teachers cannot make people learn, i.e., to transform internal structures. Only learners can do this.

3. *Learners interact with their environment in order for learning to occur.* A certain amount of disequilibrium must be present in their minds in order for learning to occur. Leader-teachers seek to provide disequilibrating experiences in order to stimulate a need for learning and thus for growth.

4. *Leader-teachers' must be in relationship with the learners.* Leader-teachers share of themselves and their lives--not just information--with learners. Leading and teaching are relational actions, not merely pouring of data onto the heads of learners.

5. *Leader-teachers help, enable and facilitate learning* by seeking to provoke learners into a healthy state of disequilibrium. Then leader-teachers provide input, information and experiences that will help alleviate learners' disequilibrium.

6. *Leader-teachers work with the internal learning process, but the leader-teachers do not control that process.* Only the learners ultimately have control. The leader-teacher needs to know how people learn, grow, change, and develop. Then they can help people do all of these

things. Without this knowledge, leader-teachers are operating blindly. Worse yet, they may have a negative impact on the learners who may learn the wrong things, or have the wrong attitudes towards the vision and mission or the organization.

7. *Leader-teachers provide appropriate feedback to the learners* regarding the progress that the learners evidence towards achieving their stated goals and the accomplishment of their vision.

8. *Holistic development into the image of Christ is what is ultimately the most important outcome of leading-teaching.* The ultimate goal of every human being is to be transformed into a holy person with the Lord Jesus Christ as the model and goal. This holistic development is an internal transformation and reorganization of one's being through internal operations on data and experiences. Transformation and reorganization are manifested in external, observable behaviors. One's character is formed in this process, a character that sees the Lord Jesus Christ as its model of full maturity and perfection.

9. *Leader-teachers are the quintessential encouragers of learners in their learning processes.* Leader-teachers are not the transmitters of information but the facilitators of information gathering and potential learning experiences. This information and these experiences become the fodder for internal transformation of the core, existential being of the learners. The internal transformation process can only be accomplished by learners themselves. Leader-teachers can only help and aid learners in that process.

Often various social, civic, business, and ecclesiastic organizations have difficulty in making a switch from old paradigms of leader training to a new paradigm of leader-teacher development. Kenneth O. Gangel, quoting Arthur Lines, asked seven crucial questions that the church in America faces in moving from the old status quo to the new. Gangel referred to these questions with regard to renewal in the Sunday school, but his questions, however, are worthy of addressing to the whole church and to all our social institutions and businesses.

- “1. Does the organization want to preserve tradition or evaluate heritage?
2. Does the organization want to transmit dogma or cultivate curiosity?
3. Does the organization want to dictate morality or facilitate decision making?
4. Does the church want to add proselytes or form disciples?
5. Does the organization want to isolate members or mature relationships?
6. Does the organization want to replicate programs or construct ministries?
7. Does the organization want to perpetuate institutions or realize needs?” (Gangel, 41)

IMPLICATIONS and CONCLUSION

The understanding of leader-teacher development suggests several major implications regarding how social institutions, businesses, professional groups, churches, and other religious organizations might proceed in leader-teacher/teacher-leader development. These are as follow:

1. Before people can function effectively as leader-teachers, they need to know the basics of human development--how to grow a person developmentally. This means two things. First, leader-teachers need the elementary and necessary knowledge and actions that allow them to function on the developmental levels of those that they lead-teach; and second, they lead-teach for the development of others, i.e., the followers. This requires that leader-teachers be properly educated in human development and the implications of that development for learning, growth, and maturing.

2. Leader-teachers must re-conceive how leaders and teachers are recognized and appointed. Leading-teaching is not a popularity contest; it is not a reward for knowing "important" people. It is not political. It is not an appointment because of a person's support, or because he/she is a large stock holder, or for being a wealthy donor. The requirements of a leader in Scripture are high and lofty. We must maintain biblical standards and not succumb to a typical this-world approach to leadership. Leader-teachers are given responsibility because they are responsible persons and are trustworthy. (See 1 Samuel 16:7; Numbers 11:16; 1 Timothy 3:1-13; 1 Peter 5:1-10.) This calls for renewal of our standards for leader-teacher development.

3. The people of God, laity and clergy, need to re-define their understanding of the roles of leader-teachers. All of God's people, regardless of their vocations, should be effective developmental, nurturing leader-teachers. Being a leader-teacher is not for just the religious community alone. Society in general needs developmental, nurturing leader-teachers. Leader-teachers are not the "hired guns" who do all the work of a church or organization. Rather, they are the facilitators, helpers, encouragers, and shepherd-leader-teachers who help others to maturity. All the people of God are His ministers; some are pastor-leader-teachers whose particular task is to help in the development of God's people. This calls for all our formal educational institutions, church leaders, and theological schools to people to a new understanding of leader-teacher development.

4. People who are to be leaders and/or teachers will learn best how to think and function appropriately by an experience-oriented approach to their mission, and not by just taking courses or, worse yet, being trained. The best combinations for developing leader-teachers includes the following: a). experience that is coupled with input from knowledgeable and mature mentor-leader-teachers, b). reflection on both experience and input from others, and c). further experience guided by a mentor. These are not produced in classrooms nor in any one-to-three-day seminars. People responsible for helping to grow and develop leader-teachers must themselves be experienced leader-teachers. This is no place for "bald-headed barbers selling hair-grower." Teachers of leader-teachers must themselves be able to speak out of their own experiences of leading and teaching. This calls for the development of leader-teacher learning

experiences--on-the-job learning--and not just being in a classroom taking notes and writing exams.

5. It will take time to grow and develop leader-teachers. We must realize that this means years, not days, weeks or months to produce the leader-teachers that the current crisis demands. This calls for a long-term view of leader-teacher development in which plans are designed and developed, beginning with leader-teacher development in elementary age children, continuing through the adolescent years and into and throughout the adult years. This also means that civic, cultural, social, business, and ecclesiastical organizations must develop long-range leader-teacher development plans and persist in them.

6. If the leader-teacher crisis is to be averted, it must be addressed now and continued to be addressed at a rapid pace in order to change priorities, re-conceive leader-teacher appointments, and re-define the roles of leader-teachers. The current generation of children, teenagers, and young adults needs the opportunity to learn to be teacher-leaders in their formative years. If we delay, the crisis will only deepen and may cause even greater crises. Immediate action now will bring hope for future, effective leadership around the world.

7. Universities, other institutions of formal primary, secondary, and tertiary education, churches, denominations, other social organizations need to begin to retool their leader-teacher development programs. These various organizations need to change how they seek to develop leader-teachers for today's world and equally important for tomorrow's world.

Almost all social institutions and organizations are in a leadership crisis--this is a given. The crisis, caused in part by lack of effective leadership and teacher development, is compounded by the view that leading and teaching are separate entities. Every effective developmental, nurturing leader and every effective developmental, nurturing teacher function in the same basic manner. The crisis is also compounded by a non-developmental view of the generic leading-teaching paradigm. Secular organizations, churches, and other religious institutions need to change their paradigm of leader-teacher to become developmental, nurturing paradigms. This needs to be done immediately and to continue if the world is to have the leadership that it so desperately needs from Christians.

REFERENCES

Barber, Benjamin R., book review of William Greider, *One World, Ready or Not: the Manic Logic of Global Capitalism*, in *Los Angeles Times*, Book Review Section, January 12, 1997.

Bass, Bernard M. *Stogdill's Handbook of Leadership*. New York: Free Press, 1981.

Bennis, Warren, *On Becoming a Leader*. Reading, MA: Addison-Wesley, 1989.

Benson, Peter L. and Eklin, Carolyn H. *Effective Christian Education: A National Study of Protestant Congregations: A Summary Report on Faith, Loyalty, and Congregational Life*. Minneapolis: Search Institute, 1990.

Cogner, Jay A. *The Charismatic Leader*. San Francisco: Jossey-Bass, 1989.

Gangel, Kenneth O. "Ten Steps to Sunday School Revival," *Christian Education Journal*, Vol. XI, Number 3, pp 31-42.

Havel, Václav. *Summer Meditations*. translated by Paul Wilson. New York: Vintage Books, 1993(English translation).

Time Magazine, December 5, 1994

Ward, Ted W. Michigan State University, lecture, n.d.

© 1997 John M. Dettoni, Ph. D. San Clemente, California USA This paper is a revision of an earlier paper first published in 1991.

For comments, questions, and further dialogue, write:

John M. Dettoni, Ph. D.

311 West Avenida Gaviota

San Clemente, California 92672 USA

phone: + 949-498-1078

fax: + 949-498-2799

email: xn2leader1@cox.net

skype: john.dettoni
